

1. At midnight

Rabbi Aba speaks about the time of day and how judgment and joy and praise are aroused at different times of the day and night. He says that during sleep the soul rises above and is examined about its daily activities that are then recorded in the book.

1. "And Hashem spoke to Moses, saying, 'Take also the sum of the sons of Gershon'" (Bemidbar 4:21-22). Rabbi Aba opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). The beginning and the end of this verse do not agree, BECAUSE THE BEGINNING SAYS, "IMPUTES NO INIQUITY," SEEMINGLY THAT HE HAS SIN BUT IT IS NOT ASCRIBED TO HIM. BUT AT THE END IT SAYS, "AND IN WHOSE SPIRIT THERE IS NO GUILF." We should look into it and it has already been established.

2. Come and see, During the afternoon prayers, judgment dwells in the world and Isaac, WHO IS SUPERNAL GVURAH AND THE LEFT COLUMN OF ZEIR ANPIN, composes the afternoon prayer. FOR THEN THE MATING WAS COMPLETED IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). THEREFORE, supernal Gvurah rules the world until the onset of night, because Gvurah receives the night, MEANING THAT NIGHT IS MALCHUT DRAWN FROM GVURAH, WHICH IS THE AFTERNOON PRAYER. When the time of the afternoon prayer begins, the left separates to receive MALCHUT and the night is aroused, WHICH IS MALCHUT.

3. After THE NIGHT is aroused, all the guards of the external gates are aroused in the world and spread out, and all the inhabitants of the world taste death.

4. We have learned that at exactly midnight, the left is aroused as before, AS DURING THE AFTERNOON PRAYER. The holy lily, WHICH IS MALCHUT, exudes fragrances, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, and raises a voice in praise. Then her head rises and dwells above in the left, IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD," and the left receives her.

5. This is then proclaimed in the world: The time has come to rise from sleep and praise the King. Praises then awaken and everything is fragrant. Praised is the lot of the one who awakens to effect this bond. When morning approaches and the right, WHICH IS CHESED, awakens and hugs her, there is universal union BETWEEN CHOCHMAH AND THE CHASSADIM. THIS IS NOT THE CASE AT NIGHT WHEN NO CHASSADIM EXIST.

6. Come and see, During the time when people sleep and taste of death, the soul rises up and gets to stand in its place, where it is examined about its daily activities which get recorded in the book. What is the reason for this? Because the soul rises up and testifies about all the person's activities and every single word that came out from his lips.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה לֵאמֹר, נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגו'. ר' אבא פתח, אֲשֶׁרִי אָדָם לֹא יִחְשׁוּב יי' לֹו עֹון וְאִין בְּרוּחוֹ רְמִיָה. הָאִי קָרָא, לֹאוּ רִישִׁיָה סִיפִיָה, וְלֹאוּ סִיפִיָה רִישִׁיָה. וְאִית לְאִסְתַּבְּלָא בֵינָה, וְהָא אֹוקְמוּהָ.

2. ת"ח, בְּשַׁעֲתָא דְצִלוֹתָא דְמִנְחָה דִּינָא שְׂרִיָא בְּעֵלְמָא, וַיִּצְחַק תַּקַּן צִלוֹתָא דְמִנְחָה, וּגְבוּרָה עֲלָאָה שְׁלֵטָא בְּעֵלְמָא, עַד דָּאֲתִי וְעָאֵל לִילִיָא, בְּגִין לְקַבְּלָא לִיָה לְלִילִיָא, וּמְזַמְנָא דְשָׂאֲרֵי צִלוֹתָא דְמִנְחָה, אֲתַפְּרֵשׁ שְׂמָאֵלָא לְקַבְּלָא וְאֲתַעֵר לִילִיָא.

3. בְּתַר דְאֲתַעֵר כָּל אֵינֹון נְטוּרֵי פְתַחִין דְלִבְר, כְּלֵהוּ מִתַּעֲרִין בְּעֵלְמָא וְאֲתַפְּשְׁטוּ. וְכָל בְּנֵי עֵלְמָא טַעְמִין טַעְמָא דְמוֹתָא.

4. וְהָא אֲתַמֵּר. בְּפִלְגוֹת לִילִיָא מְמַשׁ, אֲתַעֵר שְׂמָאֵלָא בְּמִלְקָדְמִין, וּוְרָדָא קְדִישָׁא סִלְקָא רִיחִין, וְהָא מְשַׁבַּחַת וְאֵרִימַת קְלָא, וְכַדִּין סִלְקָא וְשְׂרִיָא רִישָׁא לְעֵילָא בְּשְׂמָאֵלָא, וְשְׂמָאֵלָא מְקַבֵּל לָהּ.

5. כְּדִין כְּרוּזָא קֵאֲרִי בְּעֵלְמָא, דְהָא עֵידָן הוּא לְאֲתַעֲרָא לְשַׁבַּחָא לִיָה לְמַלְכָא. וְכַדִּין תּוּשְׁבָחֹן מִתַּעֲרִין, וְאֲתַבְּסֻמוֹתָא דְכָלָא אֲשַׁתְּכַח. זְכָאָה חוֹלְקִיָה מֵאֵן דְאֲתַעֵר לְזוּגָא וְזוּגָא דָא. כַּד אֲתִי צַפְרָא, וַיְמִינָא אֲתַעֵר וּמְחַבְּקָא לָהּ, כְּדִין זּוּגָא דְכָלָא אֲשַׁתְּכַח כְּחָדָא.

6. ת"ח, בְּשַׁעֲתָא דְבְנֵי נִשְׂא דְמִיכִין, וְטַעְמִין טַעְמָא דְמוֹתָא, וְנִשְׂמַתָּא סִלְקָא לְעֵילָא, קֵיִימָא בְּאֲתַר דְקֵיִימָא, וְאֲתַבְּחִינַת עַל עוֹבְדֵהָא דְעֵבְדֵת כָּל יוֹמָא, וְכַתְבִּין לָהּ עַל פְתַקָא. מ"ט. בְּגִין דְנִשְׂמַתָּא סִלְקָא לְעֵילָא, וְאִסְהִידַת עַל עוֹבְדוּי דְב"ג, וְעַל כָּל מַלְהָ וּמְלָה דְנִפְיִק מִפּוּמִיָה.

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7. When that word that exits from the mouth of a person is worthy, a holy word of Torah study and prayer, that word then rises and cleaves the firmaments. It stands there until nightfall, when the soul rises and grasps that word and brings it before the King.

7. וְכֹד הָהִיא מְלֶה דְאִמִּיק ב"נ מִפּוֹמִיָּה אִיהִי בְדָקָא יְאוּת, מְלֶה קְדִישָׁא דְאוּרִייתָא וְצִלוֹתָא. הָהִיא מְלֶה סִלְקָא, וּבְקַע רְקִיעִין, וְקִימָא בְאַתָּר דְקִימָא, עַד דְעָאֵל לִילִיָּא, וְנִשְׁמַתָּא סִלְקָא וְאַחִיד לְהָהִיא מְלֶה, וְעָאִיל לָהּ קָמִי מַלְכָּא.

8. When the is word improper, one of the evil ones or of evil speech, that word rises to wherever it does to be recorded as a sin of that person. This is the meaning of: "Keep the doors of your mouth from her that lies in your bosom" (Michah 7:5), MEANING FROM THE SOUL THAT GIVES TESTIMONY ABOUT HIS DEEDS. About this, it is written: "Blessed is the man to whom Hashem imputes no iniquity"; NAMELY, WHEN THE SOUL DOES NOT BEAR TESTIMONY AGAINST HIM, SO THAT A CERTAIN SIN WILL BE RECORDED. When is that? When "in whose spirit there is no guile" - THAT IS, WHEN HE DOES NOT SIN.

8. וְכֹד הָהִיא מְלֶה לָאו אִיהִי בְדָקָא יְאוּת, וְאִיהִי מְלֶה מִמִּילִין בִּישׁוּן, מְלִישְׁנָא בִישָׁא, הָהִיא מְלֶה סִלְקָא לְאַתָּר דְסִלְקָא, וּכְדִין אַתְרֵשִׁים הָהִיא מְלֶה, וְהָוָא חוּבָה עָלֶיהָ דב"נ, הַה"ד מְשׁוֹכְבַת חִיקְךָ שְׁמוֹר פְּתָחֵי פִיךָ. וּבג"כ אֲשֶׁרִי אֲדָם לֹא יִחְשׁוּב יְי' לֹו עֹן. אִימַתִּי. בְּשָׂאִין בְּרוּחוֹ רַמְיָה.

2. "And in the night His song shall be with me"

We learn about the role of the Levites and the role of the priest in the Temple, and are told that the priest is the angel Michael and the Levite is the angel Gavriel, who must make the music. Information is given about how the songs and chants should be done with the lungs and the windpipe. We learn about the heart and the mouth, two thrones, and the meaning of the Shofar and the implements of speech. Lastly we are told that the Torah is more important to God than all the offerings and burnt offerings.

Ra'aya Meheimna (the Faithful Shepherd)

9. "From thirty years old and upward to fifty years old, everyone that came to do the service of the ministry, and the service of carrying in the Tent of Meeting" (Bemidbar 4:47). This commandment IS THAT the Levites should sing in the Temple. Although this was already explained before, we need to add something new, for it is the priest who sacrifices the offering and he is THE ANGEL Michael, WHICH IS CHESED, CHESED BEING THE PRIEST. Levi is Gabriel, WHO IS GVURAH, AND GVURAH IS CALLED LEVI. And he should play music.

רעיא מהימנא

9. מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לְעִבּוֹד עִבּוֹדַת עִבּוֹדָה וְעִבּוֹדַת מִשָּׂא בְּאֵהָל מוֹעֵד. פְּקוּדָא דָּא לְהִיּוֹת הַלְוִיִּם מְשׁוֹרְרִים בְּמִקְדָּשׁ. וְאע"ג דְּאוּקִימָנָא לְעִילָא, הֵכָא צְרִיךְ לְחַדֵּשׁ מְלִין, דְּהָא כְּהֵן אִיהוּ מְקַרִּיב קֶרְבָּנָא, וְאִיהוּ מִיכָאֵל. לְוִי אִיהוּ גַבְרִיאֵל. אִיהוּ צְרִיךְ לְנַגְנָא.

10. The secret of: "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). That is Chesed OF ZEIR ANPIN, which is the High Priest, because Michael is a common priest in relation to his Master, CHESED OF ZEIR ANPIN. Nevertheless, EVEN THOUGH he is a common priest in relation to his Master and a king over the holy living creatures THAT ARE IN YETZIRAH, IT WAS SAID OF HIM: Let not be the blessing of a common priest be light in your eyes. That is what is meant by: "Yet Hashem will command His Chesed in the daytime."

10. וְרָזָא דְמְלֶה, יוֹמָם יִצְוָה יְי' חֶסֶדוֹ, דָּא חֶסֶד כְּהֵנָּא רַבָּא דְּמִיכָאֵל אִיהוּ כְּהֵן הַדְּיוּט לְגַבֵּי מְאָרִיָּה, וְעַם כָּל דָּא דְּהַדְּיוּט אִיהוּ אֶצֶל מְאָרִיָּה. מְלַךְ רַחֲוִית וְהַקְדֵּשׁ אִיהוּ. וּבְרַבַת הַדְּיוּט אַל תְּהִי קְלָה בְּעִינֵיךָ, וְהָאִי אִיהוּ יוֹמָם יִצְוָה יְי' חֶסֶדוֹ.

11. "And in the night His song shall be with me" (Ibid.), which is Gvurah OF ZEIR ANPIN, since Shirah (lit. 'song') is similar to "The firstling of his herd (Heb. shoro), grandeur is his" (Devarim 33:17) and "the face of an ox (Heb. shor) on the left side" (Yechezkel 1:10). SHIRAH AND SHOR (LIT. 'OX') ARE IDENTICAL. Gabriel is the messenger OF GVURAH. It is incumbent upon him to sing and play music happily with the wine of Torah, study the Torah and fulfill: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19).

11. וּבְלִילָה שִׁירָה עִמִּי, דָּא גְבוּרָה. שִׁירָה: בְּכוֹר שׁוֹרוֹ הַדָּר לֹו. וּפְנֵי שׁוֹר מִהַשְּׂמַאל, וּגַבְרִיאֵל שְׁלוּחִיָּה, וְצְרִיךְ לְשׁוֹרר וּלְנַגֵּן בְּחַדְוָה בְּחַמְרָא דְּאוּרִייתָא, לְאַתְעֲסָקָא בְּאוּרִייתָא, יְקִיִּים קוּמִי רַנִּי בְּלִילָה לְרֵאשׁ אֲשִׁמּוֹרַת.

12. He should say at dawn several penitential prayers (Heb. Slichot), supplications and petitions with all kinds of joyful chants in his throat, which is like a fiddle to produce the voice with the six parts of his lungs - THAT IS, FIVE LOBES OF THE LUNGS, with the rose lobe, WHICH IS A SMALL VENOUS LOBE THAT IS ATTACHED TO THE LUNG, and in the six rings of the windpipe, that is ALLUDING TO the Vav, FOR ZEIR ANPIN, that comes out from the heart, where Binah is situated. As the authors of the Mishnah have explained, the heart has understanding. A son, THAT IS ZEIR ANPIN, comes out from Binah, the son (Heb. ben) of Yud Hei. THE LETTERS OF BINAH ARE BEN YUD HEI, which is Vav which alludes to a newborn chick with six wings, NAMELY ZEIR ANPIN THAT HAS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. He shall raise them by the six rings of the windpipe, which are the six rungs of the throne, BECAUSE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN ARE SIX STEPS TO BINAH THAT IS REFERRED TO AS THE THRONE TO CHOCHMAH.

13. There are two thrones, AS IT IS WRITTEN: "A glorious throne exalted from the beginning" (Yirmeyah 17:12), MEANING THAT IT IS HIGHER THAN THE FIRST THRONE, INDICATING THAT THERE ARE TWO THRONES. They are the heart, WHICH IS BINAH AND the mouth, WHICH IS MALCHUT. The heart, AS WRITTEN: "Because Yah has sworn by His throne" (Shemot 17:16), IS BINAH, WHICH IS A THRONE FOR YUD-HEI, CHOCHMAH. AND THE HEART IS THE SECRET OF: "That Hashem will have war with Amalek" (Ibid.), WHICH IS THE SECRET OF the liver, THAT IS, Samael. The mouth is THE SECRET OF the seat (Heb. kiseh), that is, the throne (Heb. kes) of Hei. This is what is meant by: "Blow a Shofar at the new moon, at the full moon (lit. 'covering') (Heb. keseh)" (Tehilim 81:4), WHICH IS THE MOUTH, MEANING MALCHUT THAT IS THE THRONE OF THE LAST HEI OF YUD HEI VAV HEI. IT CONTAINS THE FIVE RESTORATIONS OF THE MOUTH, AS EXPLAINED BEFORE.

14. HE EXPLAINS: What is the meaning of Shofar, WHEN IT SAYS: "BLOW A SHOFAR AT THE NEW MOON"? The windpipe alludes to the Vav, WHICH IS THE MYSTERY OF ZEIR ANPIN THAT IS REFERRED TO BY THE VAV. IT IS ALSO CALLED VOICE. It is the voice that ascends from the windpipe to the mouth, WHICH IS REFERRED TO AS MALCHUT, where the Hei is. THAT IS THE MEANING OF THE WORDS: "AT THE FULL MOON (HEB. KESEH) ON OUR FEAST DAY" (IBID.), WITH THE THRONE (HEB. KES) OF HEI, MEANING the five implements of speech: the lips, the teeth and the palate. There are two lips, TEETH INCLUDING regular teeth and molars, which makes them two kinds of teeth and a palate, so we have a total of five. THESE ARE THE FIVE IMPLEMENTS OF SPEECH. When they mill like a riverbed, they make noise like the milling of grindstones to produce sound and speech that emanates from Binah WHICH IS the heart. And with thought, WHICH IS THE SECRET OF CHOCHMAH.

15. That is the Name pronounced in full in ten various praises, WHICH PARALLEL THE TEN SFIROT. HERE TOO, THOUGHT IS CHOCHMAH, THE HEART IS BINAH AND THE WINDPIPE IS THE SECRET OF ZEIR ANPIN, IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - THE SIX RINGS OF THE WINDPIPE. THE MOUTH IS MALCHUT AND WITH THE ROOT, WHICH IS KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, when blowing the Shofar, we never blow less than ten times, WHICH CORRESPONDS TO THE TEN SFIROT. As for the Torah, the voice is hers and the speech is hers, and hers is Binah, as we have explained: 'A wise man understands one thing from another'. Hers is the faculty of thought, WHICH IS CHOCHMAH. THERE ARE TEN SFIROT, BECAUSE VOICE IS ZEIR ANPIN - IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. SPEECH IS MALCHUT, AND WITH BINAH AND HER CHOCHMAH WITH THE ROOT, KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, THE TORAH is more important to the Holy One, blessed be He, than all the offerings and burnt offerings. This is what is meant by: "This is

12. וַיִּמָּא בְּאַשְׁמוּרוֹת, בְּמָה סְלִיחוֹת וְתַחֲנוּנִים וּבְקִשּׁוֹת, בְּכָל מִינֵי רִנָּה בְּגְרוּנֵיהּ, דְּאִיהוּ כְּנוֹר לְאַפְקָא בֵּיהּ קְלָא, בְּשִׁית כְּנָפֵי רִיאַה עִם וּוְרָא. בְּשִׁית עֲזָקָאן דְּקִנָּה. וְדָא ו'. וַיִּפּוֹק לִיהּ מִלְבָּא, דְּתַמָּן בִּינָה. כְּמָה דְּאוּקְמוּהָ מְאִרֵי מִתְנִיתִין, הֵלֵב מִבִּין. יִפּוֹק בִּין מִבִּינָה, מִבֵּין יָהּ, דְּאִיהוּ ו', דְּאִיהוּ אֶפְרוּחַ בְּשִׁית גְּדַפִּין. וַיִּסְלַק לִיהּ בְּשִׁית עֲזָקָאן דְּקִנָּה, דְּאִינוּן שֵׁשׁ מַעְלוֹת לְכֶסֶא.

13. וּב' כְּרִסְיִין אִינוּן כֶּסֶא כְּבוֹד מְרוֹם מְרָאשׁוֹן, וְאִינוּן לְבָא וּפּוּמָא. ל"ב, וַיֹּאמֶר כִּי יָד עַל כֶּסֶּ יָהּ מִלְחָמָה לִּינִי בְּעַמְלֶק, כְּבֹד, סְמָא"ל, פּוּמָא דְכֶסֶּ"ה, כ"ס ה', הַה"ד תִּקְעוּ בַחֲדָשׁ שׁוֹפָר וְגו'.

14. מְאִי שׁוֹפָר. קִנָּה, ו', קוֹל דְּסְלִיק מִן הַקִּנָּה, לְגַבֵּי פּוּמָא, דְּתַמָּן ה'. בַּה' מִינֵי תְקוּנֵין דְּדְבוּרָא, דְּאִינוּן שְׁפוּן וְשִׁינִים וְחִיר. שְׁפוּן תְּרִין. שִׁינִים וְטוּחָנוֹת תְּרִין מִינֵין. וְחִיר, הָא חֲמֵשׁ. דְּטַחְנִין כְּנָהַר דְּאִיהוּ קוֹל, כְּגוּוּנָא דְּטַחְנִין רִיחִיָּא. לְאַפְקָא קוֹל וְדְבוּר, דְּנִפְיִק מִבִּינָה דְּלְבָא. בְּמַחְשְׁבָה.

15. דְּאִיהוּ שְׁמָא מְפָרֵשׁ בְּעֶשֶׂר מִינֵי תְלִים. וּבְשׁוֹפָר, אִין פּוּחְתִּין מַעֲשֶׂרָה שׁוֹפְרוֹת. וְאוּרִייתָא, קְלָא דִילָהּ, דִּיבוּר דִילָהּ, בִּינָה דִילָהּ, דְּאוּקְמוּהָ אִיזְהוּ חֲכָם הַמְבִין דְּבַר מִתּוֹךְ דְּבַר. מַחְשְׁבָה דִילָהּ. חָשִׁיב קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, מְכָל קְרַבְנִין וְעֶלְוֹן, הַה"ד זֹאת הַתּוֹרָה לְעוֹלָה וְלִמְנַחָה. ע"כ רַעִיא מִהִימָנָא

the Torah of the burnt offering, of the meal offering" (Vayikra 7:37).
End of Ra'aya Meheimna

3. "To do trespass against Hashem"

We are told about Heber the Kenite who went into the desert to find God, separating himself from his people; whenever a person follows the ways of the Torah he draws the spirit of the most Holy upon himself, but when he diverts his ways from the Torah he draws upon himself a spirit from the unclean side. Whoever clings to God and does the commands of the Torah upholds the world above and the world below, but whoever transgresses those commands makes a flaw above and below.

16. "When a man or a woman shall commit any sin that men commit..." (Bemidbar 5:6). Come and see that it is written: "Now Chever the Kenites, who was of the children of Chovav the father-in-law of Moses" (Shoftim 4:11). Chever the Kenites was from the great-grandchildren of Jethro, as it says, "And Saul said to the Kenites..." (I Shmuel 15:6). We have already explained why he was called Kenites. Another verse says, "The Kenites and the Knizi" (Beresheet 15:19). We learned that he made a nest (Heb. ken) in the desert like a bird to study the Torah. He left the city, took leave of Cain and split away from that nation, MEANING FROM THE MIDIANITES to whom they originally belonged. Then he adhered to the Holy One, blessed be He, AND THEREFORE, he separated from Cain.

17. Happy is the person who merits the Torah, to follow and adhere to His ways. When a person follows the ways of the Torah, he draws upon himself a holy Supernal Spirit, as it says: "Until a spirit be poured upon us from on high" (Yeshayah 32:15). When a person diverts his ways FROM THE TORAH he draws upon himself a spirit from the Other Side, which is the unclean side. That defiled side awakens from the side of the hole of the great abyss, wherein lie the wicked spirits that harm people and are called the world's destroyers that originate in Cain.

18. Jethro was originally a priest to idols and he served that side. He drew upon himself a spirit of that side. Therefore he was also called the Kenites later, since he separated from Cain and adhered to the Holy One, blessed be He. Whoever bonds to the Holy One, blessed be He, and performs the commandments of the Torah, it is as if he upholds the worlds, the world above and the world below. This was already explained, as is written: "And do them" (Vayikra 26:3).

19. Anyone who transgresses the commandments of the Torah, he, as it were, makes a flaw above and impairs below, becomes flawed and impairs the whole universe. This is similar to the seafarers on a ship, when a fool among them stands up and wishes to punch a hole IN THE BOAT. HIS NEIGHBOR ASKS HIM: WHY ARE YOU DRILLING AND HE ANSWERS: WHY ARE YOU CONCERNED, I AM DRILLING ONLY UNDER MY OWN SPOT. HE REPLIES: BECAUSE WE'LL BOTH DROWN IN THE BOAT TOGETHER.

16. אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטָּאת הָאָדָם וְגו'. ת"ח, כְּתִיב וְחִבֵּר הַקֵּינִי נִפְרַד מִקֵּין מִבְּנֵי חוֹבָב חוֹתֵן מִשֵּׁה וְגו', וְחִבֵּר הַקֵּינִי מִבְּנֵי בְנוֹי דִּיתְרוֹ הוּא, כַּד"א וַיֹּאמֶר שָׁאוּל אֶל הַקֵּינִי וְגו'. אֲמַאי אֶקְרִי קֵינִי. וְהָא אֹקְמוּהּ. וְכִתִּיב אֶת הַקֵּינִי וְאֶת הַקֵּינִיזִי. וְאֶתְמַר דְּעֵבֵר קָנָא בְּמִדְבָּרָא, כְּעוֹפֵא דָא, בְּגִין לְמַעְלֵי בְּאוֹרֵייתָא, וְאֶתְפָּרַשׁ מִן מְתָא, נִפְרַד מִקֵּין, אֶתְפָּרַשׁ מֵהָהוּא עִמָּא דְהוּא בְּקִדְמִיתָא, וְאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, נִפְרַד מִקֵּין.

17. זְכָאָה ב"נ דְּזָכִי בְּאוֹרֵייתָא, לְמִיזַל לְאֶתְדַבֵּקָא בְּאוֹרְחוֹי. דְּכַד בַּר נָשׁ אֲזִיל בְּאוֹרְחוֹי דְּאוֹרֵייתָא, מְשִׁיךְ עֲלֵיהּ רוּחָא קְדִישָׁא עֲלָאָה. כַּד"א, עַד יַעֲרָה עֲלֵינוּ רוּחַ מְמָרוּם. וְכַד בַּר נָשׁ סְטִי אוֹרְחוֹי, מְשִׁיךְ עֲלֵיהּ רוּחָא אַחְרָא מְסֻטְרָא אַחְרָא, דְּהוּא סְטְרָא דְּמִסְאָבָא וְסְטְרָא דְּמִסְאָבָא אֶתְעַר מְסֻטְרָא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, דְּתַמְן מְדוֹרִין דְּרוּחִין בִּישִׁין, דְּנִזְקֵי לְבַנֵּי נִשְׂא, דְּאֶקְרוּן נִזְקֵי עֲלָמָא. דְּהָא מְסֻטְרָא דְּקֵין קְדַמָּא אֶשְׁתַּכְּחוּ.

18. וַיִּתְרוּ בְּקִדְמִיתָא כּוּמְרָא לַע"ז הוּא, וְלַהּהוּא סְטְרָא הוּא פִּלַח, וּמְשִׁיךְ עֲלֵיהּ רוּחָא מֵהָהוּא אַתְרָא. וְע"ד אֶקְרִי קֵינִי לְבַתֵּר נִפְרַד מִקֵּין, וְאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֵאן דְּאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעֵבִיר פְּקוּדֵי אוֹרֵייתָא, כְּבִיכּוּל, הוּא קֵיִים עֲלָמִין, עֲלָמָא דְּלַעִילָא וְעֲלָמָא דְּלַתְתָּא. וְהָא אֹקְמוּהּ, וְעִשִׂיתֶם אוֹתָם כְּתִיב.

19. וְכָל מֵאן דְּעֵבֵר עַל פְּקוּדֵי אוֹרֵייתָא, כְּבִיכּוּל פְּגִים לַעִילָא, פְּגִים לְתַתָּא, פְּגִים לְגַרְמִיָּה, פְּגִים לְכָל עֲלָמִין. מִתַּל לְאִינוּן מְפָרִישֵׁי יְמִין דְּשֹׁאטֵי בְּאַרְבָּא, קָם חַד שְׁטִינָא בִּינֵייהוּ, בְּעָא לְנוֹקְבָא וְכו'.

20. Therefore, "when a man or a woman shall commit...that men (Heb. adam)... is REFERRING TO ADAM, AS IT IS WRITTEN: "But they like Adam have transgressed the covenant" (Hoshea 6:7). Adam transgressed one command in the Torah, and he caused death to himself and he caused to the universe a blemish above and a blemish below. That sin is still impending until the Holy One, blessed be He, will restore the universe to its original state, when that flaw will disappear from the world. It is written: "He will destroy death for ever; and Hashem Elohim will wipe away tears from all faces..." (Yeshayah 25:8). Therefore, IT IS WRITTEN HERE: "Shall commit any sin that Adam commit," with "Adam" REFERRING TO the first man.

21. "To do trespass against Hashem" (Bemidbar 5:6), because whoever abandons mercy and draws on judgment causes a flaw. Therefore, the Merciful One should redeem us from the wicked of this world and from their damages, as many righteous pass away because of them, on top of what they caused to happen above and below.

4. Repentance

Rabbi Yehuda wonders why if someone's sins actually harmed the whole universe, his repentance should help. Rabbi Yitzchak replies that when someone makes repentance it restores whatever he damaged above; repentance restores everything, including the man himself and the whole universe. We hear that although God has steeped the world in Judgment, He wishes the children of Yisrael to repent in order to better their position in this world and in the World to Come. We are told that Jonah's repentance saved a great many people in the world.

22. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod. Rabbi Yehuda said, Let's discuss some Torah as we go. Rabbi Yehuda opened the discussion with the verse: "If a man shall open a pit, or if a man shall dig a pit..." (Shemot 21:33). The following verse says: "The owner of the pit shall make it good..." (Ibid. 34). Therefore whoever harms the world with his sins should most certainly make it good. However, I wonder. Since he caused harm to the universe, why does repentance help as it says, "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution" (Bemidbar 5:6).

23. HE REPLIES: Assuredly it helps them because when he repents, it is as if he causes it in reality, SINCE REPENTANCE (LIT. 'RETURN') RETURNS THE HEI TO THE VAV. He restored whatever he damaged above. How? By repentance, as it is written: "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution (return)." Repentance restores everything. It repairs above and it repairs below, restoring himself and restoring the whole universe.

20. וע"ד איש או אשה כי יעשו וגו', האדם וגו'. והמה כאדם עברו ברית. אדם עבר על פקודא חד דאורייתא, גרים ליה לגרמיה מיתה, וגרם לכל עלמא, פגים לעילא, פגים לתתא, והוא חובא תלויא, עד דיקיים קודשא בריך הוא עלמא במלקדמין, ויתעבר ההוא פגומו מעלמא, הה"ד בלע המות לנצח ונחה יי' אלהים המעה מעל כל פגים וגו'. ובג"כ כי יעשו מכל חטאת האדם. האדם אדם קדמא.

21. למעול מעל בני', דמאן דיפוק מרחמי, וינקא מן דינא, הוא גרים פגומו וכו', וע"ד, רחמנא לישזבן מחיבי דהאי עלמא, ומן פגומו דלהון, כמה זכאין מסתלקי בגניניהו, בר כל מה דגרמי לעילא ותתא.

22. רבי יצחק ור' יהודה הוו אזלי מאושא ללוד, אמר רבי יהודה נימא מילין דאורייתא ונזיל. פתח רבי יהודה ואמר, כי יפתח איש בור או כי יכרה איש בור וגו'. מה כתיב בתריה, בעל הבור ישלם וגו'. ומה על דא כך, מאן דגרים לאבאשא עלמא בחובוי עאכו"ו. אלא תוהנא דאע"ג דאבאיש עלמא, אמאי אית ליה תשובה, כמה דכתיב איש או אשה כי יעשו וגו' והתודו את חטאתם והשיב.

23. אלא ודאי דא מהננא להו, בגין דעביר תשובה, כביכול הוא עביר ליה ממש. דהא מה דפגים לעילא, אתקין ליה, ובמה בתשובה. דכתיב איש או אשה כי יעשו וגו', והתודו את חטאתם והשיב, ותשובה אתקין כלא, אתקין לעילא, אתקין לתתא, אתקין לגרמיה, אתקין לכל עלמא.

24. Rabbi Yitzchak opened the discussion saying, "When you are in distress, and all these things are come upon you..." (Devarim 4:30). "When you are in distress": From here, we see that best of all is repentance before judgment steeps the world, because once judgment has settled, its power increases. Who will be able to remove it or make it go away? Once the judgment begins, it does not disappear until it is fulfilled. Following the completion OF THE JUDGMENT and the making of repentance, he restores the universe. That is deduced from the scripture: "And all these things are come upon you, in the latter days...if you turn to Hashem your Elohim...for Hashem your Elohim is a merciful El" (Ibid.).

25. HE INQUIRES: "In the latter days"? What is the connection of this verse to here? HE REPLIES: It is in order to include the Congregation of Yisrael, WHICH IS REFERRED TO AS THE LATTER DAYS, that is exile, being with them in their distress and never leaving them. Although the Holy One, blessed be He, has steeped the world in judgment, He wishes that Yisrael will repentance to better their position in this world and in the world to come. There is NOTHING that can withstand repentance.

26. Come and see that even the Congregation of Yisrael, WHICH IS MALCHUT, is called repentance. You might say the uppermost repentance, WHICH IS BINAH, is not found everywhere. But MALCHUT is called repentance when mercy THAT IS ZEIR ANPIN returned before her, and she returned again to suckle all her masses. The best way to repent is when the sinner risks his life for it. It is received during a time that he is in repentance. Then everything gets restored above and below, and he and the universe get restored.

27. How many others are hurt because of one wicked person in the world. Woe to the wicked and woe to his neighbor. Look at Jonah. Because he had no wish to go on his Master's mission, how many people could have perished at sea because of him, until they all gathered about him to judge and convict him, TO THROW HIM into the sea. Then all were saved and the Holy One, blessed be He, had mercy upon him. Afterwards, he saved a great many in the world; THAT IS, THE PEOPLE OF NINEVEH. When WAS THIS? When he repented before his Master, in his distress. This is what is meant by: "I cried to Hashem out of my distress, and He heard me" (Yonah 2:3), and: "Out of my distress I called upon Yah: Yah answered me with liberation..." (Tehilim 118:5).

We hear what the letters in the Holy Name have to do with repentance, that is Binah. This repentance is called life, and the "issues of life" are the souls of Yisrael. We are told of the importance of breath, and the words that issued from the mouth of God. The question arises where the breath that exists in the heathen nations comes from if the Shechinah does not dwell on them, and the answer is that not all faces are equal even among the children of Yisrael. We are told about another soul that hovers over a man's head that moves all his limbs to follow the precepts. There follows an elaboration of the sense of the Nefesh, Ruach, Neshamah, Chayah and Yechidah of Ruach that are drawn to a deserving person. We are told that there is a good kind of breath and a breath that is wicked. The countenance of the animal that resides in a person is apparent in the likeness that dwells on his face; upon every face is someone in charge over him. This is also true for the six days of creation, as there is no day that has no good in it, but not

24. פתח ר' יצחק אבתריה ואמר, בצר לך ומצאוך כל הדברים האלה וגו'. בצר לך, מכאן דתשובה מעליא מכלא, עד לא ישרי דינא בעלמא. דבתר דשרי דינא תקיף חיליה מאן יעבר ליה מעלמא ויסלק ליה. דהא ביון דשאר דינא, לא אסתליק עד דישתלים. בתר דאשתלים, ועבר תשובה, אתקין עלמין כלהו. משמע, דכתיב ומצאוך כל הדברים האלה באחרית הימים, וכתיב ושבתי עד יי' אלהיך וגו'. כי אל רחום יי' אלהיך וגו'.

25. באחרית הימים, מאי איבא הכא. אלא לאכללא כנסת ישראל, דאיהי בגלותא, ואשתכחת בעאקו דלהון, ולא שבקת לון לעלמין. ובגין כך קודשא בריך הוא אע"ג דאשרי דינא בעלמא, בעי דיהדרון ישראל בתשובה, לאוטבא להו בהאי עלמא, ובעלמא דאתי, ולית לך מאן דקאים קמי תשובה.

26. ת"ח, אמילו כנסת ישראל, תשובה אקרי. ואי תימא תשובה עלאה מכל אתר לא שכיח, אלא דא אקרי תשובה, כד אהדר רחמי לקבלהא, והיא תבת על כל אינון אוכלסין וינקא לון. ותשובה מעליא, כד אתמסר נפשא לגבה, ונטיל לה בזמנא דאיהי בתשובה, כדין כלא אתתקן לעילא ותתא, ואתתקן הוא, וכל עלמא.

27. חייבא חד בעלמא, קלקולא דכמה אחרנין בגיניה. ווי לחייבא, ווי לשביביה. ת"ח, יונה, בגין דלא בעא למהך בשליחותא דמאריה, כמה בני נשא הוו אתאבידו בגיניה בימא, עד דכלהו אהדרו עלוי, ודאינו ליה בדינא בימא, וכדין אשתזיבו כלהו, וקודשא בריך הוא חס עליה לבתר, ושזיב כמה אוכלסין בעלמא. אימתי. כד אהדר למאריה מגו עקתייה. דדא הוא דכתיב, קראתי מצרה לי אל יי' ויענני. וכתיב, מן המצר קראתי יה ענני במרחב יה וגו'.

every person is able to enter into that goodness due to their unworthiness. There are various types of repentance, and all of them are good but they are not all equal. The most important thing is to study the Torah with awe and love for God; awe and love reside in the brain and the heart. We are told how the holy grades are able to discern anyone who has become impaired through his misdeeds, and how they distance themselves from him. And yet complete repentance causes God to return to him.
Ra'aya Meheimna (the Faithful Shepherd)

28. This commandment is that of repentance, and that is Binah. Because of our sins when the Temple was destroyed, nothing was left for us only verbal confession alone, which is Malchut THAT IS REFERRED TO AS A VERBAL CONFESSION. What is Binah? IT CONSISTS OF THE LETTERS Ben (lit. 'son') Yud-Hei, and that son is surely Vav, WHICH ALLUDES TO ZEIR ANPIN WHO IS CALLED SON THAT IS ATTACHED TO HER AND RECEIVES THE MOCHIN OF YUD-HEI FROM HER. For everyone who repents, it is as if he returned the letter Hei, WHICH IS MALCHUT, to the letter Vav, WHICH IS ZEIR ANPIN, which is the son of Yud Hei. Thus, through him Yud Hei Vav Hei is completed, BECAUSE THE SON IS THE SECRET OF VAV AND TOGETHER WITH YUD-HEI IT FORMS YUD HEI VAV, AND WITH MALCHUT, THAT IS THE HEI THAT RETURNED TO HIM, THE WHOLE NAME WAS MADE COMPLETE. That is repentance (Heb. teshuvah) for sure, WHICH CONSISTS OF THE LETTERS Tashuv (lit. 'return') Hei to the Vav.

29. The letter Hei definitely is verbal confession and the secret meaning of: "Take with you words, and turn to Hashem: say to Him... so we will offer the words of our lips instead of calves" (Hoshea 14:3). When a person sins, he certainly causes the Hei to distance itself from the Vav, since the son of Yud-Hei, MEANING THE VAV THAT CONTAINS Yud-Hei-Vav, removes itself from the Hei. Because of this, the Temple was destroyed and Yisrael were driven away from there and dispersed among the nations. Because of this, whoever repents affects the return of the Hei to the letter Vav, and redemption depends upon it. Consequently, everything depends on repentance. That is what the ancient sages said. The reckoned days of the coming of Messiah have passed - worse has come to worst - and it is contingent upon repentance only, which is the completion of His Name, WHICH IS THE SECRET MEANING OF HEI THAT COMPLETES HIS NAME WHEN ADDED TO YUD-HEI-VAV.

30. Therefore, "I acted for My name's sake" (Yechezkel 20:14), NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI and also "for My own sake, for My own sake, will I do" (Yeshayah 48:11). If they do not return, then I will set upon them a king whose decrees are harsher than those of Pharaoh. Then they will repent in spite of themselves. This is what is meant by: "If you turn to Hashem your Elohim" (Devarim 4:30), to Yud Hei Vav Hei certainly, NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI.

רעיא מהימנא

28. פְּקוּדָא דָּא, הִיא מִצְוַת תְּשׁוּבָה. וְדָא אִיהִי בִינָה. וּבְעוֹנוֹתֵינוּ מִדְּחָרָב בֵּי מִקְדָּשָׁא, לֹא אֲשַׁתָּאֵר לָנוּ אֶלָּא וְדוּ דְבָרִים לְבָד, וְדָא מַלְכוּת. וּמֵאִי בִינָה. בֶּן י"ה. וְהֵאֵי בֶּן, ו' אִיהוּ וְדָאֵי. וְכָל מֵאֵן דְּחִזֵּר בְּתִיּוּבָתָא, כְּאֵלוּ חִזֵּר אֶת ה' לְאֶת ו', דְּאִיהוּ בֶּן י"ה, וְאֲשַׁתְּלִים בֵּיהּ יְרוּד'. וְדָא אִיהוּ תְשׁוּבָה, תְּשׁוּבָה ה' וְדָאֵי לְגַבֵּי ו'.

29. דָּאֵת ה' וְדָאֵי אִיהוּ וְדוּ דְבָרִים, וְרוּזָא דְמַלְכָּה, קָחוּ עִמְכֶם דְּבָרִים וְשׁוּבוּ אֶל יי' אִמְרוּ אֵלָיו וְגו' וְנִשְׁלַמְה פְּרִים שְׁפָתֵינוּ. דוּדָאֵי כִּד ב"נ אִיהוּ חוּטָא, גְּרִים לְאֶתְרַחֲקָא ה' מֵאֵת ו'. דְּאֲסַתְּלַק בֶּן י"ה, דָּא י"ה, מֵאֵת ה'. וּבג"ד אֶתְחַרְבַּב בֵּי מִקְדָּשָׁא, וְאֶתְרַחֲקוּ יִשְׂרָאֵל מִתְּמֹן, וְאֶתְגַּלוּ בֵּינֵי עַמְמֵיָא. וּבג"ד, כָּל מֵאֵן דְּעֵבִיד תְּשׁוּבָה, גְּרִים לְאֶחְזָרָא ה' לְאֶת ו', וּפּוּרְקָנָא בְּדָא תְּלִוּיָא. וּבג"ד הַכֹּל תְּלִוּי בְּתְשׁוּבָה. דְּכַךְ אִמְרוּ קְדָמָי, כָּל הַקְּצִים כְּלוּ, וְאִין הַדְּבַר תְּלִוּי אֶלָּא בְּתְשׁוּבָה, דְּאִיהוּ שְׁלִימוּ דְשְׁמִיָה.

30. וְע"ד וְאֶעֱשֶׂה לְמַעַן שְׁמִי. וְעוֹד לְמַעַנִי לְמַעַנִי אֶעֱשֶׂה. וְאִם לֹא חִזְרִין, אֲנָא אֶעֱמִיד לִזְנוֹן מַלְכָּא, שְׁקִשִּׁין גְּזוּרֹתַי מִשָּׁל פְּרָעָה, וְיִחְזְרוּן עַל כְּרַחֲמֵיהוּ. הַה"ד וְשָׁבַת עַד יי' אֱלֹהֶיךָ, עַד יְרוּד' וְדָאֵי.

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31. This repentance, WHICH IS MALCHUT AND THE HEI OF YUD HEI VAV HEI, is called life, AS IS WRITTEN: "For out of it are the issues of life" (Mishlei 4:23). These are the souls of Yisrael, THE ISSUES OF MALCHUT, REFERRED TO AS LIFE, and MALCHUT is the breath that a person exhales and inhales through the mouth without toil or effort. IT IS THE SECRET OF Hei of "When they were created (Heb. BeHibar'am)" (Bereshheet 2:4), SINCE THE LETTER HEI IS VOCALIZED THROUGH THE MOUTH MORE EASILY THAN THE REST OF THE LETTERS. About this, it is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3), SINCE MALCHUT IS REFERRED TO AS "WORD THAT PROCEEDS OUT OF THE MOUTH OF HASHEM," which is above the head of the man, THAT IS, 'AND OVER my HEAD THE SHECHINAH OF EL'. About it, it says: "And the likeness of Hashem does he behold" (Bemidbar 12:8), BECAUSE MALCHUT IS REFERRED TO AS THE LIKENESS OF HASHEM, AND ALSO: "Surely every man walks in a vain show (image)" (Tehilim 39:7).

32. Because it is over a person's head, man is prohibited to walk four cubits with his head uncovered. If She departs from over his head, his life is immediately gone.

33. You might say that this is also the way MALCHUT dwells on the nations of the world, even though the heavens and earth and all their hosts were not created through them, SINCE BEHIBAR'AM IS COMPOSED OF THE LETTERS OF ABRAHAM, THROUGH WHOM THE HEAVENS AND EARTH AND ALL THAT SPRANG FORTH FROM THEM WERE CREATED, AND THE OFFSPRING OF ABRAHAM, BUT NOT THE NATIONS OF THE WORLD. HE RESPONDS: She definitely does not dwell ON THEM, since Moses asked the Holy One, blessed be He, that the Shechinah shall not dwell on the nations of the world and it was granted to him. BUT IF SO, where does the breath present for the nations of the world come from? WHAT IS THE SOURCE OF THE ONE FOUND over the wicked, which are the mixed multitudes mingled among Yisrael? HE REPLIES: It therefore must be that not everyone is equal. Even among Yisrael, everyone is not equal and this is certainly true for others, AS WILL BE EXPLAINED.

34. We definitely expounded on the form of the letter Hei: I have a beautiful gift in my storehouse by the name Shabbat, BECAUSE SHABBAT IS MALCHUT WHEN SHE ASCENDS TO BINAH. When MALCHUT, THE SECRET MEANING OF SHABBAT, dwells on Yisrael, they do not toil and are under enslavement. In it, the working, tired soul "rested, and was refreshed" (Shemot 31:17).

35. There is another soul above a man's head, WHICH IS NOT OF MALCHUT, that is called a servant, SINCE IT DRAWS FROM METATRON THAT IS REFERRED TO AS SERVANT. It is the form above man's head. It is the King's servant that moves all the limbs of a person to follow the good ways and observe with them the 248 precepts, so that the Hei of BeHibar'am, WHICH IS THE SECRET MEANING OF MALCHUT, shall dwell on them, since the numerical value of BeHibar'am is 248.

31. וְתִשׁוּבָה דָא אֲתַקְרִיאת חַיִּים, כִּי מִמֶּנּוּ תוֹצְאוֹת חַיִּים, דְּאִינּוֹן נִשְׁמַתִּין דִּישְׂרָאֵל. וְאִיהוּ הֵבֶל דְּנִפְק וְעָאֵל בְּפּוֹמָא דב"נ, בְּלֹא עֵמֶל וּבְלֹא יְגִיעָה. ה' דְּבַהֲבָרָאָם. וְעָלָה אֲתַמַּר, כִּי עַל כָּל מוֹצֵא פִי יוֹי יַחֲיֶה הָאָדָם. וְהִיא עַל רִישֵׁיה דב"נ. עָלָה אֲתַמַּר, וְתִמוּנַת יוֹי יִבִּיט. אֲךְ בְּצַלְמֵם יִתְהַלֵּךְ אִישׁ.

32. וּבְגִין דְּאִיהוּ עַל רִישֵׁיה דב"נ, אֲסִיר לִיה לִב"נ לְמִיזַל ד' אַמּוֹת בְּגֻלּוֹ דְרִישָׁא, דָּאֵם הִיא אֲסַתְלַקַת מֵעַל רִישֵׁיה דב"נ, מִיַּד אֲסַתְלַקוּ חַיִּים מִנִּיה.

33. וְאִי תִימָא דְכַךְ שְׂרִיא עַל אוּמִין דְּעֵלְמָא, אַע"ג דְּלֹא אֲתַבְרִי בְּהוֹן שְׂמִיא וְאַרְעָא וְכָל תּוֹלְדִין דְּבַהּוֹן. לֹא שְׂרִיא וְדָאִי, דְּמֹשֶׁה בְּעָא מְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּלֹא תִשְׂרִי שְׂכִינָה עַל אוּמִין דְּעֵלְמָא, וְיִהִיב לִיה. הֵבֶלָא דְקִיּוּמָא עַל אוּמִין דְּעֵלְמָא מֵאֵן נִפְקָא. אוּ עַל חַיִּיבָא דְאִינּוֹן עֵרַב רַב מְעוֹרְבִין עִם יִשְׂרָאֵל. אֲלֵא וְדָאִי לִית כָּל אַפּוּיָא שׁוּין, אַפּוּלוּ יִשְׂרָאֵל לֹאֻ אִינּוֹן שׁוּין, כָּל שְׂכַן אַחֲרֵינִין.

34. אֲלֵא וְדָאִי עַל הָאִי דִּיוֹקְנָא דָּאֵת ה' אוֹקְמוּהּ, מִתְנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזִי וְשַׁבַּת שְׂמָה. וְכַד הָאִי שְׂרִיא עַל יִשְׂרָאֵל, לִית לוֹן יְגִיעָה וְלֹא שְׁעִבוּד. וְכַה נִפְשׁ עֵמְלָה וְיְגִיעָה שַׁבַּת וְיִנְפֵשׁ.

35. דְּנִפְשׁ אַחֲרָא אֵית עַל רִישֵׁיה דב"נ, דְּאֲתַקְרִיאת עֶבֶד. וְאִיהוּ דִּיוֹקְנָא עַל ב"נ. וְאִיהוּ עֶבֶד דְּמַלְכָּא, דְּמִנְעֵנְעָא כָּל אַבְרִין דב"נ, לְמִיזַל בְּאַרְחִין טְבִין, וְלְקִיּוּמָא בְּהוֹן רמ"ח פְּקוּדִין, לְשְׂרִיא עֲלִייהוּ ה' דְּבַהֲבָרָאָם, דְּכַךְ סְלִיק הַבְּרָאָם לרמ"ח.

36. AFTER EXPLAINING THE ASPECT OF THE HUMAN NEFESH, HE ELABORATES ON THE ASPECTS OF NEFESH, RUACH, NESHAMAH, CHAYAH AND YECHIDAH OF THE RUACH THAT IS DRAWN TO A DESERVING PERSON FROM THE ASPECT OF THE FOUR LETTERS OF YUD HEI VAV HEI OF ZEIR ANPIN, THAT REST OVER HIS HEAD. HE SAYS: There is another form on his head called awe, and that is the Yud OF YUD HEI VAV HEI, THE SECRET MEANING OF KETER AND CHOCHMAH, WHICH ARE THE LIGHTS OF YECHIDAH AND CHAYAH OF RUACH. SINCE IT IS THE HIDDEN MEANING OF KETER, IT IS THE ASPECT OF AWE, SINCE AWE COMES FROM KETER.

About them, it is written: "So Elohim created man in His own image, in the image of Elohim" (Bereshheet 1:27), NAMELY "IMAGE" TWICE, which are two goodly images, male and female. The male is from the side of the letter Yud OF YUD HEI VAV HEI, THE HIDDEN MEANING OF YECHIDAH AND CHAYAH, and the female from the side of the letter Hei OF YUD HEI VAV HEI, THE HIDDEN MEANING OF NESHAMAH.

37. The two letters - YUD-HEI - awaken man to the Torah and the precepts. VAV IS THE HIDDEN MEANING OF THE TORAH AND HEI OF THE PRECEPTS. Yud is awe, which is over man's head, whence awe goes into man's heart to fear the Holy One, blessed be He, and guard himself not to transgress the negative commandments. Hei is the love over a person's head and, from it, the love of the Holy One, blessed be He, is imbued on his 248 limbs with which he performs the 248 positive commandments. Vav OF YUD HEI VAV HEI, FROM WHICH ASPECT DWELLS THE ILLUMINATION OF RUACH OF RUACH ON MAN, rests over man's head and through it words enter his mouth with which to learn Torah. THAT IS MALCHUT, WHICH IS THE SECRET OF THE NEFESH OF RUACH CALLED 'WORDS', THE SECRET OF HEI. THUS THE YUD HEI VAV HEI IS MADE COMPLETE.

38. Of THE WORDS THAT ARE DRAWN INTO HIS MOUTH TO STUDY TORAH, IT SAYS, "Take with you words, and turn to Hashem" (Hoshea 14:3), BECAUSE THE WORDS COMPLETE THE YUD-HEI-VAV WITH THE LAST HEI CALLED WORDS. By this, you will have the awe and love and Torah, WHICH IS THE SECRET OF YUD HEI VAV HEI, BECAUSE AWE AND LOVE ARE THE SECRET OF YUD-HEI, THE TORAH IS THE SECRET OF VAV AND WORDS OF MOUTH ARE THE SECRET OF HEI. Yud Hei Vav Hei, THAT IS ZEIR ANPIN, will return to be Binah, which is Repentance, WHICH MEANS the Vav - WHICH REFERS TO ZEIR ANPIN - will return to the FIRST Hei, which is the act of Creation and the 32 times Elohim MENTIONED IN THE ACT OF CREATION, NAMELY BINAH, and thus Yud Hei Vav Hei will be complete. WITH MALCHUT RISING TO BINAH, you will have rest from everything and in it, one "rested, and was refreshed" (Shemot 31:17). THAT IS TO SAY, WHEN MALCHUT ASCENDS TO BINAH, SHE IS CALLED SHABBAT AND PERTAINS TO THE SECRET OF REST AND REFRESHMENT. AS LONG AS SHE DOES NOT ASCEND TO BINAH, MALCHUT IS NOT CONSIDERED SHABBAT.

39. IN MALCHUT, WHICH IS THE LAST HEI THAT ASCENDED TO BINAH, the Yud Hei Vav will be concluded, AND THE NAME WILL BE COMPLETE. "THUS THE HEAVENS AND THE EARTH were finished" (Bereshheet 2:1), WHICH WAS ON SHABBAT, which is total perfection. The whole world was created through her, and on her stand firmly the heavens, the earth, the seas and all creatures that were created, since it is written: "These are the generations of the heavens and of the earth when they were created (Heb. BeHibar'am)." THIS CONSISTS OF THE SAME LETTERS OF: "With Hei they were created (Heb. be Hei bra'am)", WHICH IS MALCHUT. If she would have departed from the world even for a moment, everything would have collapsed and dissolved, and the world could not have been preserved.

36. וְדִיּוּקָנָא אַחְרָא עַל רִישֵׁיהּ, דְּאַתְקְרִיאת יְרָאָה, וְדָא י'. וְעַלְיֵיהּ אַתְמַר, וַיְבָרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים. תְּרִין דִּיּוּקָנִין טְבִין, דְּאִינוּן דְּכַר וְנוֹקְבָא. דְּכַר מְסֻטְרָא דָּאֵת י'. נּוֹקְבָא מְסֻטְרָא דָּאֵת ה'.

37. וְתְרִין אַתְוּן אַתְעֲרִין לִיהּ לִב"נ לְתוֹרָה וְלַמְצוּהָ. י' יְרָאָה, וְדָא אִיהּ עַל רִישֵׁיהּ דִּב"נ, וּמְנָה יִיעוּל דְּחִילוֹ לְלָבָא דִּב"נ, לְמַדְחַל מְקוּדְשָׁא בְרִיךְ הוּא, וְלַנְטְרָא גְרַמְיָה דְּלֹא יַעֲבֵר עַל פְּקוּדֵין דְּלֹא תַעֲשֶׂה. ה' אֶהְבֵּה עַל רִישֵׁיהּ דִּב"נ, וּמְנָיָה עָאל רְחִימוֹ דְּקוּדְשָׁא בְרִיךְ הוּא, עַל רַמ"ח אַבְרִין דִּילֵיהּ, לְקִיּוּמָא בְּהוּן פְּקוּדֵין דַּעֲשֶׂה. ו' אִיהּ עַל רִישֵׁיהּ דִּב"נ, וּמְנָיָה יִיעוּל עַל פּוּמָא דִּב"נ מְלוּלִין לְאוּלְפָּא בְּאוּרִייתָא.

38. וּבְהָאֵי קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל יי'. וּבְהָאֵי דִּיְהֵא בְּכוּן הִירָאָה וְהָאֶהְבֵּה וְהַתּוֹרָה יִתְחַזֵּר יְדוּד בִּינָה דְּאִיהּ תְּשׁוּבָה, ו' תְּשׁוּבָה לְגַבֵּי ה', דְּאִיהּ עוֹבְדָא דְּבְרָאשִׁית. וְאִיהּ ל"ב אֱלֹהִים. וְיִשְׁתַּלֵּים יְדוּד וּבָה יְהֵא לְכוּן נִיּוּחָא מְכַלָּא, וּבָה שְׁבַת וַיִּנְמַשׁ.

39. וּבָה יִתְבַלֵּיל יְדוּד, וּבִג"ד וַיְכַלּוּ: שְׁלִימוֹ דְּכַלָּא. בְּה', אַתְבְּרִי כֹל עֲלָמָא, וְעַלָּה קִיּוּמִין שְׁמִיָּא וְאַרְעָא וַיִּמָּא וְכֹל בְּרִיין דְּאַתְבְּרוּן, דְּכַתִּיב אֱלֹה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, בְּה' בְּרָאָם. וְאִם הוּא אַתְרַחַקַת מְעֲלָמָא אַמִּילוּ רְגַעָא, כֹּלָּא אַתְחַרְבַּ וְאַתְבַּטַּל, וְלֹא הוּי קִיּוּמָא בְּעֲלָמָא.

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40. This Hei will not leave the body OF A MAN and therein it stays. When it does leave him, the poison of death will come and rest on him, which is called defilement, a carcass, unfit, the Angel of Death, darkness and obscurity. And it dwells on the corpse of men. At that point, the man is called dead. The secret of it is: "'For I have no pleasure in the death of him that dies', says Hashem Elohim: therefore turn, and live" (Yechezkel 18:32). IT SHOULD HAVE SAID, 'THE DEATH OF HIM THAT LIVES.' THIS IS BECAUSE THE WICKED IS ALREADY DEAD, SO IT SAYS, "THE DEATH OF HIM THAT DIES."

41. All the positive commandments that were to imbue his 248 organs grieve for him. The hidden meaning is that "I have seen his ways and I will heal him...and on his mourners" (Yeshayah 57:18). What are "his mourners"? These are the 248 limbs that grieve for him. That is the uppermost likeness resting on his head, where Yud Hei Vav Hei rests. As there is a good likeness over the righteous, which leads him to do good deeds and merit the World to Come, so is there a bad likeness over the heads of the wicked that leads them to act wrongly and deserve Gehenom. Therefore, there are different kinds of breath. There is the good kind of breath, about which is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3) and there is breath that is wicked, about which is written: "This also is vanity (breath) and a striving after wind" (Kohelet 2:26).

42. Come and see that through people's actions, the spiritual form is recognized that hovers over them, and so is the appearance. This is what is meant by, "The show of their countenance witnesses against them" (Yeshayah 3:9). In the likeness THAT DWELLS OVER ONE is apparent the face of the living creature that resides over him, whether it is a lion, an ox, an eagle or a man, OR FROM the Chariot of the Holy One, blessed be He and His Shechinah, from the Chariot of the angel, the chief prince, from the wicked Chariot of Samael or from the Chariot of the four elements of the universe, which contain neither the Good Inclinations nor the Evil Inclinations but are like common beasts. Therefore, there are many types of breath in people, each one according to his own kind, the secret meaning of, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). It follows that a person is treated the same way he treats others. And upon every spiritual is an angel in charge over it.

43. Come and see: each of the six days of Creation has its own form and face of the grade that guides it. You will not find a day that has no good in it. THAT IS, IT SAYS IN THEM: "AND ELOHIM SAW THAT IT WAS GOOD" (BERESHEET 1:10). Although "that it is good" was not mentioned on the second day, you will find it on the third day. Therefore, "good" is mentioned twice in it.

40. האי ה' לא תיזיל מגופא, ובה קיימא וכד היא תיזיל מיניה, הוא סם המות תיתי ותשרי עליה, דתתקרי טומאה, נבלה, פסולה, מלאך המות, חשר, אפלה, ושריא על גופא רב"נ. ובהוא זמנא אתקרי ב"נ מת. ורזא דמלה, כי לא אחפוץ במות המת נאם יי' אלהים והשיבו וחיו.

41. כל פקודין דעשה, דהוו עתידין לשריא ברמ"ח אברין דיליה, בלהו מתאבלין עליה. ורזא דמלה, דרכיו ראיתי וארפאהו וגו'. ולאבליו. מאי ולאבליו. אילין רמ"ח אברין, דקא מתאבלין עליה, דאינון דיוקנא עלאה דשריא על רישיה, דבה שריא הוי"ה. דכמה דאית דיוקנא טבא על צדיק, ומנהיג ליה לכל עובדין טבין, לזכאה ליה לעלמא דאתי. כך אית דיוקנא בישא, על רישא דחייביא, לאנהגא לון בעובדין בישין, דירתון גיהנם. ובג"ד אית הבל ואית הבל, אית הבל טב, דאתמר ביה, כי על כל מוצא מי יי' יחיה האדם. ואית הבל ביש, דאתמר ביה גם זה הבל ורעות רוח.

42. ות"ח בעובדין רב"נ אשתמודע פרצופא, דאיהי עליה, ופרצופא דאנפוי. הה"ד, הכרת פניהם ענתה בם. בדיוקנא, אשתמודע פרצופא דחיה דשריא עליה, אם הוא אריה, או שור או נשר, או אדם. מהמרקבה דקודשא בריך הוא ושכינתיה. או מהמרקבה דמלאך שר הפנים. או מהמרקבה בישא דסמאל. או מהמרקבה דארבע יסודין דעלמא. ולית בהון לא היצר טוב, ולא היצר הרע, אלא כבעירין דעלמא. ובג"ד כמה הבלים אית בבני נשא, כל חד למיניה. ורזא דמלה, תוצא הארץ נפש חיה למיניה. ובג"ד, במדה שאדם מודד בה מודדין לו. ובכל פרצופא אית ממנא עליה.

43. ת"ח, לשית יומי בראשית, לכל חד אית ליה פרצופיה, דהוא דרגא דאנהיג ליה, ולא תשכח יום דלית ביה טוב. ואע"ג דביומא תנוינא לא אית ביה טוב, ביומא תליתאה תשכח ליה. ובג"ד אתמר ביה תרי זמני טוב.

44. Every day has its exterior barriers, so that not everyone would be able to enter into the goodness in it, MEANING there is darkness that veils the light, as you will find light in the first day, and also find darkness in it. AND SO, in every day there are barriers that guard like thorns THAT GUARD the vineyard, SO THAT STRANGERS WILL NOT ENTER IT. There are other types of guardians, like snakes, scorpions and poisonous serpents that protect the good, so that unworthy people will be unable to enter. If there were no barriers, all the wicked would have the ability to access the secrets of the Torah.

45. Therefore, many angels of destruction that are called darkness and obscurity, and snakes and scorpions that are called wild animals, confuse the mind of whoever is wicked and has access to the secrets of the Torah to prevent his entry where he does not belong.

46. However, all these guardians are at the assistance of whoever is good, and the prosecutor becomes a defendant. They bring him to the concealed goodness and they will say TO THE CONCEALED GOODNESS: Our Master, here is a good person, virtuous, heaven fearing, who wishes to enter before You. And he tells us, "Open to me the gates of the righteous. I will go in to them, and I will praise Yah" (Tehilim 118:19). THEN, that concealed goodness will reply to them to open for him the gate of love or the gate of repentance. Every righteous person shall enter according to his degree, the meaning of it being: "Open the gates, that the righteous nation...may enter" (Yeshayah 26:2).

47. Now we must return to the gates of repentance. The repentance that people do consists of various types. All are good but all are not equal. There is a person who is completely wicked all his life and transgressed many negative commandments, but he regrets and confesses them. He then does neither good nor bad. Surely, the Holy One, blessed be He, will forgive him, but he will not merit the highest repentance. There is also a person who has repented and has his sins wiped clean. He pursues the way of the precepts and does them with all his might, with awe and love for the Holy One, blessed be He. That person will acquire the lower repentance, called Hei, WHICH IS MALCHUT, which is a lower degree of repentance.

44. וְכֹל יוֹמָא אֵית לִיה גְּדַר מְלַבֵּר, דְּלֵא יִיעוּל כָּל ב"נ לְהֵוּא טוֹב. כְּגוֹן חֲשַׁךְ דְּכִסֵּי לְנִהוּרָא. דְּתִשְׁכַּח בְּיוֹמָא קְדָמָא אֹר, וְתִשְׁכַּח בֵּיה חוּשְׁך. בְּכָל יוֹמָא תִשְׁכַּח נְטִירָא. וְאִינוּן נְטִירִין אִינוּן, כְּגוֹן קוֹצִים לְכַרְם. וְאֵית נְטִירִין אַחֲרֵינוּן, כְּגוֹן נַחְשִׁים וְעַקְרָבִים וְשָׂרְפִים, וְנְטִירִין הֵוּא טוֹב, דְּלֵא יִיעוּל תַּמָּן דְּלֵאוּ אִיהוּ רָאוּי לְמִיעוּל. וְאִי לָאו, כָּל חַיִּיבֵיא הוּוּ עָאֲלִין בְּרִזִין דְּאוּרִייתָא.

45. ובג"ד מאן דאיהו חייבא, וייעול למנדע רזין דאורייתא, כמה מלאכי חבלה דאתקריאו חשך ואפלה, נחשים ועקרבים חיות ברא אתקריאו, ומבלבלין מחשבתיה, דלא ייעול לאתר דלאו דיליה.

46. אַבְל מֵאֵן דְּאִיהוּ טוֹב, כָּל אֲלִין נְטִירִין אִינוּן לְמַמְרִיה, וְקִטִּיגוֹר נַעֲשָׂה סְנִיגוֹר, וְיִיעוּלוּן לִיה לְטוֹב הַגְּנוּז, וְיִימְרוּן לִיה מְרַנָּא, הָא בַר נֶשׁ טוֹב וְצַדִּיק יִרָא שְׁמַיִם, בְּעֵי לְאַעְלָא קְדָמְךָ, אָמַר לְנוּ, פְּתַחוּ לִי שַׁעְרֵי צַדִּיק אֲבָא בָם אוֹרְהָ יְה. הֵוּא טוֹב הַגְּנוּז יִימָא לֹוּן, פְּתַחוּ לִיה בְּהַאי תַרְעָא דְאַתְקְרִי אַהֲבָה, אוּ בְהַאי תַרְעָא דְאִיהוּ תְשׁוּבָה. כָּל צַדִּיק יִיעוּל כְּפֹה דְרַגְא דִּילִיה, וְרָזָא דְמַלְהָ פְתַחוּ שַׁעְרִים וְיָבֵא גוֹי צַדִּיק וְגו'.

47. כְּעַן צְרִיךְ לְאַהֲדָרָא עַל פְּתַח הַתְּשׁוּבָה. וְכִי מִכְּמָה מֵינִין אִיהוּ תְשׁוּבָה דְעַבְדִּין בְּנֵי נֶשָׂא, כְּלֵהוּ טְבִין, אַבְל לָאו כָּל אֲפִיּוּא שׁוֹיִן. אֵית ב"נ דְּאִיהוּ רָשָׁע גְּמוּר כָּל יָמָיו, וְאִיהוּ עוֹבֵר עַל כְּמָה פְּקוּדִין דְּלֵא תַעֲשָׂה, וּמִתְחַרֵּט וּמוֹדָה עַלֵּיהוּ, וּלְבַתֵּר בֵּן לָא עֵבֵד לָא טַב וְלֵא בִישׁ. לְדָא וְדָאי יִמְחוּל לִיה קוּדְשָׁא בְרִיךְ הוּא, אַבְל לָא דִּיזְכָּה לְתְשׁוּבָה עֲלָאָה. אֵית ב"נ לְבַתֵּר דִּיִּיתוּב מִחֲטָאִיו, וּמִתְכַּפֵּר לִיה, אִיהוּ אֲזִיל בְּדֶרֶךְ מִצְוָה, וּמִתְעַסֵּק בְּכָל כַּחוּ בְּדַחִילוּ וְרַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא. דָּא זְכִי לְתְשׁוּבָה תַתָּאָה, דְאַתְקְרִי ה'. וְדָא אִיהוּ תְשׁוּבָה תַתָּאָה.

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48. Then there is a person that studies the Torah with awe and love for the Holy One, blessed be He, after regretting his sins and doing repentance but not for any reward. That person acquires the letter Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN and is the son of Yud-Hei. Binah is named after him. That causes the return of Vav, WHICH IS ZEIR ANPIN, to Hei, WHICH IS MALCHUT. The word Teshuvah (lit. 'repentance') CONSISTS OF THE LETTERS: Vav shall return (Heb. tashuv) to Hei.

49. Neither Hei nor Vav ever dwell on a person without awe and love, which are Yud-Hei, which we surely call awe and love. From there, the Torah and the precepts were given, which are the son and daughter - NAMELY VAV AND HEI, ZEIR ANPIN AND MALCHUT. Since Yisrael observe the Torah and its commandments, they are called the children of the Holy One, blessed be He, as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

50. "The secret things BELONG TO HASHEM OUR ELOHIM" (Devarim 29:28). These are awe and love, which reside inside the brain and heart. They are present in the cavities of the body and in THE INTERIOR OF the head, THE SECRET OF YUD-HEI. "But those things which are revealed BELONG TO US AND TO OUR CHILDREN" (Ibid.). These are the Torah and the precepts, which are on the exterior of the body and head, THE SECRET OF VAV-HEI. The basis of this is that if a person is in awe of the Holy One, blessed be He, or loves Him, no one else knows, for it is unknown except to himself and his possessor.

51. However, if a person studies the Torah and pursues positive commandments, it is known to everyone. For the Holy One, blessed be He, made him a visible mouth with which to study the Torah, eyes with which to behold the Torah and ears with which to listen to it. The Holy One, blessed be He, also made hands, legs and a body for man with which to perform positive commandments.

52. HE ASKS: If so, what is the purpose of the person's nose? WHY DID THE HOLY ONE, BLESSED BE HE, MAKE IT? HE RESPONDS: "And breathed into his nostrils the breath of life" (Bereshheet 2:7). This is the form over the person, of which is said: "And he dreamed, and behold a ladder" (Ibid. 28:12). A ladder is assuredly the breath of life, WHICH IS MALCHUT, the throne to the Name - Yud Hei Vav Hei - which is awe, love, Torah and the precepts, SINCE AWE AND LOVE ARE YUD HEI AND TORAH AND THE PRECEPTS ARE VAV HEI. In it, IN THE BREATH (SOUL) OF LIFE, dwells THE NAME OF YUD HEI VAV HEI and that is the throne, THE LADDER, from which all the souls of Yisrael are hewn. That is the form over the person's head.

48. ואית ב"נ לבתר דמתחרט מחובוי, ויעביד תשובה, ויתעסק באורייתא בדחילו ורחימו דקודשא בריך הוא, ולא ע"מ לקבל פרס. דא זכי לאת ו', ואיהו בן י"ה, ועל שמייה אתקרי בינה, ודא גרים דתשוב ו' לגבי ה'. ומלת תשובה כן היא, תשוב ו' לה'.

49. ולעולם לא שריא ה' בבר נש, ולא ו', בלא דחילו ובלא רחימו, דאינון י"ה, יראה ואהבה קרינון ליה ודאי. ומתמן אתייהיבו התורה והמצוה דאינון בן ובת. ובגין דישראל מקיימין התורה והמצוה, אתקריאו בנים לקודשא בריך הוא, הה"ד בנים אתם ליני אלהיכם.

50. הנסתרות: יראה ואהבה, דאינון במוחא ולבא. בחללא דגופא. וברישא. והנגלות: התורה והמצוה, דאינון בגופא וברישא לבר. ורזא דמלה הכי הוא ודאי, דאי ב"נ דחיל לקודשא בריך הוא, או רחים ליה, דא לא ידע ב"נ אחרא, בגין דאיהו מלה דלא אתגליא אלא בינו לבין קונו.

51. אבל ב"נ דמתעסק באורייתא, ואזיל במקודין דעשה, דא אתגליא לכל ב"נ, בגין דקודשא בריך הוא עבד ליה פומא באתגליא, לאתעסקא באורייתא, ועיינין לאסתכלא בה, ואודנין למשמע בה. ועבד קודשא בריך הוא בב"נ, ידן ורגלין וגופא, למעבד בהון פקודין דעשה.

52. א"כ חוטמא למאי נפקא מניה. ויפח באפיו נשמת חיים, דא איהי דיוקנא דעל ב"נ, דאתמר ביה ויחלום והנה סלם. סלם ודאי איהי נשמת חיים, כרסניא לשם ירו"ד דאיהו היראה והאהבה התורה והמצוה ובה שריא, והאי כרסניא, מנה גזורות כל נשמתין דישראל, ואיהי דיוקנא על רישא דב"נ.

53. "And behold the angels of Elohim ascending and descending on it" (Ibid.). This refers to the breaths that go up in and leave the body through this ladder. That LADDER is one, the seventh among them. That which is "set up on the earth" (Ibid.) IS ANOTHER ONE, MAKING two. "And the top of it reached to heaven" (Ibid.): IT IS ANOTHER ONE, SO TOGETHER THERE ARE three. "And behold the angels of Elohim ascending": THESE ARE OTHER two, SO THEY AMOUNT TO FIVE; "and descending" are two MORE, FOR A TOTAL OF SEVEN. They correspond to the four directions OF THE UNIVERSE, the heavens and earth, WHICH ILLUMINATE IN THAT LADDER, being the secret meaning of: "'Vanity of vanities', says Kohelet, 'vanity of vanities; all is vanity'" (Kohelet 1:2). These are the seven breaths (or vanities) corresponding to the throne, SINCE "VANITY OF VANITIES" ARE THREE. WITH THE SECOND "VANITY OF VANITIES," IT IS SIX AND WITH THE LAST "VANITY," IT IS SEVEN ALTOGETHER. They are the ladder, the heavens AND THE SEA, the earth and the four elements of the universe, totaling seven. Congruent with the seven days of Creation - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT -AND CORRESPONDING TO THEM are all the creatures of the sky and land; that is, the animals, birds, beasts, fish and many other offspring coming from them.

54. Since everything was created in the image that is on all Yisrael, which is the Righteous, BEING YESOD, it says about them: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air..." (Bereshheet 9:2). This SCRIPTURE talks about people who are compared to wild animals, to beasts, birds and fish of the sea. There are people whose astrological sign is an ox, SOME whose sign is a lion, SOME whose sign is an eagle AND SOME whose sign is a man.

55. Why are they all afraid of this likeness OVER MAN, seeing that they were also created from it? It is only because the name of Yud Hei Vav Hei dwells on him. That is the secret meaning of: "And all people of the earth shall see THAT YOU ARE CALLED BY THE NAME OF HASHEM; AND THEY SHALL BE AFRAID OF YOU" (Devarim 28:10). Whoever impairs his deeds, his form is impaired, and the name of Yud Hei Vav Hei does not reside in an impaired place. In that blemish, darkness prevails because at the time of impairment of the moon, WHICH IS MALCHUT, darkness prevails. As this person has damaged his form, so is he damaged below, and he either becomes mute, deaf, blind or lame, so that he is marked above and below.

56. That darkness prevails on his blemish and the holy grades discern him instantly. They are the hosts of the Holy One, blessed be He, who distance themselves from him since they already know that the King does not reside in that blemish. Therefore, the King's legions distance themselves from him, since the armies of the King reside and are near only where the King dwells. They follow Him like limbs follow the body.

53. והנה מלאכי אלהים עולים ויורדים בו. אליו הבלים דסלקין ונפקין בגופא, בהאי סלם. איהו חד, שביעאה דכללא. ואיהו מצב ארצה, תרין. וראשו מגיע השמימה, תלת. והנה מלאכי אלהים עולים, תרין. ויורדים תרין. אינון לקבל ד' רוחות והשמים והארץ. ורזא, דמלה הכל הבלים אמר קהלת הכל הבלים הכל הכל. אינון שבעה, לקבל כורסויא, דאיהו הסלם, והשמים והארץ, וד' יסודין דעלמא, ואינון שבעה. לקבל שבעה יומי בראשית. אית כל ברין דשמיא, וימא, וארעא. כגון חיות עופות בהמות דגים, וכמה תולדין דתליין מיניה.

54. ובגין דכללא אתברי בהאי צולמא, דעל כל ישראל דאיהו צדיק, אתמר בהון ומוראכם וחתכם יהיה על כל חית הארץ ועל כל עוף השמים וגו'. ודא ממלל על בני נשא, דאינון מתילין לחיון ברא, ולבעירן, ולעופין, ולנוני ימא. דאית בר נש דמזליה שור, ומזליה אריה, ומזליה נשר, ומזליה אדם.

55. וכל אליו, למה מתפחדין מהאי דיוקנא דאינון מתמן אתבריא. אלא משום דשם ידו"ד שריא עליה. רזא דמלה, וראו כל עמי הארץ וגו'. וכל מאן דפגים עוברו, אתפגים דיוקניה. ושם יי' לא שריא באתר פגים, ובהוא פגומו שריא חשך, בגין פגומו דסיהרא דשריא ביה חשוכא. והאי ב"ג כמה דאיהו פגים דיוקניה, כך אתפגים איהו לתתא, או אתעביד אלם, או חרש, או סומא, או חגר. בגין דיהא רשים לעילא ותתא.

56. והוא חשך שריא בפגומו דיליה, ומיד אשתמודעאן ביה דרגין קדישין, דאינון חילוי דקודשא בריך הוא, ומתרחקין מניה, דכבר ידעין דבהוא פגומו לא שריא מלכא. ובג"ד חילוי דמלכא מתרחקין מניה, דחילין דמלכא לא שריין, ולא מתקרבן, אלא באתר דמלכא שריא, דכך אינון מתנהגין אבתריה, כאברין בתר גופא.

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57. In the place where darkness prevails, various angels of destruction called snakes and scorpions come near him and bite him many times, and these are sufferings. If he has money, THAT IS, PROPERTY of his good deeds that he has done, MEANING IF HIS PROPERTY CONSISTS OF GOOD DEEDS, they diminish. How do they diminish? Every merit, MEANING EVERY ILLUMINATION that descends on him from above AS A REWARD FOR HIS GOOD DEEDS is given to the angels of destruction. In lieu of that, they suspend the sufferings from him. If he has neither merit nor debts above, because all HIS PROPERTY is below and with every merit he accumulates MATERIAL money, THEN the nations OF THE WORLD approach him instead of the angels of destruction, and he gives them his money to save himself.

58. This is the reason that Yisrael used to sacrifice to Azazel, to that same darkness. And the seventy oxen that correspond to the seventy nations, WHICH THEY SACRIFICED DURING SUKKOT (HOLIDAY OF THE BOOTHS), fulfill the words: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). Once they repent, that darkness is removed from that blemish and they attain perfection. That is the meaning of: "Hashem also has commuted your sin; you shall not die" (II Shmuel 12:13). The name of Yud Hei Vav Hei immediately returns to him and heals him from the bites of affliction, as is written: "And return, and be healed" (Yeshayah 6:10). How do we know that the Holy One, blessed be He, returns immediately after he repents and the blemish is perfected? It is written: "Return to Me, and I will return to you" (Malachi 3:7).

59. All this happens with complete repentance, which effects the return of Binah, that is Yud Hei Vav, to Hei, which is Malchut that left her nest and is the same form ON THE HEAD OF A PERSON, to which all the precepts connect and the ten Sfirot are tied. Even if a person performs no more than one precept, but does so with awe and love of the Holy One, blessed be He, the ten Sfirot rest on him on that account. Whoever performs even one precept properly, it is as if he observed 248 positive commandments, since there is no one commandment that does not also contain all 248 POSITIVE COMMANDMENTS.

End of Ra'aya Meheimna

57. ובהוא אתר דשרי ההוא חשך, כמה מלאכי חבלה, דאתקריאו נחשים ועקרבים, מתקרבין ליה, ויהבין ליה כמה נשיכין, ואלין אינון יסורין. ואי אית ליה ממונא דעובדין טבין דעביר, אתמעטון מניה. ואיך אתמעטון מניה, אלא כל זכות הנחית ליה מלעילא, ויהיב ליה לאלין מלאכי חבלה, ובטלין מניה יסורין. ואי ליה ליה זכו, ולא חובא לעילא, אלא כלא לתתא, בכל זכו דעביר נחית ליה ממונין, ואומין דעלמא מתקרבין ליה, לקבל מלאכי חבלה, ויהיב לון ממונא, ואשתזיב מנייהו.

58. ובג"ד הוּוּ ישראל מקרבין לעזאזל, לגבי ההוא חשך. ושבעים פרים, לקבל שבעים אומין, לקיימא קרא, אם רעב שונאך האכילהו לחם ואם צמא השקהו מים. ומיד דהדרין בתיובתא, אתעבר ההוא חשך מההוא פגימו, וישתלים. ורזא דמלה, גם יי' העביר חטאתך לא תמות. ומיד אתהדר ביה שמא דיי', ויתרפי ביה, מאנון נשיכין דיסורין, הדא הוא דכתיב ושב ורפא לו. ומנון דאתהדר קודשא בריך הוא מיד דהדר בתיובתא ואשתלים ההוא פגימו. הדא הוא דכתיב שובו אלי ואשובה אליכם.

59. ודא איהו בתשובה גמורה, דגרים לאהדרא בינה דאיהו יד"ו, לגבי ה' דאיהו מלכות. דאזלא מנדדא מן קנהא, דאיהו ההיא דיוקנא, דמתקטרין בה כל פקודין. ובה מתקטרין עשר ספירן. בד ב"ג עבד פקודא חדא ולא יתיר, ועביר לה בדחילו ורחימו דקודשא בריך הוא. בגינה שריין עליה י' ספירן. וכל מאן דקיים פקודא חד בדקא יאות, כאלו מקיים רמ"ח פקודין דעשה, דלית פקודא לאו איהו כלילא מכלהו רמ"ח. ע"כ רעיא מהימנא

5. A wife suspected of adultery (Sota)

This section talks about the unfaithful wife, who has trespassed against the Congregation of Yisrael and also against her husband, and therefore against Malchut and Zeir Anpin. We learn why the woman is taken to the priest, not for judgment but only for testing by means of water and the Holy Name. Rabbi Elazar wonders why people do not pay attention to the Torah, and Rabbi Shimon tells about how God brought the people to the waters of Marah to test them to see if they had become defiled with the Egyptians. After they were acquitted the Holy Name rested with them. The rabbis talk about dust and about the bitter water and the holy sea. They talk about the consequences to the wife of having been found faithful or guilty. We hear of how important it is for a woman to keep her hair covered so that the whole family will be blessed.

60. "If any man's wife goes aside..." (Bemidbar 5:12). He asks: What is the connection between the two, MEANING WHY IS THE PORTION OF SOTA (LIT. 'A WIFE SUSPECTED OF ADULTERY') NEXT TO THE PASSAGES ABOUT TRESPASSING? HE RESPONDS: It is written THERE: "To do a trespass against Hashem" (Ibid. 6) and it is written here BY A SOTA: "AND COMMIT A TRESPASS AGAINST HIM" (IBID. 12). THEY ARE THE SAME SUBJECT; THEREFORE, THEY ARE NEXT TO EACH OTHER. Rabbi Eleazar quoted, "Any man's (lit. 'man man')." Why say twice, when once would have sufficed? HE RESPONDS: That was already explained, yet "man man" means a man who is a man, that is, who fulfills the words: "Drink water out of your own cistern" (Mishlei 5:15) AND DOES NOT COVET ANOTHER WOMAN. Then he is an ordinary man, a man to his wife. "And commit (trespassed) a trespass against him." HE ASKS: One trespass would have sufficed, so why say twice "TRESPASS"? HE RESPONDS: It refers to one TRESPASS above and one below, MEANING one against the Congregation of Yisrael, WHICH IS MALCHUT, and one against her husband, ZEIR ANPIN. Therefore, "then shall the man bring his wife TO THE PRIEST" (Ibid. 15).

61. HE INQUIRES: Why BRING HIS WIFE "to the priest" AND NOT TO THE JUDGE? HE RESPONDS: the secret of it is that since the priest is the attendant of the Matron, MEANING THAT HE PREPARES MALCHUT FOR UNION WITH ZEIR ANPIN, IT IS THEREFORE SUITABLE FOR HIM TO RESTORE THE BLEMISH OF THE SOTA THAT REACHES ALL THE WAY TO MALCHUT. We have to examine this verse, which says: "And he shall kill the bullock" (Vayikra 1:5), IN WHICH "he" refers to someone other than the priest. A priest is prohibited TO ACT in judgment, in order not to impair the source to which he is connected, MEANING CHESED. Yet you say that the man should bring his wife to the priest to judge her trial! It must be that only the priest is suitable for this task, because he is the attendant of the Matron, and all the women in the world are blessed from the Congregation of Yisrael. Therefore, the woman below is blessed DURING HER MARRIAGE CEREMONY with seven blessings, since she is attached to the Congregation of Yisrael, WHICH CONTAINS THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. The priest has to arrange the things of the Matron, WHICH IS MALCHUT, and see to all her needs. Therefore, only the priest is suitable for this and no other.

62. You might say that THE PRIEST is carrying judgment, WHICH IS CONTRADICTIONARY TO HIS GRADE OF CHESED. HE RESPONDS: It is not so. It is only to try to increase peace in the world and enhance Chesed that he strives to do so. If the wife is cleared of the accusation, the priest increases peace between them, THE WIFE AND HER HUSBAND, and not only that but she will also conceive a son. Through him, peace is achieved. If she is not cleared in her trial, it is THE PRIEST who passes judgment, but rather the Holy Name, to which she was false, passes her judgment and tests her.

63. Come and see, The priest did not get involved here, except at the time she presented herself to him, TO GIVE HER TO DRINK, SO she would be acquitted. He questions her once and again and if she wishes to clarify her innocence, only then does THE PRIEST take action to promote peace BETWEEN HER AND HER HUSBAND.

60. איש איש כי תשטה אשתו וגו'. מאי האי לגבי האי. אלא כמה דכתיב למעול מעל ביו'. ר' אלעזר אמר, איש איש, מאי איש איש, דהא בחד סגי, אלא הא אוקמוה, אבל איש איש, משמע איש דאיהו איש, וקיים קרא דכתיב, שטה מים מבורך וגו'. כדן הוא איש בעלמא, איש לגבי אתתיה. ומעלה בו מעל, הא בחד סגי, אמאי תרי. אלא חד לעילא וחד לתתא. חד לכנסת ישראל, וחד לבעלה. בגין כך והביא איש את אשתו.

61. אמאי אל הכהן. רזא דמלה, בגין דכהנא שושבינא איהו דמטרוניתא. הכא אית לאסתכלא, הא כתיב ושחט את בן הבקר, ושחט אחרא, ולא כהנא, דכהנא אסיר ליה בדינא, בגין דלא ימגים ההוא אתר דאחיד ביה, ואת אמרת, והביא איש את אשתו אל הכהן, למידן דינהא. אלא ודאי כהנא לדא חזי, בגין דאיהו שושבינא למטרוניתא, וכל נשי עלמא מתברכין בכ"י, וע"ד אתתא דלתתא מתברכא בשבע ברכות, דאחידת בה בכנסת ישראל, וכהנא קאים לאתקנא מלי דמטרוניתא, ולעינא בכל מה דאצטרין, בגין כך כהנא לדא, ולא אחרא.

62. ואי תימא דאיהו עביד דינא, לאו הכי, אלא לאסגאה שלמא בעלמא קא אשתדל בהאי, ולאסגאה חסד. דאי היהא אתתא אשתכחת זכאה, כהנא אסגי שלמא בהו, ולא עוד אלא דמתעברא בברא דכר, ואתעביד שלמא על ידיה. ואי לא אשתכחת זכאה, איהו לא עביד דינא, אלא ההוא שמא קדישא דאיהו קא משקרת ביה, הוא עביד דינא, והוא בדיק לה.

63. תא חזי, כהנא לא עייל גרמיה להאי, אלא כד היא זבת גרמה קמיה, לזכאה זמנא, ותרין שאיל לה, כיון דאיהו בעינא לאשתכחא זכאה, כדן כהנא עביד עובדא, בגין לאסגאה שלמא.

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64. The priest writes the Holy Name once, the regular way, YUD HEI VAV HEI, and then backwards HEI VAV HEI YUD. The letters, WHICH WERE BLOTTED IN THE WATER, were scratched by the uppermost lights, IN FOUR MANNERS: judgment with judgment, mercy with mercy, mercy with judgment, judgment with mercy. If she is cleared, the letters of mercy remain and THE LETTERS of judgment are gone. If she is guilty, the letters of mercy are gone and the letters of judgment remain. And then her sentence is carried out.

65. Rabbi Elazar opened the discussion, saying, "And when they came to Marah, they could not drink the waters of Marah, for they were bitter (Heb. marim)" (Shemot 15:23). This has been explained, but I wonder why people do not observe and study Torah. This verse requires observation, as it is written here: "There He made for them a statute and an ordinance, and there He tested them" (Ibid. 25).

66. HE RESPONDS: The hidden meaning is that here, THE MIRACLE occurred on water, since the Egyptians used to claim that they fathered Yisrael, and there were indeed many men of Yisrael who suspected their wives of that until the Holy One, blessed be He, brought them to this place, MARAH, to test them. It is written here: "And when they came to Marah...And he cried to Hashem..."

67. The Holy One, blessed be He, said to Moses, 'What do you want? There are many battalions OF PROSECUTORS wishing to denounce you here and I wish to examine the wives of Yisrael here. Write the Holy Name and throw it into the water and let all OF YISRAEL be tested, women and men, so there should not remain any slander about My children. As long as they are not all checked, I will not let My Name dwell on them'. Immediately, "Hashem showed him a tree, which when he had cast it into the waters" (Ibid.). THE TREE refers to the Holy Name that the priest used to write in order to test the wives of Yisrael. Therefore, "there He made for them a statute and an ordinance, and there He tested them."

68. You may say that it was appropriate for the wives of Yisrael TO HAVE BEEN TESTED BECAUSE OF THE SUSPICION OF THE EGYPTIANS, but why WERE THE MEN OF YISRAEL TESTED? HE RESPONDS: It is because they too had to be tested to see if they were defiled with the wives of the Egyptians. The women of Yisrael were not defiled with the Egyptians all the years that they resided among them. Both men and women came out innocent. Therefore, the seed of Yisrael was pronounced holy and worthy. Only then did the name of the Holy One, blessed be He, dwell among them. Hence, surely it is through waters, "there He made for them a statute and an ordinance, and there He tested them." Here too, the priest tested the woman with water and the Holy Name.

64. כִּהְנָא כְּתִיב שְׁמָא קְדִישָׁא חַד זְמַנָּא בְּאַרְחַ מִיּוֹשֵׁר, לְבַתֵּר כְּתִב לִיה לְמַפְרַע אֲתוּוֹן סְרִיטִין בְּטְהִירִין, דִּינָא בְּדִינָא, רַחֲמֵי בְּרַחֲמֵי, רַחֲמֵי בְּדִינָא, וְדִינָא בְּרַחֲמֵי. אֲשֶׁתְּכַחַת זָכָא, אֲתוּוֹן רַחֲמֵי אֲשֶׁתְּכַחַח, וְדִינִין סְלִקִין. לֹא אֲשֶׁתְּכַחַת כְּדָקָא יְאוּת, רַחֲמֵי סְלִקִין, וְדִינִין אֲשֶׁתְּאַרְגוּ, וּכְדִין דִּינָא אֲתַעְבִּיד.

65. ר' אֶלְעָזָר פָּתַח וְאָמַר, וַיָּבֹאוּ מֵרַתְּהָ וְלֹא יָכְלוּ לְשָׁתוֹת מֵיִם מִמֶּרְהָ כִּי מְרִים הֵם, הָא אֹקְמוּהָ. אָמַר, תְּוֹהֵנָא אֵיךְ בְּנֵי עֲלָמָא לֹא מְסַתְּבְּלִין וְלֹא מְשַׁתְּדְּלִין בְּמַלִּין דְּאוּרִייתָא, הֵכָא אֵית לֹאסְתְּכְּלָא, אֲמַאי כְּתִיב הֵכָא שְׁם שָׁם לֹא חֵק וּמִשְׁפָּט וְשֵׁם נִסְהוּ.

66. אֲבָל וְדַאי רְזָא דְמַלְהָ, דְּהֵכָא עַל מַיָּא הוּהוּ, בְּגִין דְּמַצְרָאֵי הוּוּ אָמְרֵי, דְּבְנֵיהוּ דִּישְׂרָאֵל הוּוּ מְנִייהוּ, וְהוּוּ כְּמָה בִּישְׂרָאֵל דְּחֻשְׁדִּין לְאַנְתִּיתִייהוּ בְּדָא. עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מְטָא לֹון לְהַאי אֲתֵר, וּבְעֵי לְמַבְדֵּק לֹון, מַה כְּתִיב וַיָּבֹאוּ מֵרַתְּהָ וְגו'. וַיַּצַּעַק אֶל יְיָ וְגו'.

67. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִשְׁהָ, מִשְׁהָ מַה אֲתַ בְּעֵי, הָא כְּמָה חְבִילִין קוּיִמִין גְּבִיכּוּ הֵכָא, וְאַנָּא בְּעֵינָא לְמַבְדֵּק הֵכָא נְשִׂיהוֹן דִּישְׂרָאֵל, כְּתוּב שְׁמָא קְדִישָׁא, וְרַמֵּי לְמַיָּא, וַיַּבְדִּקוּן כְּלֵהוֹן, נְשִׂי וְגוּבְרִין, וְלֹא יִשְׁתְּאַר לְעַז עַל בְּנֵי. וְעַד דִּיבְדִקוּן כְּלֵהוּ הֵכָא, לֹא אֲשְׁרֵי שְׁמֵי עֲלִייהוּ, מִיַּד וַיִּזְרְהוּ יְיָ עֵץ וַיִּשְׁלַךְ אֶל הַמַּיִם, דָּא שְׁמָא קְדִישָׁא, הוּוּ דְּהוּוּ כּוֹתֵב כִּהְנָא לְמַבְדֵּק נְשִׂיהוֹן דִּישְׂרָאֵל, בְּדִין, שְׁם שָׁם לֹא חֵק וּמִשְׁפָּט וְשֵׁם נִסְהוּ.

68. וְאֵי תִימָא נְשִׂיהוֹן דִּישְׂרָאֵל יְאוּת, אֵינּוֹן אֲמַאי. אֶלָּא אוּף אֵינּוֹן בְּעֵינִין, דְּלֹא אֲסַתְּאַבוּ בְּנְשִׂיהוֹן דְּמַצְרָאֵי. וְנְשִׂיהוֹן דִּישְׂרָאֵל לֹא אֲסַתְּאַבוּ בְּמַצְרָאֵי, כֹּל אֵינּוֹן שְׁנִין דְּהוּוּ בִּינִייהוּ, וּכְלֵהוּ נִמְקוּ גוּבְרִין וְנוֹקְבִין זָכָאִין, וְאֲשֶׁתְּכַחַח וְרַעָא דִּישְׂרָאֵל קְדִישִׁין, זָכָאִין, בְּדִין קוּדְשָׁא בְּרִיךְ הוּא אֲשְׁרֵי שְׁמִיהָ בִּינִייהוּ, וְעַל דָּא עַל מַיָּא וְדַאי, שְׁם שָׁם לֹא חֵק וּמִשְׁפָּט וְשֵׁם נִסְהוּ אוּף הֵכָא, בְּמַיָּא בְּדִיק כִּהְנָא לְאַתְתָּא, וּבְשְׁמָא קְדִישָׁא.

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69. "And of the dust that is on the floor of the tabernacle" (Bemidbar 5:17). HE ASKS: What is the role of that dust? HE RESPONDS: We learned that is written: "All are of the dust and all return to dust" (Kohelet 3:20). Everything originates in dust, even the sphere of the sun, and certainly man that originates in it.

70. Rabbi Yosi said: If it would have merely said, "And of the dust" and nothing else, I would have agreed THAT THE EXPLANATION IS FROM THE DUST, WHICH IS MALCHUT. But since it says, "And of the dust that is on the floor of the tabernacle," it indicates that it is another kind OF DUST. It must refer to what is meant by: "His sword makes them as dust (also: 'He shall make His sword as dust')" (Yeshayah 41:2). These are the purveyors of weaponry and stone projectiles, the advocates of harsh judgment. That is the indication of: "on the floor of the tabernacle," MEANING THE ENDING OF MALCHUT CALLED TABERNACLE. THAT REFERS TO THE LITIGANTS attached at the bottom TO ITS ENDING PART, MALCHUT OF MALCHUT, ACCORDING TO THE HIDDEN MEANING OF: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Therefore "shall the priest take, and put it into the water" (Bemidbar 5:17), BECAUSE HE SHOULD THROW FROM THE DUST INTO THE WATERS.

71. "The bitter water that causes the curse" (Ibid. 18) refers to the sea water that was bitter. What is it, THE SEA WATER? It is the Holy Name, NAMELY MALCHUT THAT IS THE SEA when it is in a state of Judgment. At that time, it is called "the bitter water that causes the curse." Therefore, the water of the lower sea, THAT IS THE BRANCH TO MALCHUT, is bitter, all of it.

72. Come and see this holy sea, WHICH IS MALCHUT. How many sweet rivers, WHICH ARE THE SFIROT OF ZEIR ANPIN, enter it. Because it is the judgment of the world, its waters are bitter, since death of the whole world is involved with it, AS IT IS WRITTEN: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). Although they are bitter, they are sweet when they spread out. Sometimes the waters of the sea are bitter, THAT IS, ON THE SIDE OF DEATH ATTACHED TO MALCHUT. Sometimes, THE WATERS OF the sea envelop all the other waters. It is called the frozen sea and it swallows all these other WATERS and sucks them in, so that they do not leak out. Sometimes, water breaks open and from that sea everything flows to the lower beings. That sea takes many shapes. When the snake soils it with offensiveness THEY ARE CALLED the waters that cause the curse. Therefore, the priest acted below by intoning the vow of incantation and judgment was accomplished.

69. ומן העפר אשר יהיה בקרקע המשכן. מאן העפר. הא תנינן, כתיב הכל היה מן העפר והכל שב אל העפר הכל היה מן העפר, אמילו לגל חמה, כ"ש ב"ג דאשתכחו מניה.

70. א"ר יוסי, אלו כתיב ומן העפר ולא יתיר, הוּנָא אָמַר הָכִי. אָבֵל בֵּינָן דְּכֵתִיב וּמִן הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן, מִשְׁמַע דְּאַחֲרָא הוּא. אֲלֵא כֵתִיב יִתֵּן בְּעֶפֶר חֲרָבוֹ, אֲלֵינן מֵאַרְיֵהוּן דְּקִיסְטִין וּבְלִיסְטְרָאִין, מֵאַרְיֵי דְּדִינָא קִשְׂיָא. מִשְׁמַע דְּכֵתִיב בְּקִרְקַע הַמִּשְׁכָּן, דְּאַחֲרֵין לְתַתָּא. וְעַל דָּא יְקַח הַכֹּהֵן וְנָתַן אֶל הַמַּיִם.

71. מי המרים המאָרְרִים, אֲלֵינן מִי יִמָּא, דְּאִינּוֹן מְרִירִין. מֵאֵי הוּא. דָּא שְׁמָא קְדִישָׁא, בְּשַׁעֲתָא דְּאֲשַׁתְּכַח בְּדִינָא, כְּדִין אֲקֵרוּן מִי הַמְרִים הַמְאָרְרִים. וּבִג"כ מֵיָא דִּימָא דְּלִתְתָּא כְּלֵהוּן מְרִירִין.

72. ת"ח, האֵי יִמָּא קְדִישָׁא כְּמָה נְהֵרִין מְתִיקִין עֲאֲלִין בְּגוּוּהָ, וּבְגִין דְּאִיהִי דִּינָא דְּעֵלְמָא, מִימּוּי מְרִירָן, בְּגִין דְּאַחֲרֵי בֵּה מוֹתָא לְכָל בְּנֵי עֵלְמָא. וְאֵע"ג דְּאִינּוֹן מְרִירָן, כְּדִ מִתְפַּשְׁטִין מְתִיקִין אִינּוֹן. לְזִמְנִין מִיִּין דִּימָא מְרִירָן. לְזִמְנִין יִמָּא דְּבִלְע לְכָל שְׂאֵר מִימּוּיָן, וְאֲקֵרִי יִמָּא דְּקַפָּא, וּבִלְע כָּל אִינּוֹן אַחֲרָנִין, וְשְׂאִיב לֹון בְּגוּוּהָ, וְלֹא נִיגְרִין לְבַר. לְזִמְנִין שְׂאֵרן מִיָּא, וְנִגְדִין מֵהֵוּא יִמָּא, כָּל מָה דְּנִגְרִיד לְתַתָּאִי. וּבְכֵמָה גּוּוּנִין קִימָא הָאֵי יִמָּא. הַמַּיִם הַמְאָרְרִים, בְּשַׁעֲתָא דְּאִתִּי חִיּוּיָא וְאֲטִיל זוּהֵמָא, כְּדִין הַמַּיִם הַמְאָרְרִים וְעַל דָּא כְּהֵנָּא עֵבִיד עוֹבְדָא לְתַתָּא, וְאוּמִי אוּמָאָה, וְאִתְעֵבִיד דִּינָא.

73. Come and see, If the wife was acquitted, these waters entered her and turned out to be sweet. They cleansed her and stayed there until she conceived. As soon as she became pregnant, the waters would beautify the embryo within her, which would result in a handsome and clean child, thoroughly unblemished. If she was not CLEARED, then these waters entered her and she got the offensive odor OF THE SNAKE, and these waters would turn into a snake within her. The impairment that she caused affected her. THAT IS: "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:21). And her shame is apparent to all, as our friends have explained.

74. Come and see, All the wives in the world are then judged wherever they are, FROM THESE WATERS THAT THE SOTA DRANK. Therefore, from that exact spot from where they stem, MALCHUT OF WHICH THE WOMEN ARE BRANCHES, they are judged BECAUSE MALCHUT JUDGES THEM. Praised is the lot of Yisrael who the Holy One, blessed be He, favored and wished to purify.

75. Rabbi Chizkiyah opened the discussion with the verse: "Your wife shall be like a fruitful vine..." (Tehilim 128:3). Just as a grapevine does not crossbreed with other kinds but just of its own sort, a wife in Yisrael stands in the same ranks in that she will not accept anyone except her mate, like the dove that accepts only her mate. Therefore, "like a fruitful vine in the recesses of your house" (Ibid.). What meaning is indicated by "fruitful (Heb. poriyah)"? It refers to that which is said: "that bears (Heb. poreh) gall" (Devarim 29:17). Fruitful means that it blooms and sprouts branches in every direction. And where does it take place? "In the recesses of your house" and not out in the marketplace, because she will not be false to the supernal covenant.

76. And Solomon said: "Who forsakes the friend of her youth, and forgets the covenant of her Elohim" (Mishlei 2:17). What is "the covenant of her Elohim"? It refers to the place of the covenant, THAT IS YESOD, where she was attached. Therefore, it is written: "In the recesses (thighs) of your house."

77. Rabbi Chizkiyah said a shudder shall envelop any man that allows his wife to let the hair of her head be seen, which is one of the household modesties. A wife who exposes her hair outside to show her beauty causes destitution to visit upon the house. She causes her sons to be undistinguished in that generation and she incurs sickness upon the house, THAT IS LEPROSY. What is the root of all these? It is the hairs of her head that were seen outside. This is impudence if this happens within the house, and certainly even more so if it is in a public place. Therefore, it is written: "YOUR WIFE SHALL BE like a fruitful vine in the recesses of your house."

73. ת"ח, אי אתתא אשתכחת זכיתא, אליו מיון עאלין בגוה, ואתהפכן מתיקו, ונקאן גרמה, וקיימין בגוה, עד דמתעברא. ביון דמתעברא, הוּו משפרי בשפירי לעוברא דמעהא, ונפיק ברא שפירא, נקי בלא מומא דעלמא. ואי לא, אינון מיון עיילין בגוה, וארחא ריחא דזוהמא, ואינון מיון מתהפכין לחויא במעהא, במה דקלקלה אתפסת, ואתחזי קלנא לכלא, והא אוקמוה חברייא.

74. ת"ח, כל אינון נשי עלמא, באתרייהו קיימי ואתדנו, וע"ד ההוא אתר ממש דאינהו קיימי, ביה אתדנו. זכאה חולקהון דישראל, דקדשא בריך הוא אתרעי בהו, ובעי לרפאה להו.

75. ר' חזקיה פתח, אשתך כגפן פוריה וגו', מה גפן לא מקבל עליה אלא מהידיה, כך אתתא דישראל, קיימא בהאי גוונא, דלא מקבלא עליה אלא ההוא בר זוגה. כשפנינא דא, דלא מקבלא אלא ההוא בר זוגה. וע"ד כגפן פוריה בירכתי ביתך. מהו פוריה. כד"א פורה ראש. פוריה: פורחת, דאפיקת ענפים לכל סטרא. ואן. בירכתי ביתך, ולא לבר בשוקא, בגין דלא תיתי לשקרא בבית עלאה.

76. ושלמה אמר, העוזבת אלוף נעוריה ואת ברית אלהיה שכחה. מאן ברית אלהיה. ההוא אתר דאקרי ברית. והיא אתקשרא ביה, בגין כך בירכתי ביתך.

77. א"ר חזקיה, תונבא ליתי על ההוא בר נש, דשבק לאנתתיה דתתחזי משערא דרישה לבר. ודא הוא חד מאינון צניעותא דביתה. ואתתא דאפיקת משערא דרישה לבר, לאתתקנא ביה, גרים מספנותא לביתא. וגרים לבנהא דלא יתחשבון בדרא. וגרים מלה אחרא דשריא בביתא. מאן גרים דא. ההוא שערא דאתחזי מרישה לבר. ומה בביתא האי, כ"ש בשוקא, וכ"ש חציפותא אחרא. ובג"כ אשתך כגפן פוריה בירכתי ביתך.

78. Rabbi Yehuda said: The hairs on the head of a woman that were exposed cause another kind of hair to be exposed, MEANING THE POWERS OF THE OTHER SIDE THAT PERMEATE THE HAIR and impair her. Therefore, a woman should be careful that none of her hair is visible even to the beams of her house, and all the more so outside.

79. Come and see: Just like for a man, the hair causes the harshest things. BECAUSE THEY ARE JUDGMENTS, so it is by a woman. Look how many misfortunes the hair of a woman causes. They incur above and they incur below. They cause her husband to be cursed and they incur poverty. They cause another thing in the house, MEANING LEPROSY. They prevent her sons from achieving positions of importance. Let the All-Merciful save us from their impudence.

80. Therefore, a woman should be covered even in the inside corners of her home. If she adheres to this, it is written: "Your children like olive plants" (Tehilim 128:3). What does it mean "like olive plants"? Just as an olive tree does not lose its leaf cover in winter or summer and always has more value than the rest of the trees, so should her sons elevate in respect over the rest of the people. Her husband will also be blessed in everything, with the blessings above and with the blessings below, with wealth, children and grandchildren. This is what is meant by: "Behold, thus shall the man be blessed who fears Hashem" (Ibid. 4) and "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem all the days of your life. And you shall see your children's children, and peace upon Yisrael" (Ibid. 5). Elijah continues the discussion about the laws of sota and about the jealousy of the evil inclination He says that when Yisrael desecrates the Torah God sends them into exile, through which experience they become cleansed and purified and refined. At the last redemption Yisrael will be tested like they were at the waters of Marah. Elijah says that in the future the children of Yisrael will leave the exile with mercy because they will taste from the Tree of Life that is the book of the Zohar.

Ra'aya Meheimna (the Faithful Shepherd)

81. Elijah, stand up and start talking with me about the precepts, since you are my help in everything. About you, it was first mentioned, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), AND PINCHAS IS ELIJAH. "The son of Aaron" assuredly is his brother, as "a brother is born for adversity" (Mishlei 17:17).

82. He opened the discussion saying, It is a commandment to discuss the laws of a SOTA, as written: "And the spirit of jealousy came upon him, and he be jealous..." (Bemidbar 5:14). Surely, a spirit of uncleanness exists on both sides, one false and one true. Therefore, in the spirit of falseness, "And he be jealous of his wife, and she be not defiled" (Ibid.) and the second: "And the spirit of jealousy came upon him...and she be defiled" (Ibid.)

78. אָמַר ר' יְהוּדָה, שְׁעָרָא דְרִישָׁא דְאַתְתָּא דְאַתְגְּלִיָּא, גְּרִים שְׁעָרָא אַחְרָא לְאַתְגְּלִיָּא, וְלֹא־מִגְמָא לָהּ. בְּגִין כֵּן, בְּעֵינָא אַתְתָּא דְאַמִּילוּ טְסִירֵי דְבֵיתָא, לֹא יַחְמוֹן שְׁעָרָא חַד מְרִישָׁא, כ"ש לְבַר.

79. ת"ח, כְּמָה בְּדַכּוּרָא שְׁעָרָא הוּא חוּמְרָא דְכֻלָּא, הָכִי נִמְי לְנוֹקְבָא. פּוֹק חָמִי, כְּמָה פְּגִימוּ גְרִים הֵהוּא שְׁעָרָא דְאַתְתָּא. גְּרִים לְעִילָא, גְּרִים לְתַתָּא, גְּרִים לְבַעֲלָה דְאַתְלִטְוִיא, גְּרִים מְסַכְנוֹתָא, גְּרִים מְלָה אַחְרָא בְּבֵיתָא, גְּרִים דִּי־סִתְלַק חֲשִׁיבוֹתָא מְבַנְהָא. רַחֲמָנָא לִישְׁזַבּוֹן, מַחְצִיפוֹ דְלֵהוּן.

80. וְע"ד, בְּעֵינָא אַתְתָּא לְאַתְכַּסְיָא, בְּזִיווּתֵי דְבֵיתָא. וְאִי עֲבַדְתָּ כֵּן מַה כְּתִיב, בְּנִיךָ כְּשִׁתִּילֵי זֵיתִים. מַהוּ כְּשִׁתִּילֵי זֵיתִים. מַה זֵית דָּא, בֵּין בְּסִתּוּוּא, בֵּין בְּקִיּוּטָא, לֹא אַתְאֲבִידוּ טְרַפוּי, וְתַדִּיר אֲשַׁתְּכַח בֵּיהּ חֲשִׁיבוֹת יִתִּיר עַל שְׂאֵר אֵילָנִין. כֵּן בְּנֵהָא יִסְתְּלִקוּן בְּחֲשִׁיבוֹ עַל שְׂאֵר בְּנֵי עֲלָמָא. וְלֹא עוֹד אֶלָּא דְבַעֲלָה מְתַבְרַךְ בְּכֻלָּא, בְּבִרְכָאן דְלְעִילָא, בְּבִרְכָאן דְלְתַתָּא, בְּעוֹתְרָא, בְּבִנְיָן, בְּבִנְיָ בְּנִין. הֵה"ד הִנֵּה כִּי כֵן יְבוֹרֵךְ גְּבַר יִרְאֵי יי'. וְכְתִיב יְבִרְכֶךָ ה' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ וְרָאָה בְּנִים לְבְנֵיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

רעיא מהימנא

81. אֵלֵיהּוּ, קוּם אַפְתַּח עִמִּי בְּמִקּוּדִין, דְאַנְתָּ הוּא עוֹזֵר לִי, בְּכָל סִטְרָא. דְהָא עֲלֶיךָ אַתְמַר בְּקַדְמֵיתָא, פְּנַחַס בֶּן אֱלֶעָזָר בֶּן אֱהָרֹן הַכֹּהֵן. וְכֵן אֱהָרֹן וְדָאִי אִיהוּ אָח דִּילִי, אָח לְצַרָה יוֹלֵד.

82. פְּתַח וְאָמַר, פְּקוּדָא לְדוֹן בְּדִינֵי סוּטָה, הֵה"ד וְעַבְר עָלֵיו רוּחַ קְנָאָה וְקִנְאָה וְגו'. וְדָאִי רוּחַ טוּמְאָה מִתְרִין סְטֵרִין אֲשַׁתְּכַח, חַד בְּשִׁקְרָא, וְחַד בְּקִשּׁוּט. בְּגִין דָּא, בְּרוּחַ שִׁקְרָא וְקִנְאָה אַתְּ אֲשַׁתּוּ, וְהִיא לֹא נְטֻמָּאָה. וְתִנְיָנָא, וְעַבְר עָלֵיו וְגו', וְקִנְאָה אַתְּ אֲשַׁתּוּ וְהִיא נְטֻמָּאָה.

83. HE ASKS: Could there possibly be any truth in a spirit of uncleanness? HE RESPONDS: It is because in a man, who stems from the tree of good and evil, there exists the Evil Inclination, the snake. When a man has a beautiful wife, WHICH IS THE SOUL, in all her good deeds, it is said, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The Evil Inclination is jealous, as we have found that THE SNAKE was jealous of Adam because of his wife, so it seduced her and caused her to die. Sometimes it dominates her through sins and defiles her, and she becomes a carcass.

84. The Evil Inclination on its right side, that is the rank of Ishmael, is called the snake. From the left side, which is the rank of Esau, who is Samael, it is called a dog that is appointed over Gehenom - that barks - hav hav (arf arf), as written: "The leech has two daughters, crying, Give, give (Heb. hav, hav)" (Ibid. 30:15). It wishes to burn the soul that was made unclean with its fire in Gehenom. That is what is meant by: "And the spirit of jealousy came upon him, and he be jealous of his wife" truthfully, "and she be defiled." SOMETIMES, HE FALSELY ACCUSES HER BECAUSE SHE WAS NOT DEFILED.

85. And for her, it was said, "And the daughter of any priest," who is Michael, WHICH DENOTES CHESED, AND THE SOUL IS HIS DAUGHTER. When she "profanes herself by playing the harlot, she profanes her father: she shall be burnt with fire" (Vayikra 21:9). There the filth is destroyed and she purifies herself of it, just as silver that purifies in fire and lead, which is the refuse, is burnt, becomes dust and is lost.

86. It is the same with the children of Yisrael. When they desecrate the Torah, the Holy One, blessed be He, sends them into exile among the children of Esau and the children of Ishmael under their servitude, whose rank is of the dog and a snake, and they are punished there. Through them, they become cleared and purified and refined like the refinement of silver and the trying of gold. This is what is said: "And will refine them as silver is refined, and will try them as gold is tried" (Zecharyah 13:9) until this would hold true about them: "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18).

87. It is written of the Tree of Knowledge of Good and Evil: "And Hashem showed him a tree, which when he had cast it into the waters, the waters were made sweet..." (Shemot 15:25). Since the children of Yisrael were INTERMINGLED with the mixed multitudes, they were all of the Tree of Knowledge of Good and Evil. Therefore, it is half sweet from the right side and half bitter from the left side. When the mixed multitude caused the children of Yisrael to sin, it was as if all were on the Evil Side. CONSEQUENTLY, the waters returned to their bitter state like the tree that was THROWN into the water. This is what is meant by: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Shemot 15:23).

83. וכי אית קושטא ברוח מסאבא. אלא בבר נש מסטרא דאילנא דטוב ורע, תמן יצר הרע, נחש. בזמנא דאית לב"נ אתתא שפירא, בכל עובדין טבין, דאתמר בה אשת חיל עטרת בעלה. יצר הרע אית ליה קנאה, בגוונא דאשכחנא דקני אדם על אנתתיה, עד דפתי לה, וגרם לה מיתה. ולזמנין שליט עליה בחובין, ומסאב לה, והא אתעבידת נבלה.

84. ויצר הרע, מסטרא דימינא, דיליה, דרגא דישמעאל, אתקרי נחש. ומסטרא דשמאלא, דרגיה דעשו סמא"ל, אתקרי כלב, ממנא דגיהנם דצווח הב הב, הדא הוא דכתיב לעלוקה שתי בנות הב הב, וברעותא דיליה למיכל נשמתא מסאבא, בגורא דיליה, גיהנם. ועבר עליו רוח קנאה וקנא את אשתו בקשוט, והיא נטמאה.

85. ובגינה אתמר, ובת איש כהן, דא מיכאל, כי תחל לזנות את אביה היא מחללת באש תשרף. ותמן אתוקרת ההיא זזהמא, ואתלבנת איהי מניה, ככסף דאתלבן בגורא, וההיא עופרת דזזהמא אתוקר, ואתעביד עפר, ואתאביד.

86. בגוונא דא בישראל, כד אינון מחללין אורייתא, קודשא בריך הוא ייעול לון בגלותא דבני עשו ובני ישמעאל, תחות שעבודא דלהון, דדרגניהו כל"ב ונח"ש, ואתרגו תמן, ובהון יתבררו ויתלבנו ויצורפו כצורף הכסף וכבחון הזהב, הה"ד וצרפתים כצורף את הכסף ובחנתים כבחון את הזהב, עד דיתקיים בהו, אם יהיו חטאיכם כשנים כשילג ולבינו.

87. ואילנא דטוב ורע, בגיניה אתמר, ויורהו יי' עץ וישלך אל המים וימתקו המים וגו'. בגין דהווי ישראל עם ערב רב, כלהו הווי אילנא דטוב ורע, ועל דא, חציו מתוק מסטרא דימינא. וחציו מר, מסטרא דשמאלא. ובזמנא דערב רב הווי מחטיאין לון לישראל, הווי כאילו הווי כלהו מסטרא דרע. ומיא אתהדרא כלהו מרירין, כההוא עץ מר במיא, הה"ד ונבאו מרתה ולא יכלו לשתות מים ממרה כי מרים הם.

88. The bitter tree THAT HE THREW INTO THE WATER was similar to the test of a wife suspected of adultery. If she indeed deviated from her husband, the waters which she had to drink turned bitter, and because of them, "her belly shall swell, and her thigh shall fall away" (Bemidbar 5:27). If she did not deviate, it is written: "Then she shall be free, and shall conceive seed" (Ibid. 28) and give birth to a son. Here too, "the waters were made sweet."

89. In the same manner, Yisrael will be tested in the last redemption. This is what is meant by: "Many shall purify themselves, and make themselves white" (Daniel 12:10), who are from the good side and who pass the test. "But the wicked shall do wickedly" (Ibid.), because they are from the Evil Side and by them, it will be fulfilled: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9). And He kills them.

90. "But the wise shall understand" (Daniel 12:10), since they are from the side of Binah, which is the Tree of Life. For them, it was said, "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3) with your composition, OF RABBI SHIMON BAR YOCHAI, which is the book of the Zohar, from the light of the supernal Ima CALLED repentance. They do not require a test and, because the children of Yisrael in the future will taste from the Tree of Life, which is this book of the Zohar, they will leave the exile with mercy. It will hold true about them that "so Hashem did lead him, and there was no strange El with him" (Devarim 32:12).

6. The Tree of Life and the Tree of Knowledge of Good and Evil

Elijah talks about the time to come when the children of Yisrael will get all their sustenance solely from the Tree of Life, and when the Tree of Knowledge of Good and Evil will no longer apply to them at all. He says that the ignorant will have to learn what is prohibited and permissible, and that they will discern no difference between the exile and the days of Messiah since they will not taste from the Tree of Life. At the last redemption God will differentiate between the ignorant and the Torah scholars.

91. The Tree of Knowledge of Good and Evil, prohibition or permission, purity or impurity, will no longer apply to the children of Yisrael, since our sustenance will be solely from the side of the Tree of Life, where there are no contradictions stemming from the Evil Side, nor any strife nor difference stemming from the unclean spirit, as written: "And also I will cause...the unclean spirit to pass out of the land" (Zechariah 13:2).

92. The Torah scholars will not need to be sustained by the ignorant, just from the good side by eating of the clean, kosher and permissible. They will not need to get it from the mixed multitudes, who eat the unclean, unfit and prohibited, and who are themselves defiled by defiling themselves with a woman in menstruation, a maidservant, a gentile woman or a prostitute. They are the children of Lilit, who is a woman in menstruation, a maidservant, a gentile woman and a prostitute, and they return to their roots. About them, it is written: "For out of the serpent's root shall come forth a viper" (Yeshayah 14:29).

88. והאי עץ מר, איהו כגוונא דנסינא דסוטה, אי סטת תחות בעלה, אינון מיין דאשקין לה אתהדרו מרירין, ובהון וצבתה בטנה ונפלה יריכה, ואי לא סטת מה כתיב, ונקתה ונזרעה זרע, ואולידת בר. אוף הכא וימתקו המים.

89. כגוונא דא, יתעביר לנסאה לון לישראל בפורקנא בתרייתא, הה"ד יתבררו ויתלבנו ויצרפו רבים, דאינון מסטרא דטוב, וקיימין בנסינא. והרשיעו רשעים אינון מסטרא דרע, ויתקיים בהון ואל אדמת ישראל לא יבאו וקטיל לון.

90. והמשכילים יבינו, מסטרא דבינה, דאיהו אילנא דחיי, בגינייהו אתמר, והמשכילים יזהירו כזוהר הרקיע בהאי חבורא דילך דאיהו ספר הזהר, מן זוהרא דאימא עלאה תשובה. באלין לא צריך נסיון, ובגין דעתידין ישראל למטעם מאילנא דחיי, דאיהו האי ספר הזהר, יפקון ביה מן גלותא ברחמי. ויתקיים בהון, יי' בדרד ינחנו ואין עמו אל נכר.

91. ואילנא דטוב ורע, דאיהו איסור והיתר טומאה וטהרה, לא שלטא על ישראל יתיר, דהא פרנסה דילן לא ליהוי, אלא מסטרא דאילנא דחיי, דלית תמן לא קשיא מסטרא דרע, ולא מחלוקת מרוח הטומאה, דכתיב ואת רוח הטומאה אעביר מן הארץ.

92. דלא יתפרנסון ת"ח מעמי הארץ, אלא מסטרא דטוב, דאכלין טהרה בשר היתר, ולא מערב רב, דאכלין טומאה פסול איסור, דאינון מסאבין, דמסאבין גרמיייהו בנשג"ז. בגין דאינון בנוי דלילית, דאיהו, נשג"ז חזרין לשרשיהו. ועלייהו אתמר, כי משרש נחש יצא צפע.

93. During the period that the Tree of Knowledge of Good and Evil dominates, that pertains to the purity and impurity of worldly things, these sages - who are similar to the Shabbatot and holidays in that they have only what is given to them by the worldly PEOPLE - are like the Shabbat that has nothing except what was prepared for it during the weekdays.

94. During the time that the Tree of Life dominates, the Tree of Knowledge of Good and Evil is subdued. The common people will not have anything except for what the Torah scholars will hand out to them and they, COMMON PEOPLE, will become subdued like never before.

95. Thus, prohibition and permission, purity and impurity will not pass away from the common people. From their aspect, there will be no apparent difference between the exile and the days of Messiah, except for the oppression of Yisrael by other kingdoms alone because they will not taste from the Tree of Life WHEN IT WILL BE REVEALED IN THE DAYS OF MESSIAH, and they will need to learn MISHNAH, about what is prohibited and permissible, what is unclean and clean. They will be shamed in front of a Torah scholar like darkness before light, since the mixed multitudes are like beasts, who are ignorant, who are darkness and were not even called Yisrael, just slaves sold to Yisrael, as was already explained.

96. Yisrael are called men. How do we know that the children of YISRAEL are composed of both beast and man? It is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": These are those who are ignorant of Torah but are good and stem from the good side. "Are men" refers to the Torah scholars.

97. It is also alluded to in this verse, AS IT IS WRITTEN: "Oh that My people would hearken to Me, Yisrael..." (Tehilim 81:14). After mentioning "My people," why say "Yisrael"? Because "My people" refers to common people and Yisrael alludes to the Torah scholars. For them, it is mentioned: "And the children of Yisrael went out with a high hand" (Shemot 14:8).

98. As the Holy One, blessed be He, divided them at Mount Sinai, so he will differentiate them at the last redemption, because it says by Yisrael: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt" (Shemot 13:18). CHAMUSHIM MEANING from the side of the Tree of Life, THAT IS ZEIR ANPIN, which are the fifty (Heb. chamishim) years of Jubilee, WHICH IS BINAH, SINCE ZEIR ANPIN RECEIVES THEM FROM BINAH. About them, it says, "They shall come up to the mountain" (Shemot 19:13) and: "And the angel of Elohim, who went before the camp of Yisrael, removed" (Shemot 14:19). And to them, it says: "I bore you on eagles' wings" (Shemot 19:4), which refers to the clouds of glory, "and brought you to Myself" (Ibid.) AND ALSO "and the children of Yisrael went out with a high hand." So He will bring out the Torah scholars with all that honor.

93. וּבְזִמְנָא דְאִילְנָא דְטוֹב וְרַע שְׁלֵטָא, דְאִיהוּ חוּלִין דְטְהָרָה, וְחוּלִין דְטוּמְאָה. אֵינוֹן חֲכָמִים דְרַמְיִין לְשַׁבְּתוֹת וּ"ט, לִית לֹון אֶלָּא מַה דִּיהֲבִין לֹון אֵינוֹן חוּלִין. כְּגוּוֹנָא דְיוֹם הַשַּׁבָּת, דְלִית לִיהּ, אֶלָּא מַה דְמִתְקַנֵּין לִיהּ בְיוֹמֵי דְחוּל.

94. וּבְזִמְנָא דְשְׁלֵטָא אִילְנָא דְחַיִּי, אֲתַכְפִּיּוּא אִילְנָא דְטוֹב וְרַע, וְלֹא יְהֵא לַע"ה, אֶלָּא מַה דִּיהֲבִין לֹון תְּלַמְדֵי חֲכָמִים, וְאֲתַכְפִּיּוּן תְּחוּתֵיהוּ, וּכְאֵלוּ לֹא הוּוּ בְעֵלְמָא.

95. וְהָכִי אֵיסוּר וְהֵיתֵר, טוּמְאָה וְטְהָרָה, לֹא אֲתַעֲבֵר מַע"ה. דְמַסְטְרִייהוּ לִית בֵּין גְּלוּתָא לְיָמוֹת הַמְּשִׁיחַ אֶלָּא שְׁעֵבוֹד מַלְכוּת בְּלִבְד דְאֵינוֹן לֹא טַעֲמִין מְאִילְנָא דְחַיִּי, וְצָרִיךְ לֹון מִתְנִיתִין בְּאֵיסוּר וְהֵיתֵר טוּמְאָה וְטְהָרָה. אֶלָּא יְהוֹן מְבוּזִין קְדָם ת"ח, כְּגוּוֹנָא דְחֲשׂוּכָא קְמֵי נְהוּרָא, דְעֵרַב רַב אֵינוֹן ע"ה אֵינוֹן חֲשׂוּכִין. וְלֹא אֲתַקְרִיאוּ יִשְׂרָאֵל, אֶלָּא עֲבָדִין זְבִינִין לְיִשְׂרָאֵל, בְּגִין דְאֵינוֹן כְּבַעֲרִין. וְהֵא אֹוקְמוּהּ.

96. וְיִשְׂרָאֵל אֲתַקְרִיאוּ אָדָם, וּמִנֵּין דְאִית בְּהוֹן בְּעֵירָא וְאָדָם. הַה"ד וְאֲתָן צְאֲנֵי צֹאן מְרַעִיתִי אָדָם אֲתָם. וְאֲתָן צְאֲנֵי צֹאן מְרַעִיתִי, אֵינוֹן ע"ה, טְבִין, מַסְטְרָא דְטוֹב. אָדָם אֲתָם, ת"ח.

97. וּבִקְרָא דְאֵ נְמִי רְמִיז לִיהּ, לֹו עַמִּי שׁוֹמֵעַ לִי יִשְׂרָאֵל וְגו'. בְּתֵר דְאָמַר עַמִּי, אֲמַאי קָאֵמַר יִשְׂרָאֵל. אֶלָּא עַמִּי: ע"ה. יִשְׂרָאֵל: ת"ח. וּבְגִינֵיהוּ אֲתַמַּר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רְמָה.

98. כְּגוּוֹנָא דְפְלִיג לֹון קוּדְשָׁא בְרִיךְ הוּא בְטוּרָא דְסִינַי, הָכִי פְלִיג לֹון בְּפוּרְקָנָא בְּתְרִינְתָא, דְיִשְׂרָאֵל דְאֲתַמַּר בְּהוֹן, וְחֲמוּשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאַרְץ מִצְרַיִם. מַסְטְרָא דְאִילְנָא דְחַיִּי, דְאֵינוֹן נ' שָׁנִין דְיוּבְלָא. אֲתַמַּר בְּהוֹן, הֵמָּה יַעֲלוּ בְהַר. וּבְהוֹן וְיַסַּע מֵלֶאךָ אֱלֹהִים הַהוּלֵךְ לְפָנֵי מַחֲנֵה יִשְׂרָאֵל. וְלֹון אֲתַמַּר וְאֲשָׂא אֲתָכֶם עַל כַּנְפֵי נְשָׁרִים, דְאֵינוֹן עֲנְנֵי כְבוֹד. וְאֲבִיָּא אֲתָכֶם אֵלָּי. וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רְמָה, הָכִי יַפִּיק לַת"ח, בְּכָל הַאי יָקַר.

99. It is mentioned by those who are ignorant of Torah yet are of the good side: "And they stood at the foot of the mountain" (Shemot 19:17). So will they be at the last redemption, under Torah scholars, like a slave that follows along the horse's footsteps of his lord. Just as it was called out to them at the foot of the mountain: 'If you accept the Torah, it is better, but if not, there will be your burial place', so He will tell them at the last redemption, 'If you will accept upon yourselves a Torah scholar during the redemption from the exile like a horse rider with his attendant servant, it is best, and if not, there in exile shall be your burial.'

99. וכגוונא דאתמר בע"ה מסטרא דטוב, ויתניצבו בתחתית ההר. הכי יהון במפקנא בתריותא, תחות ת"ח, בעבדא דאזיל לרגליא דסוסיא דמאריה. וכגוונא דאמר לון בתחתית ההר, אם תקבלו תורתו מוטב, ואם לאו שם תהא קבורתכם. הכי יימא במפקנו פורקנא בתריותא, אם תקבלון עליכון ת"ח במפקנו דגלותא, באדם דרכיב על סוסיא, ועבדא דמשמש ליה מוטב. ואם לאו תמן תהא קבורתכם בגלותא.

7. The mixed multitudes

We learn from Elijah that no new converts will be accepted during the days of Messiah. Moses asks Elijah to do his utmost not to delay the redemption, since Moses is waiting in the prison of the grave due to the sins of his people. He says that the Torah scholars are suffering and the mixed multitudes are prospering, and adjures Elijah to tell these things to God.

100. The mixed multitudes are as it is written there: "And when the people saw it, they were shaken, and they stood afar off" (Shemot 20:18). They will be far from the redemption and they will watch the Torah scholars and the holy nation in all this glory, but they will be far from them. If they wish to join with them, it is written: "No hand shall touch him, but he shall surely be stoned, or shot through" (Ibid. 19:13). During that period, it will come true for Yisrael: "So Hashem did lead him, and there was no strange El with him" (Devarim 32:12). It was already explained that no new converts will be accepted during the days of Messiah. "And the wicked shall be silent in darkness" (II Shmuel 2:9): these are the mixed multitudes. Therefore, the prophet proclaimed for them: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9).

100. וערב רב כגוונא דאתמר בהון, וירא העם וינעו ויעמדו מרחוק. הכי יהון רחיקין מן פורקנא, ויחמון לת"ח, ולעמא קדישא בכל האי יקר, ואינון רחיקין מינייהו. ואי בעו לאתחברא בהדייהו מה כתיב בהו, לא תגע בו יד כי סקול יסקל או ירה יירה. בההוא זמנא יתקיים בהו בישראל, יי' בדרד ינחנו ואין עמו אל נכר, והא אוקמוה אין מקבלין גרים לימות המשיח. ורשעים בחשך ידמו, אינון ערב רב. ובג"ד אמר נביאה עלייהו, ואל אדמת ישראל לא יבאו.

101. Elijah said TO THE FAITHFUL SHEPHERD: Faithful Shepherd, it is time to rise up, AND BRING THE FULL REDEMPTION. You intone a solemn oath ON ME, MEANING MAKE ME SWEAR THAT I SHOULD HASTEN THE REDEMPTION. For your sake, I wish to rise, since the Holy One, blessed be He, gave me permission to reveal myself to you in your prison, in your place of burial, and do you good because you are desecrated through the sins of the people. LIKE IN A PRISON, HE IS AMONG THEM. This is the meaning of: "But he was wounded because of our transgressions" (Yeshayah 53:5).

101. אמר אליהו, רעיא מהימנא, הא שעתא איהי לסלקא לעילא, באומאה אימא אנת, דהא בגינך אנא בעי לסלקא. דיהיב לי קודשא בריך הוא רשו, לאתגלייא לך בבית אסורים דילך, בקבורה דילך, ולמעבד עמך טיבו, דאנת מחולל בחובין דעמא. הה"ד והוא מחולל מפשעינו.

102. The Faithful Shepherd told him: I intone on you solemnly the name of Yud Hei Vav Hei, that you will do your utmost not to delay THE REDEMPTION, since I am EXISTING in great distress. FOR ABOUT ME, IT IS WRITTEN: "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12) to help me, to take me out of this distress, from this grave, since it says about me, "For they made his grave among the wicked" (Yeshayah 53:9). They do not recognize me but regard me as one of the evil mixed multitudes, like a dead dog that has caused a stench among them. The wisdom of the scribes shall become vapid (stinking) among them in each and every city, and in all places where the children of Yisrael are scattered throughout their kingdoms. The mixed multitudes become the shepherds of Yisrael, who are the flock of the Holy One, blessed be He, as it is said about them: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And they have no ability to do good with the Torah scholars.

102. א"ל רעיא מהימנא, באומא עלך בשמא
 הידו"ד, לא תאחר בכל יכולתך, דהא אנא בצערא
 סגי ויפן פה וכה וירא כי אין איש, עוזר לי,
 לאפקא לי מהאי צערא, בהאי קבורה דאתמר עלי,
 ויתן את הרשעים קברו, ולא אשתמודען בי, ואני
 חשיב בעינייהו בין ערב רב רשיעיא, ככלב מת
 דסרח בינייהו, דחכמת סופרים תסרח בינייהו, בכל
 קרתא וקרתא, ובכל אתר דישראל מפורזין בינייהו
 בין מלכוון. ואתהדרו אינון ערב רב רעיון על
 ישראל, עאנא דקודשא בריך הוא, דאתמר בהו
 ואתן צאני צאן מרעיתי אדם אתם, ולית לון יכולת
 למעבד טיבו עם ת"ח.

103. Courageous and sin-fearing men go about from one city to another and find no grace, and the mixed multitudes excommunicate themselves from among them. In many places, they are only given a meager sum so they are unable to rise from their fall, even temporarily. All the sages, honorable men and those who fear sin LIVE in distress and gloom and are treated like dogs. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers" (Eichah 4:2), in the streets, unable to find accommodation among them.

103. ואנשי חיל ויראי חטא מסובבים מעיר לעיר
 ולא יחוננו, ומחרימין ערב רב בינייהו. ולא יחבין
 לון באתרין סגיין אלא דבר קצוב, דלא יהא
 תקומה לגמילו דלהון, ואפילו חיו שעה. וכל
 חכמים ואנשי חיל ויראי חטא בצערא בדוחקא
 ביגונא, חשיבין ככלבים. בנים המסולאים בפז
 איכה נחשבו לגבלי חרש בראש כל חוצות. דלא
 אשכחו אכסניא בינייהו.

104. Meanwhile the mixed multitudes are wealthy, live in peace, in happiness, without pain, without any sorrow - robbers, bribe takers, who are the judges, the elite of their people, "for the earth is filled with violence through them" (Beresheet 6:13). About them, it is written: "Her adversaries have become the chief" (Eichah 1:5). THE FAITHFUL SHEPHERD SAID TO ELIJAH: With a solemn oath on you, the second time, upon the life or name of Hashem, Hashem Tzva'ot, the Elohim of Yisrael, who is enthroned upon the Cherubs, that all these words will not fail from your mouth; with all your might, tell them before the Holy One, blessed be He, to show their distress.
 End of Ra'aya Meheimna

104. ואינון ערב רב, אינון עתירין, בשלוח,
 בחרווא, בלא צערא, בלא יגונא כלל, גזלנין מארי
 שוחד, דאינון דיינין רישי עמא. כי מלאה הארץ
 חמס מפניהם, עלייהו אתמר היו צריה לראש.
 באומא עלך זמנא תניינא, פחי יי צבאות אלהי
 ישראל יושב הכרובים, דכל אליו מלין לא יפלון
 מפומך, בכל יכולתך למללא בהון קמי קודשא בריך
 הוא, ולאחזאה דוחקא דלהון.
 ע"כ רעיא מהימנא

8. "Why, when I came, there was no man"

Rabbi Elazar talks about the quorum of ten people required in the synagogue.

105. "When either man...shall pronounce a special vow..." (Bemidbar 6:2): Rabbi Elazar opened the discussion saying, "Why, when I came, there was no man..." (Yeshayah 50:2). "Why, when I came": How beloved are the children of Yisrael before the Holy One, blessed be He! Wherever they reside, the Holy One, blessed be He, is among them, since He does not remove His love from them. It is written: "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8). "And let them make Me a sanctuary" IS a generic SANCTUARY, since every synagogue in the world is called a sanctuary, as has been explained. "THAT I MAY DWELL (HEB. SHACHANTI) AMONG THEM," since the Shechinah comes early to the synagogue.

106. Praised is the person who is among the first ten in the synagogue, because they complete the required fulfillment; THAT IS, THE CONGREGATION WHOSE QUORUM IS NOT LESS THAN TEN. They are the first to be sanctified by the Shechinah, as we have already learned. It is necessary that all ten be at the synagogue at the same time in unison and not come little by little, in order not to delay the perfection of the limbs, SINCE ALL TEN ARE LIKE PARTS OF ONE BODY IN WHICH THE SHECHINAH DWELLS since man was formed in one instant by the Holy One, blessed be He, and he had all his limbs and organs prepared together. This is what is meant by: "Has He not made you, and established you?" (Devarim 32:6).

107. Come and see, as soon as the limbs of man were perfected, concurrently every INDIVIDUAL part was constructed appropriately. Similarly, since the Shechinah hastens to the synagogue, there is a requirement to have a complete quorum of ten together. Then, whatever needs to be completed, SINCE IT IS NOT CONSIDERED A CONGREGATION WITH LESS THAN TEN, WHO CORRESPOND TO THE TEN SFIROT OF MALCHUT. AS LONG AS THERE ARE NOT TEN TOGETHER, NONE IS COMPLETED. After that everything is established, THAT IS THE ESTABLISHING OF THE WHOLE CONGREGATION. What is it that establishes everything? It is as it is written: "In the multitude of people is the king's glory" (Mishlei 14:28). Therefore, the people who follow later, AFTER THE FIRST TEN WAS, all still establish the body even more. THAT IS TO SAY, THE ESTABLISHING OF THE CONGREGATION, SINCE AN INCREASED NUMBER OF PEOPLE INCREASES THE GLORY OF THE KING.

108. When the Shechinah preceded and came, and the people have not yet formed a quorum OF TEN, as required, the Holy One, blessed be He, calls out, "Why, when I came, there was no man." What is: "There was no man"? It is that the parts were not completed and the body was not whole, TO BE CALLED A CONGREGATION. If the body is not whole, there is no man, MEANING EVEN THE INDIVIDUAL LIMBS THAT ALREADY CAME ARE NOT COMPLETED. Therefore, "there was no man" is precisely that. Come and see: When the body is completed below, WHEN THERE ARE TEN MEN TOGETHER, the supreme holiness comes and enters that body, and the lower resumes the likeness of the upper TEN SFIROT. All must refrain from worldly talk, since Yisrael are now in a state of lofty unison and are sanctified with supreme sanctity. Blessed is their lot.

105. אִישׁ כִּי יִפְלִיא לְנִדּוּר וְגו'. רַבִּי אֶלְעָזָר פָּתַח, מְדוּעַ בָּאתִי וְאֵין אִישׁ וְגו'. מְדוּעַ בָּאתִי. כִּמָּה חֲבִיבִין אֵינּוֹן יִשְׂרָאֵל קָמִי קוֹדֵשׁ אֲרִיךְ הוּא, דְּבִכַל אֲתֵר דְּאֵינּוֹן שְׂרִיין, קוֹדֵשׁ אֲרִיךְ הוּא אֲשַׁתְּכַח בִּינְיָהוּ, בְּגִין דְּלֹא אַעֲדִי רַחֲמֵינָא דִּילִיָּה מִנְהוֹן, מָה כְּתִיב, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם. וְעָשׂוּ לִי מִקְדָּשׁ סֵתֶם, דְּכָל בֵּי כְּנִישְׁתָּא דְּעַלְמָא מִקְדָּשׁ אֲקָרִי. וְהָא אֻקְמוּהָ. וְשָׁכַנְתָּא אֲקָרִימַת לְבֵי כְּנִישְׁתָּא.

106. זָכָאָה הֵהוּא ב"נ דְּאֲשַׁתְּכַח מֵאֵינּוֹן עֲשָׂרָה קְדָמָאָה בְּבֵי כְּנִישְׁתָּא, בְּגִין דְּבָהוּ אֲשַׁתְּלִים מָה דְּאֲשַׁתְּלִים, וְאֵינּוֹן מִתְקַדְּשִׁי בְּקְדָמִיתָא בְּשָׁכִינְתָּא. וְהָא אֲתָמֵר. וְהָא בְּעִנָּא דִּישְׁתְּכַחוּ עֲשָׂרָה בְּזִמְנָא חֲדָא בְּבֵי כְּנִישְׁתָּא. וְלֹא יִיתּוּ פְּסָקִי פְּסָקִי, דְּלֹא יִתְעַבֵּב שְׁלִימוֹ דְּשׁוּיָמִין, דְּהָא בְּרַשׁ בְּזִמְנָא חֲדָא עֲבַד לִיָּה קוֹדֵשׁ אֲרִיךְ הוּא, וְאֲתִקִּין לִיָּה כְּחֲדָא כָּל שְׁוִיָּמִי, הֵה"ר הוּא עֲשָׂךְ וַיְכּוֹנְנֵךְ.

107. ת"ח, פִּינּוֹן דְּב"נ אֲשַׁתְּלִימוֹ שְׁוִיָּמוֹ, בְּהֵוּא זְמַנָּא אֲתִתְקֵן לְכָל שְׁוִיָּמָא וְשְׁוִיָּמָא בְּדָקָא יָאוּת. כְּגוּוּנָא דָּא, פִּינּוֹן דְּשָׁכִינְתָּא אֲקָרִימַת לְבֵי כְּנִישְׁתָּא, בְּעֵינּוֹן עֲשָׂרָה דִּישְׁתְּכַחוּן תַּמָּן כְּחֲדָא, וְיִשְׁתְּלִים מָה דִּישְׁתְּלִים. וְלִבְתֵּר דְּאֲתִתְקֵן כָּלָא. וּבְמָה הִיא תִּיקוּנָא דְּכָלָא. כַּד"א בְּרַב עִם הִדְרַת מַלְךְ, וְע"ד עַמָּא דְּאֲתִיָּאן לְבְתֵר כֵּן, כָּלָהוּ תִּיקוּנָא דְּגוּפָא.

108. וְכַד אֲתַת אֲקָרִימַת שָׁכִינְתָּא, וּבְנֵי נֶשְׂאָה לָא אֲתִיָּאן כְּחֲדָא בְּדָקָא יָאוּת. קוֹדֵשׁ אֲרִיךְ הוּא קָאֲרִי מְדוּעַ בָּאתִי וְאֵין אִישׁ. מֵאֵין וְאֵין אִישׁ. דְּלֹא מִתְתַקְּנִי שְׁוִיָּמִי, וְלֹא אֲשַׁתְּלִים גּוּפָא. דְּכַד גּוּפָא לֹא אֲשַׁתְּלִים, אֵין אִישׁ. וּבְג"כ, וְאֵין אִישׁ דִּיִּיקָא. וְת"ח, בְּשַׁעֲתָא דְּגּוּפָא אֲשַׁתְּלִים לְתַתָּא, קְדוּשָׁה עֲלָאָה אֲתִיָּא וְעָלָא בְּהֵאֵין גּוּפָא, וְאֲתַעֲבִיד תַּתָּאָה, כְּגוּוּנָא דְּלַעֲיֹלָא מִמֶּשׁ. וְכַדִּין, כָּלָא בְּעֵינּוֹן דְּלֹא יִפְתַּחוּן פּוּמָא בְּמִוּלֵי דְּעַלְמָא. בְּגִין דְּהָא קִיּוּמֵי יִשְׂרָאֵל בְּשְׁלִימוֹ עֲלָאָה, וּמִתְקַדְּשִׁי בְּקְדוּשָׁה עֲלָאָה, זָכָאָה חוּלְקֵהוֹן.

109. "When either man...shall pronounce..." HE ASKS: What is "shall pronounce"? HE RESPONDS: IT MEANS he is separated from the rest of the people to become holy, in the likeness of above, and be whole. If a person comes to be cleansed, he is cleansed, and a person who wishes to be sanctified is sanctified. They envelop him in supernal holiness, the same holiness with which the Holy One, blessed be He, was sanctified.

109. אִישׁ כִּי יִפְלֹא וְגו'. מֵאִי כִי יִפְלֹא. דְּאֶתְפָּרֵשׁ מִשָּׂאֵר בְּנֵי עֲלְמָא, לְאֶתְקַדְשָׁא בְּגוּוֹנָא דְלַעִילָא, וְלֹא שְׂתַכְחָא שְׁלִים. בְּשַׁעְתָּא דְּבֵר נֶשׂ אֲתִי לְאֶתְדַבְּאָה, מְדַכִּין לִיה. בְּרֵשׁ דְּבַעֵי לְאֶתְקַדְשָׁא, מְקַדְשִׁין לִיה. וּפְרָסִי עֲלֵיה קְדוּשָׁה דְלַעִילָא, קְדוּשָׁה דְּאֶתְקַדְשׁ בֵּה קוּדְשָׁא בְּרִיךְ הוּא.

9. Death and the punishment by beating in the grave

Rabbi Aba tells us how a person assumes he will live forever, until he gets ill and undergoes judgment, at which time all his actions stand as evidence for or against him. We hear what happens as soon as he is in the grave and we hear about all the trials he has to face. Rabbi Aba says that King David said one should bless God now while he is still alive and before it is too late.

110. Rabbi Aba opened the discussion saying, "Of David, Bless Hashem, my soul: and all that is within me bless His Holy Name" (Tehilim 103:1). How much a person should observe and know how to serve his Master, since every single day the proclamation goes forth and says, "How long, you simple ones, will you love being simple?" (Mishlei 1:22). "Return, faithless children, and I will heal your relapses" (Yirmeyah 3:22), but none pays attention. The Torah proclaims before them, yet nobody is attentive.

110. ר' אבא פתח, לְדוֹד בְּרַכִּי נַפְשִׁי אֶת יְיָ וְכָל קְרָבֵי אֶת שְׁם קְדָשׁוֹ. כַּמָּה אֵיִת לִיה לְבַר נֶשׂ לְאֶסְתַּבְּלָא וְלִמְנַדַּע בְּפוֹלְחָנָא דְמֵאֲרִיָּה, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כְּרוּזָא קֵאֲרִי וְאָמַר, עַד מַתִּי פְתָאִים תֵּאָהֲבוּ פְתִי וְגו'. שׁוּבוּ בְנִים שׁוֹבְבִים אֲרַפָּא מְשׁוּבוֹתֵיכֶם. וְלִית מֵאן דִּירְכִין אֹדְנִיָּה, אֹרִיִיתָא קָא מְכַרְזָא קְמִיָּהּ, וְלִית מֵאן דִּישְׁגַח.

111. Come and see, a person walks about in this world and thinks that it belongs to him forever, and he will remain here for generations to come. While he walks about, he is placed in binding chains, MEANING THAT HE GETS ILL AND IS TIED TO HIS BED. While he remains in this state, he is judged together with other litigants. If he gets a good advocate, he is saved from punishment, as it is written: "If there be an angel over him, an interpreter, one among a thousand, to declare to man what is right: then He is gracious to him, and says..." (Iyov 33:23). Who is that good advocate? These are the good deeds that stand by for a man in time of need.

111. תָּא חֲזִי, בְּרֵשׁ אֲזִיל בְּהָאֵי עֲלְמָא, וְהוּא חָשִׁיב דְּדִילִיָּה הוּא תְדִיר וְיִשְׁתַּאֲר בְּגוּיָה לְדַרְי דְרִין, עַד דְּאִיְהוּ דְּאִיְהוּ אֲזִיל בְּעֲלְמָא, יְהִבִּין לִיה בְּקוּלְרָא, עַד דְּאִיְהוּ יְתִיב דִּינִין לִיה בְּקִינְפוֹן עִם שָׂאֵר בְּנֵי דִינָא. אִי אֶשְׂתַּכַּח לִיה סְנִיגוּרָא, הָא אֶשְׁתַּזִּיב מִן דִּינָא. הֵה"ד אִם יֵשׁ עֲלָיו מְלַאךְ מְלִיץ אַחַד מִנֵּי אֶלְף לְהַגִּיד לְאָדָם יִשְׂרוּ וְיַחַנְנוּ וְיֵאמַר וְגו'. מֵאן הוּא סְנִיגוּרָא. אֲלִין עוֹבְדִין דְּכַשְׁרֵן, דְּקִיּוּמֵי עֲלֵיה רַבִּינַן בְּשַׁעְתָּא דְּאֶצְטְרִיךְ לִיה.

112. If there is no good advocate for him, he is found guilty in judgment and is required to pass away from this world. During that period while he lays bound in the chains of the King, in raising his eyes, he sees how two come to him. They write all that he did in this world and every word that emerged from his lips. He gives accounts about everything and it is recorded before him. This is what it says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought..." (Amos 4:13). And he admits all these things.

112. וְאִי לֹא יִשְׁתַּכַּח עֲלֵיה סְנִיגוּרָא, הָא אֶתְחַיִּיב מִן דִּינָא לְאֶסְתַּלְקָא מִן עֲלְמָא. בְּהָאֵי שַׁעְתָּא כְּדֵי אִיְהוּ שְׂכִיב בְּקוּלְרָא דְמְלַכָּא, עַד דְּזָקִיף עֵינָיו, חָמָא דְּאֶתְרִין לְגַבִּיָּה תְרִין, דְּכַתְבִּין קְמִיָּה כָּל מַה דְּעַבִּיד בְּהָאֵי עֲלְמָא. וְכָל מַה דְּאֶפִּיק מִן פּוּמָא, וְיְהִיב דִּינָא עַל כָּלָא וְכַתְבִּין קְמִיָּה. הֵה"ד כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה שִּׁיחוּ וְגו'. וְהוּא אֹדְי עֲלֵיהּ.

113. What is the reason THAT HE ADMITS ALL HIS DEEDS? It is because the action he did ascends and stands by to give testimony. ALL DEEDS stand by UP ABOVE to give testimony about him. They all descend to be recorded before him and do not move away, until the time he is tried for them in that world. Come and see, all these things that were done by this man on this world, all are ready to testify about him and they are not removed from him. When he is taken to his grave, they all gather and go in front of him. Three proclamations are proclaimed, one in front, one on his right and one on his left. They say that this is so-and-so who rebelled against his Master, rebelled above, rebelled below, rebelled against the Torah, revolted against the precepts. See his actions and watch his speeches! He would have been better off not to have been created.

114. Until they arrive at the cemetery, and all the dead rage in their spots and say, Woe, woe that this one is buried among us. His actions and speech precede him into the grave and remain over that body. His spirit goes and wanders and mourns over the body. As soon as a person is covered in his grave, THE ANGEL Dumah hastens to come out with three courts under his jurisdiction appointed for the punishment in the grave. Three wands of fire are in their hands, and the spirit is on trial together with the body. Woe to that punishment and woe to his deeds.

115. During the time he is held in the chains of the King, MEANING WHILE HE IS SICK AND BOUND TO HIS BED, his trial took place and completed WITH A GUILTY VERDICT, because no good advocate was available for him. The King's minister, THE ANGEL OF DEATH, descends and stands at his feet, with a sharp sword in his hand.

116. The person lifts his eyes and sees FIRST the house walls radiant with fire. At the same time, he sees him, full with eyes, dressed in burning fire STANDING in front of the man. AND THOUGH OTHERS WHO STAND THERE DO NOT SEE HIS PRESENCE, it is certainly so. The proof is that some people see an angel in the marketplace and stand before him, but the rest do not perceive him.

117. If you ask: Doesn't it say, "Who makes the winds His messengers (angels)..." (Tehilim 104:4)? How is it possible to see them on earth? HE RESPONDS: We already explained this. When the angel descends to earth, he is dressed in a physical body and he is seen to whoever needs to perceive him in that garment he donned. If he didn't PUT ON THAT GARMENT, the people could not bear it that he should be visible. All the more so with this one, THE ANGEL OF DEATH, whom all people need.

113. מאי טעמא, בגין דהוא עובדא דאיהו עביד, סלקא וקיימא עליה לאסהדא ביה, וקיימין לאסהדא עליה, וכלהו נחתין ואתרשימו קמיה, וקיימי קמיה, ולא מתעברן מניה, עד שעתיא דאתרן בהו בההוא עלמא. ת"ח, כל אינון מלין דעביד ב"נ בהאי עלמא, בלהו זמינון וקיימי לאסהדא ביה, ולא אתאבירו מיניה. ובשעתא דמפקי ליה לקברא, בלהו מתעתרן ואזלי קמיה. ותלת כרוזי מכרוזי. חד קמיה, וחד מימיניה, וחד משמאליה. ואמרי דא פלגיא דמריר במאריה. מריר לעילא, מריר לתתא, מריר באורייתא, מריר בפיקודוי. חמו עובדוי, חמו מלוי, טב ליה דלא אברי.

114. עד דמטי לגבי קברא, בלהו מתין אתרגזון מדוכתייהו עליה, ואמרי ווי ווי דדא אתקבר בגזון. עובדוי ומלוי אקדמן ועאלין לקברא, וקיימי עליה דההוא גופא, ורוחיה אזלא ושאט, ומתאבלא על גופא. ביון דב"נ אתטמר בבי קברי, דומ"ה קדים ונפיק תחות ידיה, תלתא בי דינא, די ממנן על דינא דקברא, ותלת שרביטי דאשא בידיהו, ודיינון רוחא וגופא כחדא. ווי על ההוא דינא, ווי על עובדוי.

115. בשעתא דאיהו תפיס בקולרא דמלכא, ואתרן דיניה, ואשתלים, דלא אשתכח עליה סניגוריא. וסנטירא דמלכא נחית, וקאים קמיה, לרגלוי, וחד סייפא שננא בידיה.

116. זקיף ב"נ עינוי, וחמי בתלי ביתא דמתלהטן באשא מניה אדהכי חמי ליה קמיה כוליה מלי עיינון, לבושיה אשא דלהיט קמיה דבר נש. הכי הוא ודאי, דהא כמה בני נשא חמו מלאכא בשוקא, וקיימי קמיה, ושאר בני נשא לא חמאן ליה.

117. ואי תימא, הא כתיב עושה מלאכיו רוחות וגו'. היך יכיל לאתחזא בארעא. אלא מלה דא, הא אוקמוה, דכיון דנחית מלאכא לארעא, אתלבש בגופא, ואתחזי למאן דאתחזי, בההוא לבושא דאתלבש ביה. ואי לאו, לא יכיל למסבל ליה עלמא ולאתחזא. כ"ש וכל שכן האי דכל בני עלמא צריכין ליה.

118. There are three drops on his sword, as our friends have already explained. When he sees him, his entire body and spirit tremble and his heart does not rest, being the king of the entire body. Then his spirit travels throughout his organs and takes leave from them like a man who takes leave from his friend to go elsewhere. He then declares: Woe, what have I done, but it is of no use to him unless he preempts it with the healing powers of repentance before that moment arrives.

119. The person shudders for fear and wishes to hide but does not have the capability. When he realizes that he is powerless, he opens his eyes and he has to look at him with his eyes open. He then gives his life and soul. That is the moment of the greatest judgment that a person is judged in this world. The spirit then passes through all the limbs of the body and takes leave of them. It then wanders through all the organs and shakes all over, and all the organs tremble.

120. When the spirit arrives at each limb to take leave, a sweat develops on that limb. The spirit is removed, and immediately that limb dies, and so on with all THE LIMBS.

121. As soon as the spirit is ready to depart, because it has already taken leave of all THE LIMBS of the body, the Shechinah rests on him. Immediately, THE SPIRIT flies from the body. Praised is the lot of the person who is attached to Her, THE SHECHINAH. Woe to those wicked who are far from Her and are not attached to Her.

122. How many trials does a person have to pass when he departs from this world! One is the supreme judgment that we have already explained when the spirit leaves the body. One is the trial at the moment when his actions and speeches proceed in front of him and declare proclamations about him. There is another, the trial when he is placed in his grave; one in the grave, and one the trial of the worms THAT EAT HIS FLESH. Another is the trial of Gehenom and one is the trial of spirit that wanders through the world and finds no rest until his deeds are completed. Seven definite periods pass over him. Therefore, a man should fear his Master, examine daily his actions and repent to his Master for them while he is still alive in this world.

118. תלת טפין בחרביה וכו', והא אוקמוה חבריא. בין דחמי ליה, אזדעזע כל גופיה ורוחיה, ולביה לא שכיך, בגין דאיהו מלכא דכל גופא. ורוחא דיליה אזלא בכל שויפי גופא, ואשתאיל מנייהו, כבר נש דאשתאיל מחבריה, למהך לאתר אחרא. כדן הוא אומר ווי על מה דעבד, ולא מהנניא ליה, אלא אי אקדים אסוותא דתשובה, עד לא מטא ההיא שעתא.

119. דחיל ההוא ב"נ, ובעי לאתטמרא ולא יכול. בין דחמי דלא יכול, הוא פתח עינוי, ואית ליה לאסתכלא ביה, ואסתכל ביה בעינויין פקיוחין. וכדן הוא מסיר גרמיה ונפשיה. וההוא שעתא, הוא עידן דדינא רבא, דב"נ אתדן ביה בהאי עלמא. וכדן רוחא אזלא בכל שויפי גופא, ואשתאיל מנייהו, ושאט בכל שויפין, ואזדעזעא לכל סטריין וכל שויפי גופא בלהו מזדעזען.

120. כד מטא רוחא לכל שויפא ושויפא, ואשתאיל מניה. נפל זיעא על ההוא שויפא, ורוחא אסתליק מניה. ומיד מית ההוא שויפא. וכן בכלהו.

121. בין דמטי רוחא למיפק, דהא אשתאיל מכל גופא, כדן שכנינתא קיימא עליה. ומיד פרחא מן גופא. זכאה חולקיה דמאן דאתדבק בה, ווי לאינזון חייבנא דרחיקין מנה, ולא מתדבקין בה.

122. וכמה בי דינא אעבר בר נש כד נמק מהאי עלמא. חד ההוא דינא עלאה דקאמרן, כד נמיק רוחא מן גופא. וחד דינא, כד עוברוי ומלוי אזלין קמיה, וכרוזי מכוזי עלוי. וחד דינא, כד עייל לקברא וחד דינא דקברא. וחד דינא דתולעתא. וחד דינא דגיהנם. וחד דינא דרוחא דאזלא ושאט בעלמא, ולא אשכח אתר, עד דישתלימו עוברוי. ודאי שבעה עדנין יחלפון עלוי. בגין כך בעי בר נש, כד איהו אשתכח בהאי עלמא, לדחלא מן מאריה, ולאסתכלא בכל יומא ויומא בעוברוי, וייתוב מנייהו קמי מריה.

123. When King David examined the trials of a person who departs from this world, he first said "Bless Hashem, my soul" (Tehilim 103:1) before it departs the world, now while it is still in the body, "and all that is within me bless His Holy Name" - you, the limbs that are attached to the spirit, now while THE SPIRIT is still with you, hasten to bless the Holy Name, before the time will arrive when you will no longer be able to bless Him and thank Him for you.

123. כִּד אֶסְתַּכֵּל דְּוֹד מְלֶכָא בְּאִינוּן דִּינִין דְּבַר נֶשְׁמָה, כִּד אֶסְתַּלַּק מֵהָאֵל עֲלֵמָא, אֶקְדִּים וְאָמַר, בְּרַכִּי נַפְשִׁי אֶת יְיָ, עַד דְּלֹא תִפּוֹק מֵעֲלֵמָא, הַשְׁתָּא דְּאַנְתָּ אֶשְׁתַּכַּחַת עִם גּוֹפָא. וְכָל קְרָבֵי אֶת שֵׁם קְדֻשָׁא, אֲתוּן שְׂוִיפֵי דְּמִשְׁתַּתְּפִי בְּרוּחָא, הַשְׁתָּא דְּאַשְׁתַּכַּחַת עִמְכוּן, אֶקְדִּימוּ לְבִרְכָא שְׁמָא קְדִישָׁא, עַד לֹא יִמְטִי זְמַנָּא, דְּלֹא תִיכְלֹן לְבִרְכָא לֵיהּ, וְלֹא דְּרָאָה עֲלֵיכוּן.

10. The Nazirite

Rabbi Aba wonders why someone who has made the vow of a Nazirite to be sanctified with holiness is not allowed to eat grapes. Rabbi Shimon answers that wine and strong drink and grapes are all attached to the same aspect, that is of the Left Column, and it is inappropriate for a Nazirite to do anything of the left side.

124. Come and see: "When either man...shall pronounce a special vow of a Nazirite..." (Bemidbar 6:2), MEANING he hastened while in this world, to be sanctified with the holiness of his Master. Thus, "he shall abstain from wine and strong drink, and shall drink no vinegar of wine..." (Ibid. 3). Here we should deliberate. Just because he is forbidden to drink wine, why should grapes BE FORBIDDEN TO HIM, seeing that of the priest it says, "Do not drink wine or strong drink" (Vayikra 10:9), but he may eat grapes. So why is a Nazirite different? Why are grapes forbidden to him?

124. ת"ח אִישׁ כִּי יִפְלֹא לְנִדְוֹר נִדְרָה, נֹזֵיר דְּאֶקְדִּים בְּהָאֵל עֲלֵמָא, לְאַתְקַדְּשָׁא בְּקְדוּשָׁה דְּמֵאֲרִיָּה מִיּוֹן וְשֹׁכֵר יִזְיֵר חוּמָץ יִיּוֹן וְגו'. הֵכָא אֵית לֹאֶסְתַּכְּלָא, בְּיוֹן דְּאֶסִּיר לֵיהּ חֲמָרָא, עֲנָבִים לְמַדָּה. דְּהָא בְּכַהֲנֵי כְּתִיב יִיּוֹן וְשֹׁכֵר אֶל תִּשְׁתֵּי וְגו', יְכוּל עֲנָבִים נִמְי. לֹא. בְּעֲנָבִים שְׂרִי. הֵכָא לְנֹזֵיר, מ"ט אֶסֶר לֵיהּ עֲנָבִים.

125. HE RESPONDS: This procedure and prohibition is of the highest secret, THAT THE NAZIRITE IS to isolate himself entirely from Judgment MORE SO THAN A PRIEST. It is known that the tree by which Adam sinned was a grapevine. That is the secret of it, that wine and strong drink and grapes are attached to the same aspect, WHICH IS OF THE LEFT COLUMN; wine above, TO THE LEFT COLUMN OF BINAH, THAT IS REFERRED TO THERE AS THE PRESERVED WINE as explained. Strong drink is to the left OF ZEIR ANPIN, since strong drink is produced from wine. SO TOO THE LEFT COLUMN OF ZEIR ANPIN IS DRAWN FROM THE LEFT COLUMN OF BINAH. Grapes gather everything to them, SINCE THEY ARE MALCHUT THAT RECEIVES FROM EVERYTHING ABOVE, and that is the tree by which Adam sinned. Consequently, all of them are connected to the same side, THE LEFT OF BINAH, OF ZEIR ANPIN AND OF MALCHUT. If you say that this Nazirite has abandoned the supreme Faith, BY NOT RECEIVING FROM THE SUPERNAL BINAH, ZEIR ANPIN AND MALCHUT, it is not so. It is just not appropriate for him to do anything of the left side.

125. אֵלָא, עוֹבְדָא דָא, וּמְלָה דָא, רְזָא עֲלָאָה הוּא, לְאַתְפְּרָשָׁא מִן דִּינָא בְּכֻלָּא. וְהָא יְדִיעָא הוּא אֵילָנָא דְּחַב בֵּיהּ אֲדָם קְדַמָּאָה, עֲנָבִים הוּוּ. וְדָא הוּא רְזָא דְּמְלָה, דְּהָא יִיּוֹן וְשֹׁכֵר וְעֲנָבִים, בְּסִטְרָא חַד אֲתַאֲחֲדוּ. יִיּוֹן לְעִילָא וְאֻקְמוּהּ. שֹׁכֵר לְשִׁמְאָלָא, דְּהָא שֹׁכֵר מִיּוֹן נִפְקָא. עֲנָבִים דְּכֹנִישׁ כְּלָהוּ לְגַבְיָהּ, וְדָא הוּא אֵילָנָא דְּחַב בֵּיהּ אֲדָם קְדַמָּאָה. בְּג"כ כְּלָא בְּחַד סִטְרָא אֲתַאֲחֲדוּ. וְאִי תִימָא דְּהָאֵי נֹזֵיר שְׂבִיק מְהִימְנוּתָא עֲלָאָה. לֹאוּ הֵכִי, אֵלָא לֹא אֲתַחְזִי בֵּיהּ עוֹבְדָא מְסִטֵר שְׁמָלָא כְּלוּם.

11. "Let the hair grow" - "And let them shave"

Rabbi Shimon continues by saying that the Nazirite must not cut his hair or shave because the roots of hair exist from the right side, and he is entirely isolated from judgment. After he comes back from isolation the priest must atone for him so that the Nazirite can again be allowed wine and strong drink and grapes. Rabbi Shimon says that Samson was punished because he took a gentile woman for a wife.

126. Come and see what I have learned from the book of Rabbi Hamnuna Saba (the elder). It is written: "And shall let the locks of the hair of his head grow" (Bemidbar 6:5). He must allow the hair on his head and beard to grow, and abstain from wine, strong drink and grapes, since they all pertain to the left side, but the hairs do not originate IN THEM. Wine is supreme Ima, while strong drink is of the left, to which the Levites are connected and stem from the uppermost wine, MEANING FROM SUPERNAL IMA and the hairs have no involvement WITH THEM. Therefore, when the Levites ascend to this place, TO THE LEFT, they must shave all their hair, as is said; "And let them shave all their flesh" (Bemidbar 8:7).

127. Grapes pertain to the lower mother, MALCHUT, who gathers wine and strong drink to her. Therefore, THE NAZIRITE isolates himself from the entire left, FROM WINE AND STRONG DRINK AND GRAPES, so that none of its consequences are manifest in him. There are no hair and beard coming out of the grapes THAT ARE MALCHUT, since the female, WHICH IS MALCHUT, needs to cut her hair, THAT IS, BODY HAIR when she comes to have intercourse with the male, ZEIR ANPIN. And she has no beard. Therefore, THE NAZIRITE THAT IS FROM THE RIGHT WHERE THE ROOTS OF HAIR IS, IS OPPOSITE. The hair of the head and beard hang down, and IT IS FORBIDDEN TO SHAVE THEM. The secret of this is that he is called "a Nazirite to Elohim" (Shoftim 13:7). HE IS ISOLATED FROM THE NAME ELOHIM THAT IS THE LEFT, and it is not 'Nazirite to Hashem', WHICH IS THE RIGHT, SINCE HE is isolated entirely from Judgment. "NAZIRITE" MEANS ONE WHO SEPARATES HIMSELF.

128. Come and see, about this is written: "And make atonement for him, for that he sinned by the dead (lit. 'Nefesh')..." It is not written: 'his Nefesh', but simply "the Nefesh." What is that? These are grapes, MEANING MALCHUT, that are referred to as Nefesh. Hence a sin is mentioned, MEANING HE SINNED AGAINST MALCHUT, which aspect is that of wine and strong drink, AS MALCHUT IS BUILT MAINLY FROM THE LEFT. AND THE NAZIRITE took the place of Judgment, THAT IS, THE ILLUMINATION FROM THE LEFT, from it. HE ASKS, Why IS THIS CONSIDERED a sin? HE REPLIES: It is because HE SINNED BY depriving the Judgment from the Nefesh, MEANING THE ILLUMINATION OF ITS CHOCHMAH THAT IS DRAWN TOGETHER WITH THE JUDGMENTS OF THE LEFT.

129. HE ASKS: If so, THAT A NAZIRITE ADHERES SO MUCH TO THE RIGHT, why IS IT WRITTEN FOLLOWING THAT: "And make atonement for him"? HE ANSWERS: Because he comes forth now, AFTER COMPLETING HIS ABSTINATION PERIOD, to adhere with them, WITH THE THREE ASPECTS OF THE LEFT COLUMN, AND TO BE ALLOWED WINE, STRONG DRINK AND GRAPES. These places do not accept him until he takes counsel with the priest who will atone for him, since originally he expelled them, BY ABSTAINING HIMSELF, and now that he returns to them he needs to adhere to correcting by atonement, so they will accept him. That is the mystical explanation of this.

130. If you wonder about Samson, who was a Nazirite to Elohim, why was he punished? HE REPLIES: It was proper for him, MEANING HE DESERVED THE PUNISHMENT because he joined in marriage with a gentile woman, MEANING DELILAH. He should have joined with his own kind, with what was appropriate for him, but he, who was holy, mingled that holiness with a daughter of a foreign El and abandoned his appropriate state of holiness. Therefore, he was punished.

126. ת"ח, דהכי אוליפנא מספרא דרב המנונא סבא, והכי הוא. כתיב גדל פּרע שער ראשו, בעי דיתרבי שער רישיה ודיקניה, ויתפרש מיין ושכר וענבים, בגין דכלהו סטר שמאלא, ולא תליין שפרא. יין אימא עלאה. שכר ספרא דאחידו ביה ליואי ונפקי מיין עלאה ולא תלי שפרא. ובג"כ בד סליקו ליואי להווא אתר, בפעין לאעברא כל שפרא דלהון, כד"א והעבירו תער על כל בשרם.

127. ענבים אימא תתאה, דכניש יין ושכר לגווה, ועל דא אתפרש מכל סטר שמאלא, דלא לאחזאה עובדא דילהון לגביה. ענבים דא לא תלי שפרא ודיקנא. דהא נוקבא בעינא לספרא שפרא, בד אתיא לאזדווגא בדכורא, והא דיקנא לא אשתכח בה. בג"כ הוא תלי שפרא דרישא ודיקנא, ורזא דמלה נזיר אלהים אקרי, ולא נזיר יי, פריש מדינא בלא.

128. ת"ח, על דא כתיב, וכפר עליו מאשר חטא על הנפש וגו'. על נפשו לא כתיב, אלא על הנפש סתם. ומאי איהו. דא ענבים, דאקרי נפש. ועד כתיב חטא, בגין דסטר דיליה יין ושכר הוא, וגרע מניה אתר דינא. חטא, מאי חטא. אלא גרע דינא של הנפש.

129. אי הכי, אמאי וכפר עליו. בגין דהשתא קא אתיא לאתחברא בהדיהו, ולא מקבלן ליה הני אתרי, עד דימלך בכהנא, ויכפר עליה, בגין דאיהו שדי לון לבר בקדמיתא, כיון דהשתא אתי לגביהו, בעי לאתחברא תקונא דכפרה, ויקבלון ליה, ודא הוא רזא דמלה.

130. ואי תימא, שמשון נזיר אלהים הוה, אמאי אתענש. אלא שמיר הוא מלה, דבעל בת אל נכר. והוה ליה לאתחברא בדידיה, במה דאתחזי ליה. והוא הוה קדיש, אערב ההיא קדושה בבת אל נכר, ושביק אתריה, דאתחזי להיא קדושה, ובג"כ אתענש.

131. Some say that he has no part in that world. Why is that? It is because he said, "Let my Nefesh die with the Philistines" (Shoftim 16:30) and he passed his lot with the lot of the Philistines, so that his Nefesh will die with them in that world. This is the way they used to proclaim to the Nazirite: 'Go round, round, to the vineyard you shall not come'. The friends have already upheld this explanation.

131. וְאֵית מֵאֵן דְּאָמַר, דְּלִית לִיה חוּלְקָא בְּהוּא עֲלָמָא. מ"ט בְּגִין דְּאָמַר תְּמוּת נַפְשֵׁי עִם פְּלִשְׁתִּים, וּמְסַר חוּלְקִיה בְּחוּלְקָא דְּפְלִשְׁתָּי, דִּימּוּת נַפְשֵׁיה עֲמַהוּן בְּהוּא עֲלָמָא. בְּךְ הוּוּ מְכַרְזֵי עַל נְזִירָא, לְךְ לְךְ אָמְרִין נְזִירָא, סְחֹר סְחֹר, לְכַרְמָא לָא תְקַרְב. וְהָא אוּקְמוּהָ חֲבֵרִינָא.

12. Holy - Pure
Rabbi Shimon talks about the secret of hair in relation to holiness.

132. Here is what is written about Levites: "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). As soon as they shave their hair and fulfill all this, the Levites are considered pure but not holy. But as soon as the Nazirite isolates from the side OF THE LEFT, he is considered holy and not pure. Thus, it is written: "All the days of his vow of his separation...during which he separates himself to Hashem, he shall be holy" (Bemidbar 6:5).

132. לְיוֹאֵי מַה כְּתִיב בְּהוּ, וְכֹה תַעֲשֶׂה לְהֵם לְטַהֲרֵם הִזָּה עֲלֵיהֶם מִי חֲטָאת וְהַעֲבִירוּ תַעַר עַל כָּל בְּשָׂרָם. בֵּין דְּעַבְרֵי שְׂעָרָא, וְעַבְדֵי בּוּלֵי הָאֵי, כְּדִין אֶקְרִי לְיוֹאֵי טְהוֹר, וְלֹא קְדוֹשׁ. אֲבָל הָאֵי נְזִיר בְּגִין דְּאֲתַפְרַשׁ מֵהָאֵי סְטָרָא, אֶקְרִי קְדוֹשׁ וְלֹא טְהוֹר. בְּגִין בְּךְ כְּתִיב, כָּל יְמֵי נְדָר נְזִירוֹ וְגו' אֲשֶׁר יִזִּיר לִינִי קְדוֹשׁ יִהְיֶה וְגו'.

133. "And shall let the locks of the hair of his head grow" (Ibid.). It is because it is written: "And the hair of whose head was like pure wool" (Daniel 7:9). By this, he is similar to the higher, SINCE HIS HAIR DRAWS CHASSADIM AS ABOVE AND WITHOUT JUDGMENT, SINCE HE IS WHOLLY OF THE RIGHT. Rabbi Yehuda bar Rav said: With his hair alone, it is apparent that he is holy, as it is written ABOUT THE HOLY ONE, BLESSED BE HE: "His locks are wavy" (Shir Hashirim 5:11).

133. גְּדֵל פְּרַע שְׂעַר רֵאשׁוֹ, מְשׁוּם הָא דְכְּתִיב, וְשְׂעַר רֵאשֵׁה כְּעֶמֶר נֶקָא, דְּבִהָאֵי דְּמִי לְגוּוּנָא דְּלַעִילָא. אָמַר ר' יְהוּדָה בַּר רַב, בְּשַׁעְרֵי מַמֶּשׁ אֲשֶׁתְּמוּדַע דְּאִיהוּ קְדִישָׁא, דְּכְּתִיב קוֹצוֹתָיו תִּלְתְּלוּם.

134. Rabbi Shimon taught, If people would know what is spoken about this hair and its secret, as it is ABOVE in the utmost secrecy, they would have distinguished themselves to their Master with the highest wisdom. Up to here have been the secrets of the Torah; from now on Sitrei Torah: "And her merchandise and her hire shall be holiness to Hashem" (Yeshayah 23:18).

134. תָּאֲנִי ר' שְׂמַעוֹן, אֲלֵמְלֵי יַדְעֵי בְּנֵי נֶשָׂא, מֵאֵי קְאָמְרֵי בְּהָאֵי שְׂעָרָא, וּבְרָזָא דִּילֵיהּ, כְּמַה דְּאִיהוּ בְּרָזָא דְּרִזּוּן, אֲשֶׁתְּמוּדַעַן לְמֵאֲרִיְהוּן, בְּחֻכְמַתָּא עֲלָאָה. עַד כָּאֵן רִזּוּ דְּאֲוֲרִייתָא, מִכָּאֵן וְלַהֲלָאָה סְתָרֵי תוֹרָה, סְחָרָה וְאֲתַנְנָה קְדֶשׁ לִינִי.

1. The foreword to the Idra Raba
Rabbi Shimon tells the friends what he wishes to reveal to them and invites them to a new understanding. He is anguished over the question of whether to reveal secrets, until Rabbi Aba reassures him that the friends all fear God. Rabbi Shimon tells the rabbis that this is a time to act for God because people have forsaken His Torah. He talks about the talebearer who is not settled in his mind and is not trustworthy to receive secrets and he contrasts this to a faithful spirit who is stable and conceals matters. When Rabbi Shimon begins to reveal secrets, the place shakes and the friends tremble.

1. We were taught that Rabbi Shimon said to his friends: How long will we remain upheld by one pillar, MEANING IN THE SENSE OF THE FORMLESS WORLD (HEB. TOHU), IN WHICH THE SEVEN LOWER SFIROT WERE IN A SINGLE STACK, THE ONE ABOVE THE OTHER. RABBI SHIMON WISHED TO REVEAL TO THEM THE MEANING OF THE GRADES IN THE WORLD OF CORRECTION, WHICH CONSIST OF THREE PILLARS, THE HIDDEN MEANING OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL. It is written: "It is time to act for Hashem: they have made void Your Torah" (Tehilim 119:126). The days are few and the sin-master, MEANING THE PROSECUTOR, applies pressure. Every day the proclamation resounds FOR REPENTANCE and the reapers of the field are few, MEANING THOSE WHO DESERVED THE CROP OF THE SUPERNAL FIELD, MALCHUT, WHICH ARE THE UNDERSTANDINGS OF THE SECRETS OF TORAH. They, EVEN THOSE WHO UNDERSTOOD, are LOCATED at the end of the vineyard, WHICH IS MALCHUT. Even they do not pay attention and are do not know where they are going.

2. Gather, friends, to the throne, dressed in shields with swords and lances in your hands, WHICH IS THE SECRET OF THE UNIFICATIONS TO DESTROY THE KLIPOT. Hurry with your corrections, MEANING HURRY TO RESTORE THE THREE COLUMNS: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD with counsel, with wisdom, with understanding, with knowledge, with appearance, with hands, WHICH IS THE SECRET OF CHESED, GVURAH AND TIFERET and with feet, WHICH IS THE SECRET OF NETZACH, HOD AND YESOD. Appoint as king over on you someone who has the authority of life and death to decree truthful words, words to which the Supernal Holy Ones will listen, and will be glad to hear and to know them.

3. Rabbi Shimon sat down and wept. He said: Woe if I do reveal and woe if I do not reveal. IF HE DOES NOT REVEAL, THE NEW UNDERSTANDINGS IN THE TORAH WILL GET LOST, AND IF HE DOES REVEAL, PERHAPS SOMEONE WHO IS NOT WORTHY OF THE HIDDEN MEANINGS OF THE TORAH MIGHT HEAR. The friends that were there kept silent. Finally, Rabbi Aba stood up and said to him: If my lord is graceful enough to reveal, behold it says, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). These friends fear the Holy One, blessed be He. They have already gained entry to the chamber of your residence. WE HAVE LEARNED THAT some of them entered THIS GREAT CHAMBER and some of them exited, BUT NOT ALL SINCE THREE FRIENDS PASSED AWAY.

4. We have learned that the friends were counted who were present before Rabbi Shimon. The following were present: Rabbi Elazar, his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi bar Jacob, Rabbi Yitzchak, Rabbi Chizkiyah bar Rav, Rabbi Chiya, Rabbi Yosi and Rabbi Yesa. They stretched their hands to Rabbi Shimon with the fingers straightened upward. They entered the field among the trees and sat down. Rabbi Shimon stood up and prayed his prayer, sat down among them and said: Everyone should place his hands in his bosom. Each one placed his hands IN HIS OWN BOSOM AND RABBI SHIMON accepted them. He opened the discussion saying, "Cursed be the man that makes any carved or molten idol, an abomination of Hashem, the work of the hands of a craftsman, and sets it up in secret. And all the people" - ALL THE FRIENDS - "shall answer and say, 'Amen'" (Devarim 27:15).

1. תִּנְנָא, אָמַר ר"ש לְחֻבְרַיָּא, עַד אֵימַת נִיתִיב בְּקִימָא דְחַד סַמְכָא. כְּתִיב עַתְּ לַעֲשׂוֹת לִי הַפְּרוּ תּוֹרַתְךָ. יוֹמִין זְעִירִין, וּמֵאֲרֵי דְחֻבְבָא דְחִיק. כְּרוּזָא קֵאֲרֵי כָּל יוֹמָא, וּמְחַצְדֵי חֻקְלָא זְעִירִין אֵינוּן. וְאֵינְהוּ בְּשׁוּלֵי כְּרַמָּא. לֹא אֲשַׁחֵן, וְלֹא יִדְעִין, לֹאֵן אֶתְרֵי אֲזֵלִין כְּמָה דִּיאֹת.

2. אֲתַכְנְשׁוּ חֻבְרַיָּא לְבֵי אֲדָרָא, מְלוּבָשִׁין שְׂרִיין סִיפֵי וְרוּמְחֵי בִּידִיכֻן, אֲזַדְרִזוּ בְּתַקּוּנִיכֻן. בְּעִיטָא, בְּחֻכְמָתָא. בְּסוּכְלַתְנֻן. בְּדַעְתָּא. בְּחִיזוּ. בִּידִין. בְּרַגְלִין. אֲמַלְכוּ עַלִּיכֻן לְמֵאן דְּבִרְשׁוּתֵיהּ חֵי וּמוֹתָא. לְמַגְזֵר מַלְיָן דְּקִשׁוּט. מַלְיָן דְּקִדְיֻשׁוּ עֲלִיוֹנִין צִיִּיתֵי לְהוּ, וְחֲרָאן לְמַשְׁמַע לְהוּ, וְלְמַנְדַּע לְהוּ.

3. יְתִיב ר"ש וּבְכַה, וְאָמַר וּוֵי אֵי גְלִינָא, וּוֵי אֵי לֹא גְלִינָא. חֻבְרַיָּא דְהוּהָ תַמְן אֲשַׁתִּיקוּ. קָם ר' אַבָּא וְא"ל, אֵי נִיחָא קַמֵּיהּ דְּמַר לְגַלְאָה, הָא כְּתִיב סוּד יִי לִירְאִיו, וְהָא חֻבְרַיָּא אֵלִין דְּחַלִּין דְּקוּדְשָׁא בְּרִיךְ הוּא אֵינוּן, וּכְבַר עָאלוּ בְּאֲדָרָא דְּבֵי מִשְׁכְּנָא, מְנַהוּן עָאלוּ, מְנַהוּן נְמָקוּ.

4. תִּאֲנָא, אֲתַמְנֻן חֻבְרַיָּא קַמֵּיהּ דְּר"ש, וְאֲשַׁתְּכַחוּ, רַבֵּי אֶלְעָזָר בְּרִיהּ. וְר' אַבָּא. וְר' יְהוּדָה. וְרַבֵּי יוֹסִי בַר יַעֲקֹב. וְר' יִצְחָק. וְר' חֻזְקִיָּה בַר רַב. וְר' חֵיָּא. וְר' יוֹסִי. וְר' יִיסָא. יִדִּין יְהִיבּוּ לְר"ש, וְאַצְבָּעֵן זְקַפּוּ לְעֵילָא. וְעָאלוּ בְּחֻקְלָא בִּינֵי אֵילָנֵי וְיִתְבּוּ. קָם ר"ש וְצִלֵי צְלוֹתֵיהּ, יְתִיב בְּגוּוּיְהוּ וְאָמַר, כָּל חַד יִשְׁוֵי יָדוּי בְּתוּקְפֵיהּ. שׁוּוּ יִדְיֵיהּ, וְנָסִיב לֹן. פִּתַח וְאָמַר אַרְוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסְכָּה מַעֲשֶׂה יָדֵי חַרֶשׁ וְשֵׁם בְּסִתֵּר וְעָנּוּ כָּל הָעָם וְאָמְרוּ אָמֵן.

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5. Rabbi Shimon opened the discussion with the verse: "It is time to act for Hashem: THEY HAVE MADE VOID YOUR TORAH", which MEANS why is this a time to act for Hashem? Because "they have made void Your Torah." What does "they have made void Your Torah" mean? MEANING: They have made void the Torah above, WHICH IS THE SECRET OF ZEIR ANPIN, because she becomes void if she is not observed with her establishments, AS THE FOLLOWING WILL EXPLAIN. THIS VERSE was said to Atik Yomin (the Ancient of Days), WHICH IS THE BEGINNING OF THE ROOT OF ALL CORRECTIONS, AS IN THE FOLLOWING EXPLANATION. It says, "Happy are you, Yisrael: who is like you" (Devarim 33:29), BECAUSE THEY ADHERE TO THE CENTRAL COLUMN and "Who is like You, Hashem, among the Elim" (Shemot 15:11). THIS APPLIES TO ZEIR ANPIN, WHO IS THE CENTRAL COLUMN.

6. He called on his son Rabbi Elazar and sat in front of him. Rabbi Aba was on the other side and said: We are all inclusive, SINCE THE SOUL OF RABBI ELAZAR WAS OF CHOCHMAH AND THAT OF RABBI ABA WAS BINAH, AND RABBI SHIMON HIMSELF WAS DA'AT THAT UNIFIES CHOCHMAH AND BINAH TO EACH OTHER. THAT IS WHY HE SAID THAT THEY WERE ALL INCLUSIVE, SINCE CHOCHMAH, BINAH AND DA'AT INCLUDE ALL THE GRADES. Until now the pillars were constructed, MEANING THAT TO THIS POINT THEY WERE INVOLVED IN CORRECTING THE THREE COLUMNS, ALSO CALLED THREE PILLARS. They were silent. They heard a sound and their knees were knocking together BECAUSE OF FEAR. What was the sound? That was the sound of the friends above who were gathering, MEANING THE CHARIOTS OF THE HOLY ONE, BLESSED BE HE.

7. Rabbi Shimon rejoiced and said, "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). It was true there that he feared SINCE HIS ROOT WAS FROM THE LEFT COLUMN, BUT for we WHO ARE UNITED WITH THE CENTRAL COLUMN, it depends on love, MEANING CHASSADIM, THAT ARE THE ASPECT OF LOVE. It is written: "And you shall love [CG1]Hashem your Elohim" (Devarim 6:5). It is written: "Because Hashem loved you" (Ibid. 7:8) and it is also written: "I have loved you..." (Malachi 1:2).

8. Rabbi Shimon opened the discussion saying, "A talebearer (lit. 'goer') reveals secrets: but he that is of a faithful spirit conceals the matter" (Mishlei 11:13). This verse is difficult, but it should have said 'tale-man'. What is a TALE goer? HE REPLIES: It refers to someone who is not settled in mind and not trustworthy. Whatever he has heard goes within him like a board in water THAT DOES NOT SINK UNTIL it gets expelled outside, MEANING TO SAY HE HAS NO REST UNTIL HE REVEALS WHATEVER HE HEARD TO SOMEONE ELSE. What is the reason? It is because his spirit is not stable, SETTLED. Of him who has a stable spirit, it says "But he that is of a faithful spirit conceals the matter". A faithful spirit MEANS a stable spirit. It all depends on the spirit. It is also written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

5. פתח ר"ש ואמר, עת לעשות ליני, אמאי עת לעשות ליני. משום דהפרו תורתך. מאי הפרו תורתך, תורה דלעילא. דאיהו מתבטלא אי לא יתעביד בתקונוי דא. ולעתיק יומין אתמר. כתיב אשריך ישראל מי כמוך. וכתיב, מי כמוך באלים יי'.

6. קרא לרבי אלעזר בריה, אותביה קמיה, ולרבי אבא מסטרא אחרא, ואמר אנן כללא דכולא. עד השתא אתתקנו קיימין. אשתיקו, שמעי קלא, וארכובתן דא לרא נקשן. מאי קלא. קלא דכנופטיא עלאה דמתכנפי.

7. חדו ר"ש ואמר, יי' שמעתי שמעך יראתי התם יאות הוה למהוי דחיל. אנן בחביבותא תלייא מלתא, דכתיב ואהבת את יי' אלהיך, וכתיב מאהבת יי' אתכם, וכתיב אהבתי אתכם וגו'.

8. ר"ש פתח ואמר, הולך רכיל מגלה סוד ונאמן רוח מכסה דבר. הולך רכיל, האי קרא קשיא, איש רכיל מבעי ליה למימר, מאן הולך. אלא מאן דלא אתישוב ברוחיה, ולא הוי מהימנא, ההוא מלה דשמע, אזיל בגוויה בחיזרא במיא, עד דרמי ליה לבר. מ"ט. משום דלית רוחיה רוחא דקיומא. אכל מאן דרוחיה רוחא דקיומא, ביה כתיב, ונאמן רוח מכסה דבר. ונאמן רוח, קיומא דרוחא. ברוחא תלייא מלתא. וכתיב, אל תתן את פיך לחטוא את בשרך.

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9. The world is preserved only through secrecy and if, in worldly things, secrecy is a prerequisite, it is so much more certain that the mysteries of mysteries of Atik Yomin are not even passed on to the angels above. Rabbi Shimon said: To the heavens, I don't say to listen. To the earth I don't say to hear, since we maintain the worlds. THAT IS TO SAY, MOSES AND ISAIAH MADE THE HEAVENS AND EARTH WITNESSES TO PUNISH THE CHILDREN OF YISRAEL IF THEY DO NOT MAINTAIN THE WORLDS, THAT THE HEAVENS WILL NOT GIVE ITS RAIN NOR THE EARTH ITS CROPS. BUT RABBI SHIMON WAS SPEAKING TO THE RIGHTEOUS, WHO MAINTAIN THE WORLD AND HAVE NO NEED FOR WITNESSES. We have learned of the mysteries of mysteries. When Rabbi Shimon began with the secrets of secrets, the place shook and the friends trembled.

2. "And these are the kings"

Rabbi Shimon begins by saying that the friends are blessed and that to them are revealed the inner secrets of the Torah that have not even been revealed to the angels. The topic at hand here is the mention of the kings of Edom that reigned before the children of Yisrael came along and had any king. The secret of this alludes to the supernal worlds and the time before His corrections were maintained; all those kings of Edom died. Rabbi Shimon ends by talking about the creation of the Torah.

10. He revealed in secret and opened the discussion with the verse: "And these are the kings that reigned in the land of Edom, before there reigned any king..." (Bereshheet 36:31). Blessed are you, righteous, to whom were revealed the inner secrets of the Torah, which are not revealed to the most holy ones up high, MEANING THE ANGELS. Who will be attentive to this and who will deserve this, IN WHAT IS WRITTEN: "AND THESE ARE THE KINGS..." That is evidence about overall faith. May the prayer be accepted that it will not be considered a sin to reveal this. What will the friends say, since this verse is difficult, since it was unnecessary to write this because we could see how many kings Edom had before the children of Yisrael came along, and prior to the children of Yisrael having a king? What is shown to us here? It is a high secret and men are incapable of knowing and understanding and contemplating this, SINCE IT ALLUDES TO THE SUPERNAL WORLDS.

11. We have learned about the most Ancient of ancients, the most hidden of hidden, before He prepared His corrections and the crowns of crowns. THE PREPARATION OF THE VESSELS AND READING THEM TO RECEIVE THE LIGHTS ARE CALLED CORRECTIONS. THE LIGHTS THEMSELVES ARE CALLED CROWNS, DERIVED FROM THE VERSE: "THE CROWN WITH WHICH OUR MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). There did not yet exist a beginning nor an end, WHICH ARE THE UPPER CHOCHMAH, THE BEGINNING OF REVELATION, AND LOWER CHOCHMAH, THE END OF REVELATION. He was carving and estimating the limits of it, MEANING OF REVEALING THE BEGINNING AND THE END. He laid out a boundary and in it He marked and measured kings.

12. His corrections were not maintained. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael," MEANING BEFORE the first king that reigned over the first children of Yisrael. All that were recorded were called by their names but did not live. Then after that He abandoned them and hid them; He was elevated by that boundary and established with His own corrections.

9. וְלִית עֲלֵמָּא מִתְקִימָא אֱלָא בְּרֹזָא. וְכִי אִי בְּמִלִּי עֲלֵמָּא אֶצְטְרִיךְ רֹזָא. בְּמִלִּין רֹזִין דְּרֹזִינָא דְעֵתִיק יוֹמִין, דְּלֹא אֶתְמַסְרָן אֲפִילוּ לְמַלְאכִין עֲלֵאִין עֲאב"ו. אר"ש, לְשִׁמְיָא לֹא אִימָא דִּיצִיתוֹן, לְאַרְעָא לֹא אִימָא דְתִשְׁמַע, דְּהָא אֲנִן קִיּוּמֵי עֲלָמִין. תְּנָא רֹזִין דְּרֹזִין, כִּד פִּתַּח ר"ש בְּרֹזֵי דְרֹזִין, אֲזִדְעֻעַ אֲתָרָא, וְחִבְרִין אֲתַחֲלַחוּ.

10. גְּלִי בְּרֹזָא וּפְתַח וְאָמַר, כְּתִיב וְאֱלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ מֶלֶךְ וְגו'. זְכַאִין אֲתוֹן צְדִיקֵינָא, דְּאֲתַגְּלִי לְכוֹן רֹזֵי דְרֹזִין דְּאֹרִייתָא, דְּלֹא אֲתַגְּלִיין לְקִדְשֵׁי עֲלִיוֹנִין, מֵאֵן יִשְׁגַּח בְּהֵאִי, וּמֵאֵן יִזְכֶּה בְּהֵאִי, דְּהוּא סְהֵדוּתָא עַל מְהִימְנוּתָא דְּכֻלָּא. צְלוּתָא בְּרַעוּא יְהֵא, דְּלֹא יִתְחַשֵּׁב לְחוּבָא לְגִלְגָּאָה דָּא. וּמָה יִימְרוֹן חֲבֵרֵינָא, דְּהֵאִי קְרָא קְשִׁיָּא הוּא, דְּהֵאִי לֹא הוּוּה לִיָּה לְמַכְתָּב הַכִּי, דְּהֵאִי חֲזִינֵן כְּמָה מְלָכִים הוּוּ, עַד דְּלֹא יִיתוֹן בְּנֵי יִשְׂרָאֵל, וְעַד לֹא יְהִי מְלָכָא לְבְנֵי יִשְׂרָאֵל וּמָה אֲתַחְזִי הַכָּא, וּבְדָא אֲתַעְרוּ חֲבֵרֵינָא. אֱלָא רֹזָא דְרֹזִין הוּא, דְּלֹא יִכְלִין בְּנֵי נִשָּׂא לְמַנְדַּע וּלְאִשְׁתַּמּוּדַע וּלְמַרְחֵשׁ בְּדַעְתֵּיהוֹ בְּהֵאִי.

11. תָּאנָא, עֵתִיקָא דְעֵתִיקִין, טְמִירָא דְטְמִירִין, עַד לֹא זְמִין תְּקוּנוֹי, וְעֵטוּרֵי עֵטוּרִין, שִׁירוּתָא וְסִיּוּמָא לֹא הוּוּה. וְהוּוּה מַגְלִיף וּמְשַׁעַר בֵּיה. וּפְרִיס קְמִיָּה חַד פְּרָסָא, וּבָה גְלִיף וְשִׁיעַר מְלָכִין.

12. וְתְקוּנוֹי לֹא אֲתַקִּימוּ, הַה"ד וְאֱלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל. מְלָכָא קְדַמָּא, לְבְנֵי יִשְׂרָאֵל קְדַמָּא. וְכֻלְהוּ דְגִלְפּוּ בְּשִׁמְהֵן אֲתַקְרוּן. וְלֹא אֲתַקִּימוּ, עַד דְּאֲנַח לְהוּ, וְאֶצְנַע לְהוּ, וּלְבַתֵּר זְמַנָּא הוּא אֶסְתַּלַּק בְּהֵוּא פְּרָסָא, וְאֲתַתְּקֵן בְּתְקוּנוֹי.

13. We have learned that when His wish came to pass, THE WISH OF THE EMANATOR, to create the Torah, she was hidden for 2,000 years and He produced her, MEANING CREATED HER. She immediately said to Him: Whoever wishes to restore and accomplish, let him first tend to his own corrections.

13. וְתֵאנָא, כִּד סְלִיק בְּרַעוּתָא, לְמַבְרֵי אוּרְיִיתָא, טְמִירָא תְרֵי אֲלֵפֵי שָׁנִין, וְאַפְקָה, מִיַּד אַמְרָה קַמֵּיהּ, מֵאן דְּבַעֵי לְאַתְקַנָּא וְלַמְעַבְדַּי, יִתְקַן בְּקַדְמֵיתָא לְתַקּוּנֵיהּ.

3. Atika of Atikin

Rabbi Shimon tells what the Hidden Book revealed about the most ancient among the ancients, and of how the illuminating light of the whiteness of the skull in the head of Arich Anpin is the legacy of the righteous in the World to Come.

14. We have learned from Tz'niuta Desafra (the hidden book) about the most Ancient among the ancient, the most concealed of concealed, the most hidden of the hidden, which in His corrections was corrected and came, like the oldest among the old, most Ancient of the ancients, the most hidden of the hidden, who in His corrections is known yet unknown. He is dressed in white and has a radiant WHITE countenance. HE resides on the throne of fiery sparks, in order to subdue them.

14. תֵּאנָא בְּצַנִּיעוּתָא דְסַפְרָא, עֵתִיקָא דְעֵתִיקִין, סְתָרָא דְסְתָרִין טְמִיר דְטְמִירִין, אֲתַתְקַן וְאַזְדַּמֵּן, כְּחַד סָבָא דְסָבִין, עֵתִיק מְעֵתִיקִין, טְמִיר מְטְמִירִין, וּבְתִקּוּנֵיהּ יָדִיעַ וְלֹא יָדִיעַ. מְאִירֵי דְחֹזֵר בְּסוּף, וְחִיזוּ בּוֹסִיטָא דְאַנְפוּי, יְתִיב עַל בּוֹרְסִינָא דְשְׂבִיבִין, לְאַכְפֵּינָא לֹון.

15. Throughout 400,000 worlds, the whiteness of the skull in the head, ARICH ANPIN, spreads. The illuminating light of this whiteness is the legacy of the righteous in the World to Come, consisting of four hundred worlds. This is what is written: "four hundred shekels of silver, current money with the merchant" (Beresheet 23:16).

15. אַרְבַּע מֵאָה אֲלֵפֵי עֲלָמִין, אֲתַפְשֵׁט חֹזְרָא דְגוּלְגֻלְתָּא דְרִישׁוּי. וּמְנַהִירוּ דְהָאֵי חִיּוּרָא, יְרֵתֵי צְדִיקֵינָא לְעֲלָמָא דְאַתֵּי, ד' מֵאָה עֲלָמִין, הַה"ד אַרְבַּע מֵאוֹת שֶׁקֶל בְּסֶף עוֹבֵר לְסוּחָר.

4. The skull

Rabbi Shimon describes the skull of Arich Anpin in which are 130 million worlds, and he describes the flow of dew to Zeir Anpin and by which the dead wake up in the World to Come. He talks about that dew that sustains the Supreme Holy Ones and about the manna that sustains the righteous in the future. We learn how the whiteness of this skull radiates light in thirteen directions and how the dew flows to Zeir Anpin. The white illumination for the rest of the lower skulls (the crowns in the grades of the three worlds Briyah, Yetzirah and Asiyah) is drawn from the skull of Zeir Anpin.

16. In the skull, WHICH IS KETER OF ARICH ANPIN, reside 13,000 x 10,000 (130 million) worlds that move on feet and are supported by them. From this skull, dew drops flow DAILY to the exterior one, ZEIR ANPIN, and fill the head every single day, as is written: "For my head is filled with dew" (Shir Hashirim 5:2).

16. בְּגוּלְגֻלְתָּא, יִתְבִּין תְּלִיסַר אֲלֵפֵי רַבּוּא עֲלָמִין, דְּנִטְלִין עֲלוּי רְגֵלִין, וְסַמְכִין עֲלוּי. וּמַהֲאֵי גוּלְגֻלְתָּא נְטִיף טֵלָא, לְהוּא דְלִבְר, וּמְלִיּוּא לְרִישֵׁיהּ בְּכָל יוֹמָא, דְּכִתִּיב שְׂרָאשֵׁי נִמְלָא טֵל.

17. From that dew, which is outside, and which ZEIR ANPIN shakes off from his head, the dead wake up TO LIFE in the World to Come, as it is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). THIS IS BECAUSE THIS DEW IS the illumination of the white light of Atika, MEANING THE WHITENESS OF THE SKULL THAT IS NAMED ATIKA, and from that dew are the Supreme Holy Ones sustained. That is the manna that is ground for the righteous in the future to come. That dew flows to the field of holy apple trees, THE MALCHUT, as it says, "And when the layer of dew was gone up, behold, upon the face of the wilderness there lay a fine flaky substance" (Shemot 16:14). The appearance of that dew is white like the crystal stones that appear to contain all the colors within them, as is written: "And its color was like the color of crystal" (Bemidbar 11:7).

17. וּמַהֲהוּא טֵלָא דְאַנְעַר מְרִישֵׁיהּ, הוּא דְאִיהוּ לְבַר, יִתְעָרוּן מִתֵּינָא לְעֲלָמָא דְאַתֵּי. דְּכִתִּיב בֵּי טֵל אוּרוֹת טֵלְךָ, אוּרוֹת נְהוּרָא דְחֹזְרָתָא דְעֵתִיקָא. וּמַהֲהוּא טֵלָא, מִתְקַיִימִין קְדִישֵׁי עֲלִיוּנִין. וְהוּא מְנָא דְטַחְנֵי לְצְדִיקֵינָא לְעֲלָמָא דְאַתֵּי. וְנְטִיף הוּא טֵלָא לְחַקְלָא דְתַפּוּחִין קְדִישִׁין. הַה"ד, וְתַעַל שְׂכַבַּת הַטֵּל וְהָנָה עַל פְּנֵי הַמְדַבֵּר דֵּק מְחוּסְפָס. וְחִיזוּ הוּא טֵלָא חֹזֵר. כְּהָאֵי גּוּנָא דְאַבְנֵין דְּבִדּוּלְחָא, דְּאַתְחַזְיָא כָּל גּוּנִין בְּגוּוָה. הַה"ד וְעִינּוּ בְּעֵין הַבְּדוּלְחָ.

18. The whiteness of this skull, THE KETER OF ARICH ANPIN, radiates light to the thirteen directions engraved around it, four directions on this side OF THE FACE, four directions on that side of its face, ON THE RIGHT AND LEFT OF THE SKULL ON THE SIDE AGAINST THE FRONT FACE, and four directions on the back side. One DIRECTION is on top of the skull, IN THE CENTER BETWEEN RIGHT AND LEFT.

19. From this, the length of the face OF ARICH ANPIN spreads unto the 370 x 10,000 worlds. This is referred to as longsuffering (lit. 'of a long face'). THEREFORE, this most ancient Atika is called Arich Anpin, WHICH IS ARAMAIC FOR LONG FACE. That one outside, THE ONE THAT COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN, WHERE IT IS CONSIDERED AS THE EXTERIOR OF THE BODY, is called ZEIR ANPIN, corresponding to the old Atika, the Holy of Holies. THIS IS BECAUSE ZEIR ANPIN AND ATIKA MUST BE ONE ONLY DURING SMALLNESS. WHEN THE LOWER GRADES ARE NOT DESERVING, HE COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN. IN TIMES OF FAVOR, HE ASCENDS AND COATS ABOVE THE HEAD OF ARICH ANPIN. When Zeir Anpin gazes to ARICH ANPIN, all below get restored and its face spreads and lengthens during that period. This is ONLY IN PERIODS OF FAVOR but not all the time, like Atika, WHICH IS ARICH ANPIN.

20. From this skull, WHICH IS KETER OF ARICH ANPIN, emanates one white side FROM THE THIRTEEN WHITENESSES OF THE SKULL to the skull of Zeir Anpin, WHICH IS HIS KETER, to construct his head, MEANING TO ESTABLISH FOR HIM THE FIRST THREE SFIROT THAT ARE REFERRED TO AS THE HEAD. FROM THE SKULL OF ZEIR ANPIN IS DRAWN THE WHITE ILLUMINATION for the rest of the lower skulls, REFERRING TO THE CROWNS IN THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH that are without number. Each skull pays a fee for THE ILLUMINATING OF the whiteness to Atik Yomin, when they are accounted under the scepter, and the half shekel per skull THAT THE CHILDREN OF YISRAEL GIVE in their census down below is parallel to this.

5. Membrane of air and the concealed brain

We learn about the membrane that covers the brain that is the concealed Chochmah of Arich Anpin. The brains of Zeir Anpin spread out to 32 paths because the membrane is detached from Him.

21. In the hollow space of the skull, there exists a tissue made of air of concealed upper Chochmah that is not detachable. THAT IS TO SAY, IN THE CRACKS OF THE SKULL THERE IS THE BRAIN OF AIR OF SUPERNAL CHOCHMAH AND UNDERNEATH THE BRAIN OF AIR, THERE IS AN UNBROKEN MEMBRANE. It is not common THAT IT BE BROKEN and it never opens. This membrane covers the brain, which is concealed Chochmah OF ARICH ANPIN. IN ARICH ANPIN THERE ARE THREE HEADS, BESIDES THE ONE HEAD THAT IS ATIK. THESE ARE THE SKULL AND THE UPPER CONCEALED CHOCHMAH, WHICH IS REFERRED TO AS THE BRAIN OF AIR THAT IS IN THE CRACKS OF THE SKULL, WHICH IS THE SECOND HEAD. THE LOWER CONCEALED CHOCHMAH IS IN THE HOLLOW OF THE SKULL, WHICH IS THE THIRD HEAD. THE MEMBRANE IS LOCATED UNDERNEATH THE BRAIN OF AIR AND ABOVE THE CONCEALED CHOCHMAH, AND COVERS THE CONCEALED CHOCHMAH SO IT SHOULD NOT RADIATE ITS ILLUMINATION TO THE OUTSIDE OF THE MEMBRANE. This is why this Chochmah was covered with the sealed membrane that is impenetrable.

18. האי גולגלתא. חוּרָא דִּילִיה, אָנְהִיר לְתֵלִיסר עִיבֵר גְּלִימִין בְּסַחְרָנוּי. לְאַרְבַּע עִיבֵר בְּסַטְרָא חַד, וְלְאַרְבַּע עִיבֵר בְּסַטְרָא דָא, בְּסַטְרָא דְאַנְפוּי. וְלְאַרְבַּע עִיבֵר בְּסַטְרָא דָא, לְסַטְרָא דְאַחֹרָא. וְחַד לְעִילָא דְגוּלְגֻלְתָא.

19. וּמַהֲאֵי אֲתַפְּשֵׁט אֹרְכָא דְאַנְפוּי, לְתֵלַת מָאָה וְשִׁבְעִין רְבוּא עֲלָמִין. וְהֵהוּא אֲתַקְרִי אַרְךְ אַפִּים. וְהֵאֵי עֲתִיקָא דְעֲתִיקִין אֲתַקְרִי אַרְיָכָא דְאַנְפִּין. וְהֵהוּא דְלִבֵּר אֲתַקְרִי זְעִיר אַנְפִּין. לְקַבְּלִיה דְעֲתִיקָא סָבָא, קֹדֶשׁ קֹדְשִׁים דְקֹדְשֵׁיא. וְזְעִיר אַנְפִּין בְּד אֲסַתְבֵּל לְהֵאֵי, כֹּלָא דְלִתְתָא אֲתַתְקֵן, וְאַנְפוּי מִתַּפְּשֵׁטִין וְאַרְיָכִין בְּהֵהוּא זְמַנָּא, אֲבָל לָא כֹּל שְׁעָתָא כְּמַה דְעֲתִיקָא.

20. וּמַהֲאֵי גוּלְגֻלְתָא, נְפִיק חַד עִיבֵר חִינּוּר לְגוּלְגֻלְתָא דְזְעִיר אַנְפִּין, לְתַקְנָא רִישִׁיָּה. וּמַהֲאֵי לְשָׂאֵר גוּלְגֻלְתֵּין דְלִתְתָא, דִּלִּית לֹון חוּשְׁבָנָא. וְכֹל גוּלְגֻלְתָא זְהִבִין אַגְר חִינּוּרְתָא לְעֲתִיק יוּמִין. בְּד עֲאֵלִין בְּחוּשְׁבָנָא תַּחוּת שְׂרִבִּיטָא. וְלְקַבֵּיל דָא, בְּקַע לְגוּלְגוּלְתָא לְתַתָּא, בְּד עֲאֵלִין בְּחוּשְׁבָנָא.

21. בְּחֵלְלָא דְגוּלְגֻלְתָא, קְרוּמָא דְאַוִירָא דְחֻכְמָתָא עֲלָאָה סְתִימָה דְלָא פֶּסֶק. וְהֵאֵי לָא שְׂכִיחַ, וְלָא אֲתַפְּתַח. וְהֵאֵי קְרוּמָא אֲתַחְפִּינָא עַל מוּחָא דְאִיְהוּ חֻכְמָתָא סְתִימָאָה. וּבְגִינֵי כֶךְ אֲתַכְסִינָא הֵאֵי חֻכְמָתָא בְּהֵהוּא קְרוּמָא, דְלָא אֲתַפְּתַחָא.

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22. This brain, which is the concealed Chochmah, THAT IS THE THIRD HEAD OF ARICH ANPIN, is still and quiet in its location like fine wine above its sediments. That is why they say an old person's mind is vague and his brain is veiled and not agitated.

22. וְהָאֵי מוֹחָא, דְּאִיהוּ הָאֵי חֲכָמְתָא סְתִימָאָה. שְׁקִיט וְאֶשְׁתַּכֵּיךְ בְּאַתְרֵיהּ, בְּחֶמֶר טַב עַל דְּוַרְדֵּייהּ, וְהֵינּוּ דְּאִמְרֵי סְבָא דְּעֵתוּי סְתִים, וּמוֹחִיה סְתִים וְשָׂכִיךְ.

23. That membrane is detached from Zeir Anpin. Therefore, his brains spread out to 32 paths. It is written: "And a river went out of Eden" (Beresheet 2:10). Why so? Because the membrane gets broken and does not cover the brain. We have learned that from the letters' impressions, like THAT Tav, impressed upon Atik Yomin, ARICH ANPIN, the incomparable.

23. וְהָאֵי קְרוּמָא אֲתַפְסַק מִזְעִיר אַפִּין, וּבְגִינֵי כֶךְ מוֹחִיה אֲתַפְשֵׁט וְנִפְיָק לְתַלְתִּין וְתַרִּין שְׁבִילִין, הַה"ד וְנִהַר יוֹצֵא מֵעֵדָן. מ"ט. מְשׁוּם דְּקְרוּמָא אֲתַפְסַק, דְּלֹא מַחְפִּיא עַל מוֹחָא. וְהֵינּוּ דְּתַנִּינָן בְּרִישׁוּמֵי אֲתוּוֹן, תִּי"ו רְשִׁים רִישׁוּמָא לְעֵתִיק יוֹמִין דְּלִית דְּכוּתִיהּ.

6. Pure wool

Rabbi Shimon talks about the thousands of groups of hairs in the skull of the head, every strand of which glows in 410 worlds. A well spring glows and flows from these strands to the strands of Zeir Anpin, and the brain of Zeir Anpin gets constructed from these, after which it flows to the 32 paths of wisdom. Rabbi Shimon says that a person's character is revealed from his hair. From the parting of the hair Rabbi Shimon deduces a parting into 613 ways of the Torah, meaning the 613 precepts.

24. We have learned that in the skull of the head - that is, IN THE KETER OF ARICH ANPIN - there are thousands of thousands of tens of thousands, seven thousands and five hundreds groups of hairs. They are clean and white like wool that is clean and free of knots, untangled, so as not to appear tangled, but everything is in its place and not even minutely intrusive, without one hair over another hair.

24. תְּאֵנָא, בְּגוּלְגַלְתָּא דְּרִישָׁא, תְּלִיין אֶלְף אֶלְפִין רְבּוּא, וְשִׁבְעַת אֶלְפִין, וְחֲמֵשׁ מָאָה קוֹצֵי דְּשַׁעְרֵי, חָזוּר וְנָקִי, כְּהָאֵי עֵמְרָא כַּד אִיהוּ נָקִי, דְּלֹא אֶסְתַּבְּךְ דָּא בְּדָא. דְּלֹא לְאַחֲזָא עַרְבוּבִיהּ בְּתַקּוּנוּ. אֶלָּא כֻּלָּא עַל בּוֹרֵייהּ, דְּלֹא נִפְיָק נִימָא מְנִימָא, וְשַׁעְרָא מְשַׁעְרָא.

25. Every individual lock OF HAIR has 410 bundles of hair, as the numerical value of Kadosh (lit. 'holy'). Each hair strand glows in 410 worlds, AS THE NUMERICAL VALUE OF KADOSH. Each world is concealed and hidden, and is entirely unknown except to itself. It glows to 410 directions, ALSO THE NUMERICAL VALUE OF KADOSH. THIS IS THE SECRET MEANING OF THE THREE RECITED HOLINESSES: HOLY, HOLY, HOLY.

25. וְכֹל קוֹצָא וְקוֹצָא, אֵית בֵּיה אַרְבַּע מָאָה וְעֶשֶׂר נִימֵי דְּשַׁעְרֵי, כְּחוּשְׁבָן קְדוּ"ש. וְכֹל נִימָא וְנִימָא לְהֵיט בְּאַרְבַּע מָאָה וְעֶשֶׂר עֲלָמִין. וְכֹל עֲלָמָא וְעֲלָמָא סְתִים וְנִגְזִיז, וְלִית דִּידַע לֹון, בַּר אִיהוּ. וְלֵהִיט לְאַרְבַּע מָאָה וְעֶשֶׂר עֵיבֵר.

26. Each individual strand of hair has a wellspring that emanates from a concealed brain, THAT IS THE THIRD HEAD OF ARICH ANPIN. It glows and flows from these strands to the strands of Zeir Anpin, and the brain OF ZEIR ANPIN gets constructed from these, MEANING IT RECEIVES THE FIRST THREE SFIROT. Then the brain OF ZEIR ANPIN flows to the 32 paths of CHOCHMAH.

26. וּבְכֹל נִימָא וְנִימָא, אֵית מְבוּעַ דְּנִפְק מִמוֹחָא סְתִימָאָה, וְנִהַר וְנִגִיד בְּהוּא נִימָא, לְנִימֵין דְּזַעִיר אַנְפִּין. וּמֵהָאֵי מִתְקַן מוֹחִיה. וּכְדִין, נִגִיד הוּא מוֹחָא, לְתַלְתִּין וְתַרִּין שְׁבִילִין.

27. All individual tips, WITHIN EACH GROUP OF HAIR, glow and hang, get restored nicely and cover the skull. Groups of hair strands are well established on each side over the skull - THAT IS ON THE RIGHT, THE LEFT AND THE MIDDLE. We have learned that each individual bunch OF HAIR is a continuous flow of the sealed wellsprings that emanate from the concealed brain, WHICH IS THE THIRD HEAD OF ARICH ANPIN.

27. וְכֹל קוֹצָא וְקוֹצָא מִתְלַהֲטָן, וְתַלְיִין. מִתְתַּקְּנָן בְּתַקּוּנָא יָאָה, בְּתַקּוּנָא שְׁפִירָא. מַחְפִּיין עַל גּוּלְגַלְתָּא. מִתְתַּקְּנֵי קוֹצֵי דְּנִימֵין, מֵהָאֵי סְטְרָא, וּמֵהָאֵי סְטְרָא, עַל גּוּלְגַלְתָּא. וְתְאֵנָא, כֹּל נִימָא וְנִימָא, אִיהֵי מְשִׁיכָא מִמְבוּעֵין סְתִימֵין, דְּנִפְקִין מִמוֹחָא סְתִימָאָה.

28. We have learned that a person's character is revealed from his hair if he is harsh or compassionate, that is, after the age of forty. Even in his youth, IT IS ALSO APPARENT in his hair and his shape and eyelashes.

29. The locks of hair hang to his shoulders, neat as refined wool. Do you think covering his shoulders? It is just to the top of his shoulders covering the back part of his neck, since it is written: "They turned their back to Me, and not their face" (Yirmeyah 2:27). The hairs rise behind the ears, in order not to cover THE EARS, as it is written: "Let Your ears be attentive" (Tehilim 130:2) .

30. The hairs showing behind the ears are equally defined with none intruding on each other. That is a perfect form, a proper form, a beautiful form, lovely to behold. The yearning and joy of the righteous that are in Zeir Anpin is to observe and cling to the form of the ancient one, which is completely concealed, WHICH IS ARICH ANPIN.

31. Thirteen locks, MEANING BUNDLES, of hairs stand on each side of the skull, WHICH IS THE KETER OF ARICH ANPIN, against his face. With them, the hairs begin to part. THE ASPECT OF left does not exist in this concealed Atik, ARICH ANPIN. It is totally of the right, seen yet not seen, concealed though unconcealed. All this is a reflection of its supernal form, its sublime self.

32. The children of Yisrael were longing to test this AND TO EXAMINE in their hearts, as is written: "Is Hashem among us, or not?" (Shemot 17:7), MEANING between Zeir Anpin called Hashem and Arich Anpin called naught. HE THEN ASKS: IF SO, why were they punished? HE RESPONDS: Because they did not do so out of love, but simply testing, as it is written: "And because they tempted Hashem, saying, 'Is Hashem among us, or not?'"

33. In the parting of the hair TO RIGHT AND LEFT OF THE SKULL, a path passes BETWEEN THEM that radiates light to 270 worlds. From this illuminates the path AT THE PLACE WHERE THE HAIR PARTS, of Zeir Anpin with which the righteous illuminate to the World to Come. This is what is written: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). From that path OF ZEIR ANPIN, there is a parting into 613 ways of the Torah, which part in Zeir Anpin, MEANING THE 613 PRECEPTS of which it is written: "All the paths of Hashem are mercy and truth..." (Tehilim 25:10).

7. The will of the forehead

The forehead of the skull of Arich Anpin is described as being the will of all wills, or desire, and Rabbi Shimon says that when this forehead is revealed the prayers of Yisrael are accepted. Of all his students only Rabbi Elazar seems to know that this happens during the time of the Minchah prayer of Shabbat, when anger is soothed and goodwill exists. Rabbi Shimon reveals that this forehead spreads out into 270,000 candles that illuminate from the supernal Eden, and only Zeir Anpin can grasp the supernal Eden and its paths of wisdom.

28. וְתֵאֵנָה, מְשֻׁעְרוֹי רַב"ג, אֲשֶׁתְּמוֹדֵעַ מֵאִי הוּא, אִי דִינָא אִי רַחֲמֵי. מִכַּד עֲבָרִין עֲלוֹי אַרְבַּעִין שָׁנִין. וְאִמְלוּ כַּד אִיהוּ עוֹלָם, בְּשַׁעְרֵיהּ בְּדִיוקְנֵיהּ וּבְגַבְיֵיהּ עֵינוֹי.

29. קוֹצֵין דְּשַׁעְרֵי, תְּלִיין בְּתַקּוּנֵי נְקִי כְּעֵמֶר נְקָא עַד כְּתַפּוּי. עַד כְּתַפּוּי ס"ד. אֵלָא עַד רִישֵׁי דְּכְתַפּוּי, דְּלֵא אֲתַחְזִי קוּדְלָא. מְשׁוּם דְּכְתִיב כִּי פָּנוּ אֵלֵי עוֹרְףָּ וְלֵא פָּנִים. וְשַׁעְרָא סְלִיק אֲבַתְרוּי דְּאֹדְנִין, דְּלֵא לְחַפְּיָא עֲלוֹי, דְּכְתִיב לְהִיּוֹת אֲזַנֵּיךְ פְּקוּחוֹת.

30. שַׁעְרָא דְּנִמְיָק מִבְּתַר אֹדְנֵי, כּוּלִיָּהּ בְּשַׁקּוּלָא. לֵא נִמְיָק דָּא מִן דָּא, תְּקוּנָא שְׁלִים. תְּקוּנָא יָאָה. תְּקוּנָא שְׁפִירָא. תְּאִיב לְמַחְמֵי. תִּיאוּבְתָא וְחֲרוּתָא דְּצִדִּיקָיָא, דְּאִינוּן בְּזַעִיר אִפִּין, לְמַחְמֵי וְלֵא תְּדַבְּקָא בְּתַקּוּנֵי. דְּעַתִּיקָא סְתִימָאָה דְּכֻלָּא.

31. י"ג נִימִין דְּשַׁעְרִין, קִימֵי מֵהֵאִי סְטְרָא, וּמֵהֵאִי סְטְרָא דְּגוּלְגֻלְתָּא, לְקַבִּיל אֲנָפּוּי. וּבְאִינוּן שְׁרִיין שַׁעְרֵי לְאֲתַפְּלָגָא. לִית שְׁמָאֵלָא בְּהֵאִי עַתִּיקָא סְתִימָאָה, כֻּלָּא יִמִּינָא. אֲתַחְזִי וְלֵא אֲתַחְזִי. סְתִים וְלֵא סְתִים. וְהֵאִי בְּתַקּוּנֵיהּ, כ"ש בִּיה.

32. וְעַל הָאִי, תְּאִיבוּ בְּנֵי יִשְׂרָאֵל לְצַרְפָּא בְּלַבְהוּן, דְּכְתִיב הִישׁ יי' בְּקַרְבָּנוּ אִם אֵין. בֵּין זַעִיר אֲנָפּוּי דְּאִקְרִי יי', וּבֵין אֲרִיךְ אֲנָפּוּי דְּאִקְרִי אִי"ן. אִמְאִי אֲתַעֲנָשׁוּ. מְשׁוּם דְּלֵא עֲבְדוּ בְּחִבּוּבָתָא, אֵלָא בְּנִסְיוֹנָא. דְּכְתִיב וְעַל נְסוּתָם אֵת יי' לֵאמֹר הִישׁ יי' בְּקַרְבָּנוּ אִם אֵין.

33. בְּפִלְגוּתָא דְּשַׁעְרֵי, אֲזִיל חַד אֲרַחָא דְּנִהִיר לְמֵאתָן וְשַׁבְעִין עֲלָמִין. וּמִנִּיהּ נִהִיר אֲרַחָא דְּז"א, דְּנִהִירִין בֵּיהּ צִדִּיקָיָא לְעֲלָמָא דְּאֵתִי. הַה"ד וְאֹרַח צִדִּיקִים כְּאֹר נֹגַהּ הוֹלֵךְ וְאֹר עַד נִכּוֹן הַיּוֹם. וּמִן הַהוּא אֲרַחָא אֲתַפְּרָשָׁא לְשִׁית מֵאָה וְתִלְיִסָר אֹרְחִין דְּאֹרִייתָא, דְּפִלְיָג בְּזַעִיר אִפִּין. דְּכְתִיב בֵּיהּ כֻּל אֲרַחוֹת יי' חֶסֶד וְאֵמֶת וְגו'.

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34. The forehead of the skull OF ARICH ANPIN is referred to as desire (will), because the will of all wills appears on that forehead. Corresponding to this, it is written below: "It shall always be upon his forehead, that they may be accepted (desired)..." (Shemot 28:38). That brow that is called desire is the revelation OF THE LIGHTS of the whole head and skull, which are concealed in 410 worlds.

35. When THIS FOREHEAD is revealed, the prayers of Yisrael are accepted. When does it become revealed? Rabbi Shimon remained silent, IN ORDER THAT ONE OF THE FRIENDS WOULD RESPOND. He asked again: When? THEY DIDN'T ANSWER HIM. Rabbi Shimon asked his son Rabbi Elazar: When will THE FOREHEAD become revealed? He said to him: During the time of the Minchah prayer of Shabbat. RABBI SHIMON asked him: What is the reason THAT THE BROW BECOMES REVEALED DURING MINCHAH PRAYER OF SHABBAT? RABBI ELAZAR responded: Because during this time in the weekdays, the judgment hangs below in Zeir Anpin, SINCE ISAAC, WHO IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN, WAS THE AUTHOR OF THE MINCHAH PRAYER. AND JUDGMENTS COME FORTH FROM THE ILLUMINATION OF CHOCHMAH ON THE LEFT. But on Shabbat, IT IS REVERSED, SINCE the brow OF ARICH ANPIN is revealed that is called desire. At that moment, the anger is soothed and goodwill (lit. 'desire') exists, and the prayer gets accepted. This is what is written: "But as for me, let my prayer be unto You, Hashem, in an acceptable time (lit. 'time of desire')" (Tehilim 69:14), since the time of goodwill is from the Ancient of Days, so as to reveal His brow. For this reason, it was decided that this verse be mentioned in the Minchah prayer of Shabbat. Rabbi Shimon said to his son Rabbi Elazar: Blessed shall you be my son, before the Ancient of Days. You should find goodwill from the brow when you will need it.

36. Come and see for the rest down below. When the brow gets revealed, you find insolence. This is what is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3). But here IN ARICH ANPIN when the forehead gets revealed, love and goodwill are found there, and all kinds of anger are silenced and subdued before it.

37. From this brow below, four hundred courts of judgment illuminate, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE DRAWN FROM THE LEFT COLUMN OF IMA TO ZEIR ANPIN, OF WHICH EACH IS A HUNDRED IN NUMBER. When this time of goodwill is revealed in the forehead of ARICH ANPIN, all get silenced in His presence. This is what is said: "They sat in judgment (also: 'judgment is stilled')" (Daniel 7:10), MEANING IT REMAINS IN PLACE AND THE SENTENCE IS NOT CARRIED OUT. We have learned that no hairs exist at that location IN THE BROW because it gets revealed, THE YUD ESCAPES FROM AIR, and does not get concealed, LIKE IN THE SKULL THAT IS FILLED WITH HAIRS. It gets revealed in order that the litigants should reflect and quiet down and THE TRIALS will not be carried out.

34. מִצְחָא דְגוּלְגֻלְתָּא, רְצוֹן אֶקְרִי. דְּהָא רְעוּא דְרְעוּיִן אֲתַגְלִי בְּהוּא מִצְחָא לְקַבֵּל דָּא לְתַתָּא. כְּתִיב וְהִיָּה עַל מִצְחוֹ תַמִּיד לְרְצוֹן וְגו' וְהוּא מִצְחָא דְאֶקְרִי רְצוֹן, הוּא גְלוּיָא דְכָל רִישָׁא וְגוּלְגֻלְתָּא, דְּמִתְכַּסְיָא בְּאַרְבַּע מָאָה וְעֶשְׂרֵי עָלְמִין.

35. וְכַד אֲתַגְלִיא, אֲתַקְבֵּלָא צְלוֹתְהוֹן דְיִשְׂרָאֵל. אִימְתִי אֲתַגְלִיא. שְׂתִיק ר"ש. שְׁאֵל תְּנִינּוֹת אִימְתִי. אר"ש לר' אֶלְעָזָר בְּרִיה, אִימְתִי אֲתַגְלִיא. א"ל בְּשַׁעֲתָא דְצְלוֹתָא דְמִנְחָה דְשַׁבְּתָא. א"ל מ"ט. א"ל, מְשוּם דְּהִיא שַׁעֲתָא בְיוֹמֵי דְחוּל, תְּלִיא דִינָא לְתַתָּא בְּזַעִיר אֶפִּין. וּבְשַׁבְּתָא אֲתַגְלִיא מִצְחָא דְאֶתְקְרִי רְצוֹן. בְּהִיא שַׁעֲתָא אֲשַׁתְּכִין רוּגְזָא. וְאֲשַׁתְּכַח רְעוּא, וּמִתְקַבֵּלָא צְלוֹתָא. הַה"ד, וְאִנִּי תַמְלִתִי לְךָ יְי' עַת רְצוֹן. וְעַת רְצוֹן מַעֲתִיק יוֹמִין, לְגַלְיָה מִצְחָא. וּבג"כ אֲתַתְּקֵן הָאִי קְרָא, לְמִימְרִיה בְּצְלוֹתָא דְמִנְחָה בְּשַׁבְּתָא. אר"ש לר' אֶלְעָזָר בְּרִיה, בְּרִיךְ בְּרִי לְעַתִּיק יוֹמִין, רְעוּא דְמִצְחָא תְּשַׁכַּח בְּשַׁעֲתָא דְתַצְטְרִיךְ לִיה.

36. ת"ח, בְּשַׁאֲרֵי דְלְתַתָּא, כַּד אֲתַגְלִי מִצְחָא אֲשַׁתְּכַח חוּצְפָא, הַה"ד וּמִצְחָא אֲשֶׁה זוֹנָה הִיָּה לְךָ מֵאַנְתְּ הַכֵּלִם. וְהִכָּא כַּד אֲתַגְלִי מִצְחָא, חֲבִיבוֹתָא וְרְעוּא שְׁלִיִם אֲשַׁתְּכַח, וְכָל רוּגְזִין אֲשַׁתְּכֻּוּ וּמִתְכַּפְיִין קַמִּיה.

37. מֵהָאִי מִצְחָא דְלְתַתָּא, נְהָרִין אַרְבַּע מָאָה בְּתֵי דִינִין. כַּד אֲתַגְלִיא הָאִי עַת רְצוֹן, כְּלָהוּ מִשְׁתַּכְּבִין קַמִּיה, הָדָא הוּא דְכְּתִיב דִינָא יְתִיב. וְתַאנָּא, שַׁעֲרָא לָא קָאִים בְּהָאִי אַתְר, מְשוּם דְּמִתְגְּלִיא, וְלֹא אֲתַכַּסְיָא. אֲתַגְלִיא, דִּיִּסְתַּכְּלֹן מְאִרֵי דְדִינָא, וְיִשְׁתַּכְּכוּ. וְלֹא אֲתַעֲבִידוּ.

38. We have learned that this forehead spreads out into 270,000 light candles that illuminate from the supernal Eden; EDEN MEANING CHOCHMAH. We have learned that there is an Eden that illuminates to Eden. The most supernal Eden, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, does not get revealed, but is superbly concealed, MEANING WITH A SURROUNDING MEMBRANE OF AIR. It does not divide into paths, as we have explained. THAT IS, ITS ILLUMINATION DOES NOT ESCAPE, and that Eden below, WHICH IS BINAH, THAT RETURNED TO CHOCHMAH - NAMELY YISRAEL-SABA AND TEVUNAH - parts into 32 paths OF CHOCHMAH.

38. תָּאנָא, הָאֵי מִצְחָא אֲתַפְשֵׁט בְּמֵאתָן וְשִׁבְעִין אֲלֵפִין נְהִירִין בּוֹצִינִין דְּנְהִירִין מֵעֵדָן עֲלָאָה. דִּתְנָא, אֵית עֵדָן דְּנְהִיר לְעֵדָן. עֵדָן עֲלָאָה לֹא אֲתַגְלוּיָא, וְהוּא סְתִים בְּסִתְיָמָא וְלֹא מִתְפָּרֵשׁ לְאַרְחִין כְּדַקְאֲמָרֵן. וְהָאֵי עֵדָן דִּלְתַתָּא, מִתְפָּרֵשׁ בְּשִׁבְלִי, לְתַלְתִּין וְתֵרִין שְׁבִילִין.

39. Through this Eden BELOW, BINAH divides into its paths, TO THE 32 PATHS OF CHOCHMAH. There is no one to grasp it except Zeir Anpin. Nobody grasps the Eden above nor its paths besides Arich Anpin. This is what is written: "And Elohim understands its way, and He knows its place" (Iyov 28:23). "Elohim understands its way" refers to the Eden below, MEANING THE CHOCHMAH THAT IS DRAWN FROM YISRAEL-SABA AND TEVUNAH, which Zeir Anpin knows, BUT NO OTHER, BUT HE BESTOWS HER TO THE MALCHUT. "And He knows its place" refers to the Eden above, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN that the Ancient of Days knows, the most concealed of all. IT DOES NOT BESTOW IT BELOW. WHAT IS MENTIONED OF ZEIR ANPIN, THAT NOBODY KNOWS IT, APPLIES TO HIM WHO WISHES TO RECEIVE CHOCHMAH FROM HIM; HE WHO WISHES TO RECEIVE IT FROM MALCHUT MAY KNOW IT.

39. ואע"ג דמתפרש האי ערן בשבילוי, לית הידע ליה, בר האי זעיר אפין. וערן דלעילא, לית הידע ליה, ולא שבילוי, בר ההוא אריך אנפין. הה"ד אלהים הבין דרכה והוא ידע את מקומה. אלהים הבין דרכה, דא ערן דלתתא, הידע זעיר אפין. והוא ידע את מקומה, דא ערן דלעילא, הידע עתיק יומין, סתימא דכלא.

8. The opening of the eyes

Rabbi Shimon says that the eyes of the white head are different from other eyes in that they have no membrane cover and no eyelid, because they never sleep. Everything that comes down on us with compassion has no cover over the eye. We hear a description of the three whitenesses in the right eye and the three whitenesses in the left eye, and how they illuminate, rising and descending. The eye of Arich Anpin is never closed and it consists of two eyes reconstituted into one; he watches over everyone and keeps everyone safe. Rabbi Shimon says that the righteous will see this eye of Arich Anpin in the future with a spirit of wisdom. He tells how the hidden book reveals that everything gets illuminated from the ever-attentive watch of the lower eye of Zeir Anpin that receives light from the eye above. The eyes of Zeir Anpin are not always open; these eyes open upon some people in judgment if they are not righteous. We learn that the name of the Atik is the most concealed of all and is only mentioned openly in the Torah in one place. Rabbi Yehuda tells about the throne of Atik Yomin.

40. The eyes of the white head, THAT IS, THE KETER OF ARICH ANPIN, THAT IS CALLED THE SKULL are different from other eyes. There is no membrane cover and no eyelid over the eye. What is the reason? It is because it is written: "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), MEANING HE WHO KEEPS Yisrael above, WHICH IS ZEIR ANPIN, WHOM THE EYES OF ARICH ANPIN KEEP. It is written: "Your eyes are open" (Yirmeyah 32:19) WITHOUT A MEMBRANE COVER, and we learn that everything that descends upon us with compassion has no cover on the eye and has no eyelid over the eye. All the more so the eyes of the white head that needs none.

40. עֵינוּ דְּרִישָׁא חוּרָא, מְשַׁתְּנִין מִשָּׂאָר עֵינִין, לִית בְּסוּתָא עַל עֵינָא. וְלִית גְּבִינִין עַל עֵינָא. מ"ט. דְּכִתִּיב הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יִשְׂרָאֵל דִּלְעִילָא. וְכִתִּיב אֲשֶׁר עֵינֶיךָ פְּקוּחוֹת. וְתָאנָא, כֹּל מַה דְּאֲתֵי בְּרַחְמֵי, לִית בְּסוּתָא עַל עֵינָא, וְלִית גְּבִינִין עַל עֵינָא. כ"ש רִישָׁא חוּרָא, דְּלֹא בְּעָא מִיָּדֵי.

41. Rabbi Shimon remarked to Rabbi Aba: What is this alluding to? He replied to him: To fish of the sea that have no eyelids or covering membranes. They do not sleep and require no guard over their eyes, BECAUSE THEY ARE DRAWN WITH MERCY. All the more so the most Ancient of all that requires no sentinel, since He is the one that takes care of everything, and all take their sustenance from Him. He does not sleep. That is what is meant by: "Behold, He who keeps Yisrael shall neither slumber nor sleep," FOR IT GUARDS Yisrael above, WHICH IS ZEIR ANPIN.

41. אָמַר ר' שְׁמַעוֹן לר' אַבָּא לְמָאי הֵיא רְמִיזָא. א"ל לְנוּנֵי יָמָא, דְּלִית בְּסוּתָא עַל עֵינָא, וְלִית גְּבִינִין עַל עֵינָא, וְלֹא נְיִימִין, וְלֹא בְּעִינִין נְטוּרָא עַל עֵינָא. כ"ש עֵתִיקָא דְּעֵתִיקָא, דְּלֹא בְּעִינִין נְטוּרָא. וְכ"ש דְּאִיהוּ מְשַׁגַּח לְכֻלָּא, וְכֻלָּא מִתְּזֵן בֵּיהּ וְלֹא נְאִים. הַה"ד, הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעִילָא.

42. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18), WHICH MEANS ONE EYE. It is written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10), WHICH MEANS TWO EYES. HE REPLIES: It is no contradiction. Here in Zeir Anpin, THERE ARE TWO EYES, but here in Arich Anpin, THERE IS ONE EYE. In spite of all this, there are two eyes that turn into one, which is white within the white, and the white is inclusive of all that is white.

43. The original whiteness illuminates, ascends and descends to look on that WHICH IS BOUNDED in the bundle. We have learned that whiteness struck and lit three candles called glory, majesty and joy, and they all glow in perfect happiness.

44. The second whiteness, THAT IS, THE RIGHT COLUMN OF THE RIGHT EYE OF ARICH ANPIN, illuminates FROM THE ASPECT OF THE RIGHT THAT IS WITHIN IT. It ascends FROM THE ASPECT OF THE LEFT, WHICH ILLUMINATES IN IT FROM BELOW UPWARD, and ITS LIGHT descends FROM ABOVE TO BELOW IN THE ASPECT OF THE CENTRAL COLUMN. It stamps and produces three other candles called Netzach, Chesed and Tiferet which glow in perfect happiness, AS MENTIONED ABOVE IN THE PREVIOUS PARAGRAPH.

45. The third whiteness, THAT IS, THE CENTRAL COLUMN OF THE RIGHT EYE OF ARICH ANPIN, ALSO ILLUMINATES WITH THE THREE ILLUMINATIONS OF THE THREE COLUMNS. It glows and radiates light FROM THE ASPECT OF THE RIGHT, descends THROUGH THE ASPECT OF THE CENTRAL COLUMN and ascends THROUGH THE ASPECT OF THE ILLUMINATION OF THE LEFT THAT RETURNS TO THE RIGHT, AS MENTIONED ABOVE. It exits the cover of the brain, MEANING TO SAY THAT IT EMITS AN ILLUMINATION FROM THE CONCEALED BRAIN THAT INCLUDES THE FIRST THREE SFIROT. It stamps the center candle in the seventh, MEANING THAT IT UNITES WITH THE CENTRAL COLUMN OF BINAH THAT IS REFERRED TO AS THE SEVENTH, OF WHICH THE CENTRAL COLUMN IS DA'AT. THROUGH THIS IT BRINGS OUT OF BINAH THE INCLUSION OF THE THREE FIRST SFIROT. It creates a path to ILLUMINATE to the lower brain, ZEIR ANPIN, and all candles below, IN ZEIR ANPIN, glow. Rabbi Shimon said: It is beautiful. May the Ancient of Days open His eyes over you when you need Him. THUS, HE EXPLAINED THE THREE ASPECTS OF THE EYE IN THE RIGHT EYE OF ARICH ANPIN, WHICH EACH ONE OF THEM ILLUMINATES IN THREE COLUMNS.

46. AFTER EXPLAINING THE THREE WHITES OF THE RIGHT EYE, HE CONTINUES TO EXPLAIN THE THREE WHITES IN THE LEFT EYE OF ARICH ANPIN. HE SAYS: We have learned white is within white and THAT THE LEFT COLUMN RETURNED TO THE WHITE SINCE IT CAME TO THE WHITE IN THE RIGHT, AS MENTIONED. The white includes all that is white, WHICH IS THE CENTRAL COLUMN, THAT INCLUDES RIGHT AND LEFT THAT ARE WHITE IN WHITE. HE EXPLAINS: The first white, WHICH IS THE LEFT OF THE LEFT EYE THAT RETURNED TO THE WHITE, shines FROM THE ILLUMINATION OF THE RIGHT, ascends FROM THE LEFT ILLUMINATION and descends downward FROM THE ILLUMINATION OF THE CENTRAL COLUMN to the three candles on the left side, WHICH ARE GVURAH, HOD and YESOD AS MENTIONED. They glow and they bathe in this white, as someone who bathes his body with good perfumes and pleasant fragrances to clean what he went through before.

42. כְּתִיב הִנֵּה עֵין יְיָ אֶל יְרֵאָיו. וְכִתִּיב עֵינֵי יְיָ הֵמָּה מְשׁוּטָטִים בְּכָל הָאָרֶץ. לֹא קִשְׂיָא, הָא בְּזַעִיר אִפִּין. הָא בְּאַרְיֵךְ אֲנַפִּין. וְעב"ד תְּרֵי עֵינֵינִן אִינוּן וְאַתְחַזְרוּ לְחַד, עֵינָא דְאִיהִי חֲזוּר בְּגוּ חֲזוּר וְחֲזוּר דְכֻלִּיל כָּל חֲזוּר.

43. חֲזוּרָא קְדַמָּא, נְהִיר וְסָלִיק, וְנַחֲתִית לְאַסְתַּבְּלָא, דְצִרִיר בְּצִרּוּרָא. תָּאנָא, בְּטַשׁ הָאִי חֲזוּרָא, וְאַדְלִיק ג' בּוֹצִינֵי, דְאֶקְרוּן: הוֹד. וְהֵדֵר. וְחֲדוּה. וְלֵהֲטִין בְּחֲדוּתָא בְּשְׁלִימוּתָא.

44. חֲזוּרָא תְּנִינָא, נְהִיר, וְסָלִיק וְנַחֲתִית, וּבְטַשׁ וְאַפִּיק ג' בּוֹצִינֵי אַחֲרֵינֵי, דְאֶקְרוּן נְצַח וְחֶסֶד וְתִפְאָרֶת, וְלֵהֲטִין בְּשְׁלִימוּתָא בְּחֲדוּתָא.

45. חֲזוּרָא תְּלִיתָא, לְהִיט וְנְהִיר, וְנַחֲתִית וְסָלִיק, וְנַפִּיק מִסְתִּימוּתָא דְמוּחָא, וּבְטַשׁ בְּבוֹצִינָא אֲמַצְעִיתָא, שְׁבִיעָא. וְאַפִּיק אֲרַחָא לְמוּחָא תְּתָא, וּמְתַלְהֵטֵן כְּלָהוּ בּוֹצִינֵי דְלִתְתָא. אָמַר ר"ש יֵאוּת הוּא, וְעֵתִיק יוֹמִין יַפְקַח עֵינָא דָּא עֲלֶךָ, בְּשַׁעֲתָא דְתַצְטְרִיךְ לֵיהּ.

46. תָּאנָא חֲזוּר בְּגוּ חֲזוּר. וְחֲזוּר דְכֻלִּיל כָּל חֲזוּר. חֲזוּרָא קְדַמָּא, נְהִיר, וְסָלִיק. וְנַחֲתִית לְתַתָּא לְתַלַּת בּוֹצִינֵי דְלְסֵטֵר שְׁמָאֵלָא, וְלֵהֲטִין וְאַסְחֹן בְּהָאִי חֲזוּרָא, כְּמָאן דְאַסְחִי גּוּפִיהּ בְּבוֹסְמִין טְבִין, וּבְרִיחִין, עַל מַה דְהוּוּ עֲלוּי בְּקְדַמִּיתָא.

47. FOLLOWING THE EXPLANATION OF THE ASPECT OF THE LEFT COLUMN IN THE LEFT EYE OF ARICH ANPIN, HE EXPLAINS the second white. IT IS THE ASPECT OF THE RIGHT, WHICH IS IN THE LEFT EYE OF ARICH ANPIN; it descends and ascends and illuminates, THAT IS, IN THE ILLUMINATIONS OF THE THREE COLUMNS, AS MENTIONED, to the three candles of the right side, WHICH ARE CHESED, TIFERET AND NETZACH, AS MENTIONED. They glow and bathe in the white OF THE RIGHT EYE, FOR THEY WERE CONTAINED IN IT, IN ACCORDANCE WITH THE SECRET MEANING OF WHITE WITHIN WHITE AS MENTIONED, as one that bathes himself in fine perfumes and fragrances, over what he had prior to that, THAT IS IN THE PERIOD OF BROKEN VESSELS AS MENTIONED. YOU MUST NOT INSIST THAT IT PERTAINS TO THE ASPECT OF THE RIGHT, SO WHY SHOULD IT WASH IN THE WHITE OF THE RIGHT EYE IN THE SECRET OF WHITE WITHIN WHITE? BECAUSE EVEN THE RIGHT COLUMN OF THE LEFT EYE WAS DURING THE PERIOD OF THE BREAKING OF THE VESSELS UNDER THE DOMINATION OF THE LEFT. NOW IT NEEDS TO BE SWEETENED IN THE WHITE OF THE RIGHT EYE OF ARICH ANPIN.

48. AFTER HE FINISHED EXPLAINING THE TWO WHITES, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT IN THE LEFT EYE AND ARICH ANPIN, HE NOW EXPLAINS the third white, THE CENTRAL COLUMN IN THE LEFT EYE OF ARICH ANPIN. IT illuminates rising and descending, IN THE SAME MANNER AS THAT OF THE ILLUMINATION OF THE THREE COLUMNS, AS MENTIONED ABOVE. THROUGH IT, white light emanates, WHICH IS THE CHASSADIM, from the innermost part of the brain, THAT IS, FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, and beats on the black hair OF ZEIR ANPIN as needed, and also on the head and the brains in the head OF ZEIR ANPIN. It illuminates the remaining three Sfirot, WHICH ARE CHOCHMAH, BINAH AND DA'AT. UNTIL NOW, NOTHING IS REVEALED EXCEPT FOR CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEY BECOME REVEALED as revelation is necessary, if the concealed Atik wishes TO HAVE IT REVEALED.

49. We have learned that this eye OF ARICH ANPIN'S FACE is not closed, and they are two EYES reconstituted into one. All of it is right and it contains no left, since it does not slumber or sleep and it requires no guarding. There is no one that is capable of shielding Him. He keeps everyone else safe and watches over all. From the watchful guardianship of that eye, everyone benefits.

50. We have learned that if that one eye OF ARICH ANPIN closed for even a split second, no existence would be possible. Therefore, it is called an open eye, a Supernal eye, a holy eye, an ever-attentive eye, an eye that does not slumber or sleep, an eye that is vigilant of everything, an eye that is the preservation of everything in existence. About this eye, it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not read it as "shall be blessed," but rather 'shall bless', since that is considered one of a goodly eye. From it, everyone gets blessed.

51. We have learned that there is no light to this lower eye OF ZEIR ANPIN to wash away the redness and blackness, except when it sees the white light of the upper eye OF ARICH ANPIN, which is referred to as the good eye. No one knows when this upper holy eye OF ARICH ANPIN illuminates and bathes the lower eye OF ZEIR ANPIN, except for Him.

47. חוֹרָא תְּנִינָא, נְחִית, וְסָלִיק, וְנִהִיר לְתַלְתָּ בּוֹצִינִי, דְּלִסְטֵר יְמִינָא. וְלִהְטִין וְאַסְחִין בְּהַאי חוֹרָא, כְּמֵאן דְּאַסְחִי בְּבוֹסְמִין טְבִין וּבְרִיחִין, עַל מַה דְּהוּוּ עֲלוּי בְּקִדְמִיתָא.

48. חוֹרָא תְּלִיתָא, נְהִיר וְסָלִיק וְנְחִית, וְנִמְיָק וְנִהִירוּ דְּחוֹרָא, דְּלָגוּ לָגוּ מִן מוֹחָא, וּבְטַשׁ בְּשַׁעְרָא אוֹכְמָא, כְּד אֶצְטְרִין. וּבְרִישָׁא. וּבְמוֹחָא דְּרִישָׁא. וְנִהִיר לְתַלְתָּ כְּתִרִין דְּאַשְׁתְּאָרוּ, כְּמַה דְּאַצְטְרִין לְגַלְתָּא. אִי נִיחָא קָמִי עֲתִיק סְתִימָא דְּכָלָא.

49. וְתַאנָא לָא סְתִים הָאי עֵינָא. וְאִינוּן תְּרִין וְאַתְחַזְרוּ לְחַד. כְּלָא הוּא יְמִינָא. לִית בֵּיה שְׂמָאלָא. לָא נְאִים וְלָא אֲדַמִּיךְ, וְלָא בְּעֵי נְטִירוּתָא. לִית מֵאן דְּאֶגִּין עֲלֵיהּ. הוּא אֶגִּין עַל כְּלָא, וְהוּא אֲשַׁגַּח עַל כְּלָא. וּמֵאֲשַׁגְחוּתָא דְּהָאי עֵינָא מִתְזַנֵּן כְּלָהוּ.

50. תַּאנָא, אִי עֵינָא דָא אֲסְתִים רְגַעָא חֲדָא, לָא יְכַלִּין לְקַיְמָא כְּלָהוּ, בְּג"כ אֶקְרִי עֵינָא פְּקִיחָא. עֵינָא עֲלָא. עֵינָא קְדִישָׁא. עֵינָא דְּאַשְׁגְחוּתָא. עֵינָא דְּלָא אֲדַמִּיךְ וְלָא נְאִים. עֵינָא דְּהוּא נְטוּרָא דְּכָלָא. עֵינָא דְּהוּא קִיּוּמָא דְּכָלָא. וְעַל הָאי כְּתִיב טוֹב עֵין הוּא יְבוֹרֵךְ, אֵל תְּקִרִי יְבוֹרֵךְ אֵלָא יְבוֹרֵךְ. דְּהָאי אֲתְקִרִי טוֹב עֵין, וּמְנִיָּה מְבוֹרֵךְ לְכָלָא.

51. וְתַאנָא, לִית נְהִירוּ לְעֵינָא תְּתָא, לְאַסְתְּחָא מֵאֲדַמִּימוּתָא מֵאוֹכְמוּתָא בְּר כְּד חֲזִי מְהָאי נְהוֹרָא חוֹרָא דְּעֵינָא עֲלָא דְּאֶקְרִי טוֹב עֵין. וְלִית דִּינְדַּע כְּד נְהִיר עֵינָא עֲלָא דָא קְדִישָׁא וְאַסְחִי לְעֵינָא תְּתָא דָא. בְּר אִיהוּ.

52. The righteous and the most meritorious will see in the future this EYE OF ARICH ANPIN with a spirit of wisdom. This is what is written: "For they shall see eye to eye" (Yeshayah 52:8). When WILL THIS HAPPEN? When "Hashem returning to Zion" (Ibid.). It is further written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). If not for the uppermost good eye OF ARICH ANPIN that is ever-attentive and bathes the lower eye OF ZEIR ANPIN, the universe could not exist even for a moment.

53. We have learned in the hidden book that everything gets illuminated from the ever-attentive watch of the lower eye, when the light of the above EYE is attentive to it and the light of the above EYE enters the lower EYE OF ZEIR ANPIN. This is what is written: "That You Hashem are seen eye to eye."

54. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18) and it is also written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10). MEANING: If they merit, "the eye of Hashem is upon those who fear Him": that is, the upper eye OF ARICH ANPIN. If they have no merit, "the eyes of Hashem, they rove to and fro": THAT IS the lower eye OF ZEIR ANPIN.

55. We have learned that the reason Joseph merited that no evil eye would have any domination over him is because he gained the merit to be watched by the upper good eye OF ARICH ANPIN. This is what it says, "Joseph is a fruitful bough, a fruitful bough by a well" (Beresheet 49:22), MEANING why is he "a fruitful bough"? BECAUSE NO EVIL EYE WAS DOMINATING HIM BECAUSE OF "a well (Heb. ayin)," meaning to say the cause of the eye (Heb. ayin) OF THE HIGH ONE OF ARICH ANPIN that was watchful of him.

56. It is written: "He that has a generous eye shall be blessed." What is the reason? "For he gives of his bread to the poor" (Mishlei 22:9). He further inquires: What is the reason that it is referred to as one EYE? IT DID NOT SAY, 'HE THAT HAS GENEROUS EYES SHALL BE BLESSED'. HE RESPONDS: Come and see, in the lower eye OF ZEIR ANPIN, there exists a right eye and a left eye. They are two, in two SPECIFIC senses, THE RIGHT BEING CHASSADIM AND THE LEFT BEING THE ILLUMINATION OF CHOCHMAH. However, here IN ARICH ANPIN, there exists no left eye. Both are considered in one level, everything being right, THE MEANING OF WHITE WITHIN WHITE. Therefore, IT IS WRITTEN AS one eye: "GENEROUS EYE SHALL BE BLESSED" and not two, BECAUSE HE WHO "GIVES OF HIS BREAD TO THE POOR" MERITS THE BLESSING OF THE UPPER EYE OF ARICH ANPIN, WHICH IS ONE EYE.

57. We have learned that this eye OF ARICH ANPIN, the ever-attentive eye, is always open, always smiling, always happy. That is not the case below, IN ZEIR ANPIN, that ARE combined in red, black, and white, in three colors. They are not continuously open, since it has eyelids over the eyes that cover the eye. Therefore, it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24). "Open, Hashem, Your eyes, and see" (II Melachim 19:16), WHICH MEANS THEY ARE NOT ALWAYS OPEN.

52. וְזַמְנֵינִי צְדִיקָיִא, זָכָאֵי עֲלִיוֹנִין, לְמַחְמֵי דָא בְרוּחָא דְחֻכְמָתָא, הֵה"ד כִּי עֵין בְּעֵין יִרְאוּ. אִימְתֵי. בְּשׁוּב יְיָ צִיּוֹן. וּכְתִיב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יְיָ. וְאַלְמֵלָא עֵינָא טְבָא עֲלָא, דְאֲשַׁגַּח וְאַסְחֵי לְעֵינָא תְתָא, לָא יָכִיל עֲלֵמָא לְמִיקָם רְגַעָא חֲדָא.

53. תָּאנָא בְּצַנִיעוּתָא דְסַפְרָא, אֲשַׁגְחוּתָא דְעֵינָא תְתָא, כִּד אֲשַׁגַּח נְהִירוֹ עֲלָא בֵיה, וְעֵינִיל הֵוָא נְהִירוֹ דְעֲלָא בְתִתָּא. דְמִנִּיהּ נְהִיר כִּלָּא הֵה"ד אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יְיָ.

54. כְּתִיב הִנֵּה עֵין יְיָ אֶל יִרְאוּ. וּכְתִיב עֵינֵי ה' הֵמָּה מְשׁוּטְטִים בְּכָל הָאָרֶץ. זָכוּ, עֵינֵי יְיָ אֶל יִרְאוּ, עֵינָא דְלְעוּלָא. לָא זָכוּ, עֵינֵי יְיָ הֵמָּה מְשׁוּטְטוֹת, עֵינָא דְלְתִתָּא.

55. דְתִנְיָא, מִפְּנֵי מַה זָכָה יוֹסֵף דְלָא שְׁלֵטָא בֵיה עֵינָא בִישָׂא, מִפְּנֵי שְׁזָכָה לְאֲשַׁתְּגַחָא בְּעֵינָא טְבָא עֲלָא, הֵה"ד בֵּין פּוֹרֵת יוֹסֵף בֵּין פּוֹרֵת עָלֵי עֵין. אֲמַאי הוּא בֵּין פּוֹרֵת. עָלֵי עֵין. כְּלוּמַר עַל סִבַּת עֵין דְאֲשַׁתְּגַח בֵיה.

56. וּכְתִיב טוֹב עֵין הוּא יְבוֹרֵךְ, מ"ט. כִּי נָתַן מְלַחְמוּ לְדָל. מ"ט אֶקְרִי חֵד. ת"ח, בְּעֵינִיהּ דְתִתָּא אִית עֵינָא יְמִינָא, וְאִית עֵינָא דְשְׂמַאלָא. וְאִינוּן תְּרֵי, בְּתֵרֵי גּוּוּנֵי. אֲבָל הָכָא, לִית עֵינָא שְׂמַאלָא. וְתִרְוּוּיָהּ בְּדִרְגָא חֵד סְלָקֵי, וְכִלָּא יְמִינָא. וּבְגִינֵי כֶךְ, עֵינָא חֵד, וְלָא תְרִין.

57. וְתָאנָא, עֵינָא דָא, דְהוּא עֵינָא דְאֲשַׁגְחוּתָא. פְּקִיחָא תְדִיר. חֵיכָאן תְדִיר. וְחֵדָאן תְדִיר, דְלָא הוּי הָכִי לְתִתָּא, דְכִלְיִלֵן בְּסוּמְקָא וּבְאֻכְמָא וּבְחֻוּרָא, בְּג' גּוּוּנֵי, וְלָא הוּהּ תְדִיר פְּקִיחָא דְלִיה עֵינִיהּ בְּגִבְיֵי דְמִכְסָאן עַל עֵינָא. וְע"ד כְּתִיב, עוֹרָה לְמָה תִישָׁן יְיָ. פִּקַּח יְיָ עֵינֶיךָ.

58. When THE EYES OF ZEIR ANPIN opened, there were some upon whom the eyes opened for good and some that the eyes did not open for good. Woe for the one TO WHOM THE EYES opened and the eye is blended with red, WHICH IS THE COLOR OF JUDGMENT. This red seems apparent against him and covers the eye. Who could be saved from it? MEANING TO SAY THAT WHOEVER HAS NO MERIT, THE LEFT ILLUMINATES UPON HIM WITHOUT THE RIGHT, THE SECRET MEANING OF THE RED SHADE, DURING WHICH TIME ALL HARSH JUDGMENTS ARE DRAWN FROM HIM. However, the Ancient of Days, MEANING ARICH ANPIN, has a good eye that is white within white, and a white containing all whites. Praiseworthy is the lot of the person who has one of the whites watchful over him. About this, it is most certainly written: "He that has a generous eye shall be blessed." It is also written: "O house of Jacob, come, and let us continue to go in the light of Hashem" (Yeshayah 2:5), MEANING WE SHOULD WALK UNDER THE SUPERVISION OF THE LIGHT OF HASHEM, WHO IS OF A BENEFICENT EYE, AS MENTIONED.

59. We have learned that the name of the Atik THAT IS ARICH ANPIN IS the most concealed of all, and is not mentioned openly in the Torah except for one place, that Zeir Anpin swore to Abraham, as is written: "By Myself have I sworn, says Hashem" (Bereshheet 22:16). That is the speech of Zeir Anpin, WHEN SWEARING BY THE ATIK. It is also written: "By you shall Yisrael bless" (Ibid. 48:20), meaning the Yisrael of above. IF SO, "BY YOU SHALL YISRAEL BLESS" IS ADDRESSED TO THE ATIK THAT IS ARICH ANPIN. It is also written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). He said this to Yisrael and we learn that Atik Yomin of Days said this TO ZEIR ANPIN, WHO IS YISRAEL ABOVE. Both are good, SINCE BOTH EXPLANATIONS HOLD TRUE.

60. We have learned that it is written: "As I looked, thrones were placed, and an Ancient of Days did sit" (Daniel 7:9). HE ASKS: What is the meaning of "thrones were placed"? He told Rabbi Yehuda: Rise in your place and prepare this throne.

61. Rabbi Yehuda said: It is written: "His throne was fiery flames" (Ibid.) and Atik Yomin sits upon this throne. What is the reason THAT HE SITS ON A FIERY THRONE? We have learned if Atik Yomin would not have been sitting on this throne, the universe would have no possibility of existence because of this throne. When Atik Yomin sits on it, this throne is subdued and whoever rides it reigns. During the periods that he leaves this throne and sits on another throne, the first throne gets discarded, since dominion resides only in the throne upon which Atik Yomin rides. Rabbi Shimon told Rabbi Yehuda: Let your path be readied and let THE ILLUMINATION OF ATIK YOMIN enter you.

58. כִּד אֲתַפְקָה, אֵיךְ לְמֵאן דְּאֲתַפְקָה לְטָב. וְלֵמֵאן דְּלֹא אֲתַפְקָה לְטָב. וְוֵי לְמֵאן דְּאֲתַפְקָה וְעֵינָא אֲתַעְרַב בְּסוּמְקָא, וְסוּמְקָא אֲתַחְזִי לְקַבְלִיָּה, וּמְכַסִּיא עֵינָא. מֵאן יִשְׁתַּזְיַב מִנִּיָּה. אֲבָל עֵתִיק יוֹמִין, טְבָא דְעֵינָא. חֹזֵר בְּגוּ חֹזֵר. חֹזֵר דְכָלִּיל כָּל חֹזֵרִי. זְכָאָה חוֹלְקִיָּה, לְמֵאן דִּישְׁגַח עֲלֵיָּה, חֵד חֹזֵר מִנִּיָּהוּ. וְעִד וְדַאי כְּתִיב טוֹב עֵין הוּא יְבוֹרֵךְ. וְכְתִיב בֵּית יַעֲקֹב לְכוּ וְנִלְכָה בְּאוֹר יְיָ.

59. תָּאנָא, שְׁמִיָּה דְעֵתִיקָא סְתִימָא מְכֻלָּא, וְלֹא מִתְפָּרֵשׁ בְּאוֹרֵיָּתָא, בְּרֵ מִן אֲתֵר חֵד, דְּאוֹמִי זְעִיר אֲפִין לְאַבְרָהָם, דְּכְתִיב בִּי נִשְׁבַּעְתִּי נָאָם יְיָ. נָאָם דְּזְעִיר אֲפִין. וְכְתִיב, בְּךָ יְבָרַךְ יִשְׂרָאֵל, יִשְׂרָאֵל דְּלַעִילָא. וְכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר, לְיִשְׂרָאֵל קְאָמֵר דָּא. וְתַנִּינָן עֵתִיק יוֹמִין אֲמָרוּ וְהַאי וְהַאי שְׁפִיר.

60. תַּנְיָא, כְּתִיב חִזָּה הָיִית עַד דִּי כּוֹרְסוֹן רְמִיז וְעֵתִיק יוֹמִין יְתִיב. כּוֹרְסוֹן רְמִיז, מֵאן הוּא. אֲמָר לְרַבִּי יְהוּדָה, קוּם בְּקִיּוּמְךָ וְאֲתַקִּין כְּרִסְיָא דָּא.

61. א"ר יְהוּדָה, כְּתִיב כּוֹרְסִיָּה שְׁבִיבִין דִּינּוּר. וְעֵתִיק יוֹמִין יְתִיב עַל הַאי כְּרִסְיָא. מ"ט. דְּתַנִּיא אֵי עֵתִיק יוֹמִין לֹא יְתִיב עַל הַאי כְּרִסְיָא, לֹא יְכִיל לְאַתְקִימָא עֲלֵמָא, מְקַמֵּי הוּא כּוֹרְסִיָּא. כִּד יְתִיב עֵתִיק יוֹמִין עֲלֵיָּה אֲתַכְפִּיָּא לְהוּא כּוֹרְסִיָּא, וּמֵאן דְּרָכִיב שְׁלִיט. בְּעִידָנָא דְנִטִּיל מֵהַאי כְּרִסְיָא, וְיְתִיב עַל כּוֹרְסִיָּא אַחְרָא, כּוֹרְסִיָּא קְדַמָּא רְמִיז, דְּלֹא שְׁלִטָא אֲלָא אִיהוּ דְרָכִיב בֵּיה עֵתִיק יוֹמִין. א"ר שְׁמַעוֹן לְר' יְהוּדָה, יִתְתַּקֵּן אַרְחָךְ, וְיִיתִי בְּךָ מֵעֵתִיק יוֹמִין.

9. The nose

This section describes the nose of Arich Anpin, from which emanates life, the light of life of the resurrection of the dead, and the spirit of life called forgiveness that blows to Zeir Anpin. Rabbi Yosi informs us that during the time of Messiah all people will know God and will not need to learn wisdom from one another. During that time Atik Yomin will emanate a spirit that awakens the spirits below, the holy Sfirot of Zeir Anpin. The spirits of everyone will consist of omniscience, wisdom, understanding, counsel, might, knowledge and the fear of God. We are told that the nose of Arich Anpin is life with all its aspects, both in this world and in the World to Come.

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62. Come and see that it is written: "I Hashem, the first; and with the last, I am He" (Yeshayah 41:4). He is everything, MEANING ARICH ANPIN. He is concealed from all sides. The nose, WHAT IS IT? We have learned that the countenance is known through the nose, SINCE YOU CAN'T GIVE EVIDENCE ON THE FACIAL SHAPE UNLESS THROUGH THE NOSE.

63. Come and see what is the difference between the Atik and Zeir Anpin. Atik is with a nose. From one opening IS BESTOWED life and from one opening IS BESTOWED the life of the life, MEANING THE LIGHT OF LIFE OF THE RESURRECTION OF THE DEAD. This nose is a window through which blows the spirit of life to Zeir Anpin, and it is called forgiveness, SINCE THE SPIRIT OF LIFE IS THE ILLUMINATION OF WISDOM, AND FROM WISDOM IS THE FORGIVENESS OF SINS. That is satisfaction to the spirit, the perfuming of the spirit.

64. Since the spirit flows from these openings OF THE NOSE, one spirit goes out to Zeir Anpin to awaken him in the Garden of Eden. One spirit of life FLOWS FROM IT, with which the offspring of David will be summoned to learn wisdom in the future, BECAUSE THESE TWO SPIRITS OF THE NOSTRILS ARE CONSIDERED YESOD AND MALCHUT. THEREFORE, FROM THE SPIRIT OF YESOD, THE RIGHT NOSTRIL, THERE WILL BE A FLOW TO ZEIR ANPIN. FROM THE SPIRIT OF MALCHUT, WHICH IS IN THE LEFT NOSTRIL, THERE WILL BE A FLOW TO THE SON OF DAVID, THE SECRET OF MALCHUT. From this LEFT opening a spirit rises and flows out from the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN, which will dwell on Mashiach, as is written: "And the spirit of Hashem shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2). HE INQUIRES: There are here IN THE VERSE four spirits. Since we say that one spirit exists, WHICH FLOWS FROM THE LEFT OF THE OPENING OF ARICH ANPIN, what do we mean with the three? Rise, Rabbi Yosi, from your place and ANSWER THIS.

65. Rabbi Yosi stood up and said: During the times of King Messiah, one will not say 'teach me wisdom' to the other, since it is written: "And they shall teach no more every man his neighbor... for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). During that period, Atik Yomin will awaken a spirit emanating from the brain that is concealed to all, WHICH IS THE CHOCHMAH OF ARICH ANPIN. When He imparts all this, the spirits below will awaken with Him. Who are they, THE SPIRITS BELOW? They are the holy Sfirot of Zeir Anpin, which are another six spirits like it. It is written ABOUT THEM: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem," WHICH ARE THE ASPECTS OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN ZEIR ANPIN.

66. As we have learned, it is written: "Then Solomon sat on the throne of Hashem" (I Divrei Hayamim 29:23) and it is also written: "The throne had six steps" (I Melachim 10:19), CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. King Messiah will sit in the future on A THRONE OF seven LEVELS, and six are CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Together with the spirit of Atik Yomin upon them, THAT FLOWS FROM THE LEFT OPENING OF HIS NOSE AS MENTIONED, there are seven, as we were taught. Rabbi Shimon said: May your spirit rest in the World to Come.

62. ות"ח כתיב אני יי' ראשון ואת אחרונים אני הוא. כלל הוא, והוא סתים מכל סטרוי. חוטמא. תאנא, בחוטמא אשתמודע פרצופא.

63. ותא חזי מה בין עתיקא, לזעיר אפיין. דא מאריה דחוטמא מחד נוקבא חייין, ומחד נוקבא חייין דחייין. האי חוטמא. הוא פרדשקא, דביה נשיב רוחא דחיי, לזעיר אפיין. וקרינן ליה סליחה. והוא נחת רוח, אתבסמותא דרוחא.

64. דרוחא דנפיק מאינון נוקבי, חד רוחא נפיק לזעיר אפיין. לאתערא ליה בגנתא דערן. וחד רוחא דחיי, דביה זמין לזמנא לבריה דדוד, למנדע חכמתא. ומההוא נוקבא, אתער ונפיק רוחא ממוחא סתימאה, וזמין לאשראה על מלכא משיחא, דכתיב ונחה עליו רוח יי' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יי'. הא הכא ד' רוחין, והא רוחא חדא אמרינן. אמאי תלת. קום רבי יוסי בקיומך.

65. קם ר' יוסי ואמר. ביומוי דמלכא משיחא, לא יימרן חד לחד, אליף לי חכמתא, דכתיב ולא ילמדו עוד איש את רעהו וגו', כי כלם ידעו אותי למקטנם ועד גדולם. ובההוא זמנא, יתער עתיק וזמין, רוחא דנפיק ממוחא סתימאה דכלא, וכד ישלוף דא, כל רוחין דלתתא יתערון עמיה. ומאן אינון. אינון כתרין קדישין דזעיר אפיין. ואינון שיתא רוחין אחרנין, דהכי אינון דכתיב רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יי'.

66. דתנינן, כתיב וישב שלמה על כסא יי'. וכתיב שש מעלות לכסא. ומלכא משיחא זמין למיתב בשבעה. שיתא אינון ורוחא דעתיק וזמין דעלייהו, הא שבעה. כמה דאתמר. א"ל ר"ש, רוחך ינוח לעלמא דאתי.

67. Come and see that it is written: "Thus says Adonai Elohim; Come from the four winds, O breath (also: 'wind')..." (Yechezkel 37:9). HE ASKS: What are the four winds of the world doing here? HE RESPONDS: Four spirits (winds) will awaken. They are actually three, MEANING THE THREE TIMES IT SAYS "SPIRIT" IN THE VERSE: "THE SPIRIT OF WISDOM AND UNDERSTANDING..." With the spirit of the Atik who is concealed, FROM THE NOSE, there are altogether four. So they are. When the one SPIRIT OF THE NOSE emanates, three other SPIRITS that are comprised of three others go along with it. IT SAYS "SPIRIT" THREE TIMES AND EACH SPIRIT HAS TWO ASPECTS, MEANING "THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT, AND THE SPIRIT OF KNOWLEDGE AND OF THE FEAR OF HASHEM."

68. The Holy One, blessed be He, is destined to produce one spirit that is comprised of ALL THE SEVEN SPIRITS MENTIONED ABOVE, since it is written: "Come from the four winds, O wind." "Come the four winds" is not written here, but "Come from the four winds," WHICH MEANS COME O WIND, WHICH IS MADE FROM THE FOUR WINDS THAT ARE SIX, AS MENTIONED. In the days of Messiah, there will be no need to teach one another, since their spirit will be comprised of all spirits, and omniscience, wisdom, understanding, counsel, might, knowledge, and fear of Hashem, because THEIR spirit encompasses all spirits. This is why it is written: "From the four spirits," since they are four that are included in the seven higher levels, as we have said. We have learned that all are comprised within this spirit of the most Ancient of all, THAT IS ARICH ANPIN, that emanates from the concealed brain, WHICH IS HIS CHOCHMAH to the nostril of His nose, WHICH IS THE SECRET OF HIS MALCHUT.

69. Come and see the difference between one nose and another nose, MEANING BETWEEN THE NOSE OF ARICH ANPIN AND THE NOSE OF ZEIR ANPIN. It is that the nose of the Ancient of Days, ARICH ANPIN, is life with all its aspects, BOTH LIFE ON THIS WORLD AND LIFE OF THE WORLD TO COME, AS MENTIONED. It is written of the nose of Zeir Anpin: "There went up a smoke out of His nostrils, and fire out of His mouth..." (Il Shmuel 22:9). "There went up a smoke out of His nostrils" and from that smoke, a fire is lit. When the smoke later rises, "coals were kindled by it" (Ibid.). What is meant by "by it"? It is by that smoke, SINCE FROM THE SMOKE A FIRE GETS LIT, AS MENTIONED.

70. We have learned that when Rabbi Hamnuna Saba (the elder) wished to say his prayer, he said, To the nose master I pray, the nose master I beseech. MEANING TO ARICH ANPIN WHO HAS A NOSE (HEB. CHOTEM). that is the meaning of what is written: "and for My praise will I refrain (Heb. echetam) for you" (Yeshayah 48:9). This verse was said to the Atik, WHO IS ARICH ANPIN, WHOSE NOSE IS LIFE IN EVERY ASPECT.

71. We have learned, the length of the nose is such that 375 worlds get filled from that nose, and all connect to Zeir Anpin. That is the praise of the construction of the nose. All the constructions of the Ancient of Days are seen yet are not seen, they are seen to those who sit on the seat of judgment but not seen to everyone.

67. ת"ח, כתיב כה אמר יי' מארבע רוחות באי הרוח וגו'. וכי ארבע רוחי עלמא, מאי עבדי הכא. אלא ארבע רוחי יתערוון. ג' אינון. ורוחא דעתיקא סתימא ארבע, והכי הוה. דכד יפוק דא, נפקין עמיה תלתא, דכלילן בגו תלתא אחרנין.

68. וזמין קודשא בריך הוא לאפקא חד רוחא דכליל מכלהו. דכתיב מארבע רוחות באי הרוח. ארבע רוחות באי לא כתיב כאן, אלא מארבע רוחות באי. וביומי דמלכא משיחא, לא יצטרכון למילף חד לחד, דהא רוחא דלהון דכליל מכל רוחין. ידיע בלא. חכמה ובינה עצה וגבורה דעת ויראת יי'. משום רוחא דכלילא מכל רוחי. בג"כ כתיב, מארבע רוחות, דאינון ארבע דכלילן בשבעה דרגין עלאין דאמרן. ותאנא, דכלהו כלילן בהאי רוחא דעתיקא דעתיקין, דנפיק ממוחא סתימאה לנוקבא דחוטמא.

69. ות"ח, מה בין חוטמא לחוטמא. חוטמא דעתיק יומין חיון מכל סטרוני. חוטמא דזעיר אפין, כתיב, עלה עשן באפו ואש מפיו תאכל וגו'. עלה עשן באפו, ומההוא עשן דליק נור, בד סליק תננא לבתר. גחלים בערו ממנו. מהו ממנו. מאותו עשן.

70. תאנא, כד הוה רב המנונא סבא בעי לצלוא צלותיה, אמר לבעל החוטם אני מתפלל, לבעל החוטם אני מתחנן. והיינו דכתיב ותהלתו אהטם לך, האי קרא לעתיק יומין אמרו.

71. תנא, אורכא דחוטמא, תלת מאה וע"ה עלמין, אתמליין מן ההוא חוטמא. וכלהו מתדבקן בזעיר אפין. האי תושבחתא דתקונא דחוטמא הוא. וכל תקוני דעתיק יומין, אתחזון ולא אתחזון, אתחזון למארי מדין, ולא אתחזון לכלא.

10. The thirteen Corrections of the beard

Rabbi Shimon tells what he learned in the Hidden Book about the most hidden and concealed precious supreme beard of Arich Anpin; that beard is the universal faith within which flow thirteen springs. He describes the thirteen Corrections of the beard. The thirteen Corrections that depend on

the precious beard are available in the universe in the seventh month during the ten days of repentance.

72. Rabbi Shimon began to say: Woe to the person that extends his hand to the precious supreme beard of the holy old man, WHO IS ARICH ANPIN, and is hidden and concealed from all. The beard of that praise, the beard concealed and most precious of any of his constructions OF ARICH ANPIN, the beard THAT IS not known to the higher and lower ones, the beard that is the praise of all praises, the beard which could be neither approached nor seen by any prophet or holy man. The beard that hangs by its hair to the center of the heart is white as snow, most precious of all, most concealed of anything concealed, the faith of universal faith.

73. We have learned in the hidden book that that beard, which is the universal faith, starts UNDERNEATH his ears and descends down around the holy mouth. It lowers and proceeds upward to cover with offering of fine fragrance, the white and the precious, MEANING IT COVERS THE SKIN OF THE FACE IN ARICH ANPIN, WHICH IS WHITE, and at the same time lowers and covers up to the center OF THE HEART. This is the precious beard, the perfect faith, within which flow thirteen springs that stream forth from the goodly anointing oil. In thirteen Corrections it is established.

74. The first Correction OF THE THIRTEEN CONSTRUCTIONS OF THE BEARD: The hairs are formed above and originate from that style of the hair on the head that ascends, in form, above his ears and descends in front of the opening of the ears with one strand in good measure to the beginning of the mouth. THE EXPLANATION FOLLOWS.

75. The second Correction: The hair gets shaped from one top of the mouth to the other top end of the mouth in equal manner.

76. The third Correction: From underneath the center of the nose, below the two openings OF THE NOSE, one path follows out. The hairs cease from that path and it is full of hair on both sides OF THIS PATH, in perfect shape, surrounding this path.

77. The fourth Correction: The hair underneath the mouth from one point to the other point forms in a harmoniously perfect shape. THAT IS THE ONE CALLED THE BEARD ON THE POINTED END OF THE CHIN.

78. The fifth Correction: Underneath the mouth goes forth another path counterbalancing IN CONFORMITY the upper path, UNDER THE NOSE. Those two paths are distinguished on both sides of the mouth, THE UPPER PATH ABOVE THE MOUTH AND THE LOWER PATH UNDERNEATH THE MOUTH.

72. פתח ר"ש ואמר, ווי מאן דאָושיט ידוּי בְּדִיקְנָא יְקִירָא עֲלָאָה, דְּסָבָא קְדִישָׁא, טְמִיר וְסִתִּים מְכֻלָּא דִּיקְנָא דִּהֵיָא תּוֹשְׁבַחְתָּא. דִּיקְנָא דְּסִתִּים וְיִקִּיר מְכַל תְּקוּנּוּי. דִּיקְנָא דֵּלָא יִדְעִין עֲלָאִין וְתַתְּאִין. דִּיקְנָא דִּהֵיָא תּוֹשְׁבַחְתָּא דְּכָל תּוֹשְׁבַחִין. דִּיקְנָא דֵּלָא הוּי בְּר נֶשׁ נְבִיאָה וְקְדִישָׁא דִּיקְרַב לְמַחְמֵי לִיה. דִּיקְנָא דִּהֵיָא תְּלִיָא בְּשַׁעְרוּי עַד טְבוּרָא דְּלִבָּא. חוּרָא כְּתֻלְגָּא יְקִירָא דִּיקִירִין. טְמִירָא דְּטְמִירִין. מֵהֵימְנוּתָא דְּמֵהֵימְנוּתָא דְּכָלָא.

73. תָּאנָא, בְּצַנִּיעוּתָא דְּסַפְרָא, דִּהֵיָא דִּיקְנָא מֵהֵימְנוּתָא דְּכָלָא, נְפִיק מֵאוּדְנֵי, וְנַחִית סוּחְרִינֵי דְּפוּמָא קְדִישָׁא, וְנַחִית וְסָלִיק וְחָפִי, בְּתַקְרוּבְתָּא דְּבוּסְמָא טְבָא, חוּרָא דִּיקִירָא. וְנַחִית בְּשַׁקּוּלָא, וְחָפִי עַד טְבוּרָא. הוּא דִּיקְנָא יְקִירָא, מֵהֵימְנָא שְׁלִימָא, דְּנִגְדִין בֵּיה י"ג נְבִיעִין, מְבוּעִין דְּמֶשַׁח רַבּוּת טְבָא, בְּתַלְת עֶשֶׂר תְּקוּנִין מִתְתַּקְנָא.

74. תְּקוּנָא קְדִמָּאָה. מִתְתַּקֵּן שַׁעְרָא מְלַעִילָא, וְשַׁאֲרֵי מֵהֵוּא תְּקוּנָא דְּשַׁעַר רִישִׁיָּה, דְּסָלִיק בְּתַקּוּנּוּי לַעִילָא מֵאוּדְנֵי, וְנַחִית מְקַמֵּי פִתְחָא דְּאוּדְנִין, בְּחַד חוּטָא בְּשַׁקּוּלָא טְבָא, עַד רִישָׁא דְּפוּמָא.

75. תְּקוּנָא תְּנִינָא. מִתְתַּקֵּן שַׁעְרָא מְרִישָׁא דְּפוּמָא, עַד רִישָׁא אַחְרָא דְּפוּמָא, בְּתַקּוּנָא שְׁקִיל.

76. תְּקוּנָא תְּלִיתָאָה. מֵאֲמַצְעִיתָא דְּתַחוּת חוּטָמָא, מִתַּחוּת תְּרִין נוֹקְבִין, נְפִיק חַד אֹרְחָא, וְשַׁעְרָא אֲתַפְסֵק בְּהֵוּא אֹרְחָא, וּמְלִיא מֵהֵיָא גִיסָא, וּמֵהֵיָא גִיסָא שַׁעְרָא, מִתְּקוּנָא שְׁלִים סוּחְרִינֵי דִּהֵוּא אֹרְחָא.

77. תְּקוּנָא רְבִיעָאָה. מִתְתַּקֵּן שַׁעְרָא תַּחוּת פּוּמָא, מְרִישָׁא חַדָּא לְרִישָׁא חַדָּא, בְּתַקּוּנָא שְׁלִים.

78. תְּקוּנָא חֲמִישָׁאָה. תַּחוּת פּוּמָא נְפִיק אֹרְחָא אַחְרָא, בְּשַׁקּוּלָא דְּאֹרְחָא דְּלַעִילָא, וְאַלִין תְּרִין אֹרְחִין רְשִׁימִין עַל פּוּמָא, מְכָאן מְכָאן.

79. The sixth Correction: The hairs get shaped upwards and go forth from the lower to the upper point of the mouth and cover the precious offering of fine fragrances to the top of the mouth above. The hair descends FROM THERE to the starting point of the lower opening BELOW the mouth.

79. תְּקוּנַת שְׂמִיתָא. מִתְתַּקֵּן שְׂעָרָא, וְסָלִיק וְנִמְיָק מְלַרְע לְעֵיל לְרִישָׁא דְּפּוּמָא. וְחֻפֵּי תְּקֻרְבַּתָּא דְּבוּסְמָא טְבָא, עַד רִישָׁא דְּפּוּמָא דְּלְעִילָא. וְנַחֲתִית שְׂעָרָא לְרִישָׁא דְּפִתְחָא דְּאֹרְחָא תְּתָא דְּפּוּמָא.

80. The seventh Correction: The hairs stop FROM GROWING and two parts of the faces are visible, THAT IS, THE RIGHT FACE AND THE LEFT FACE, WITHOUT THE HAIR, with an offering of good and pleasant smells, good and pleasing in appearance. The universe exists because of them and this is what is written: "In the light of the king's countenance is life" (Mishlei 16:15).

80. תְּקוּנַת שְׂבִיעָא. פְּסִיק שְׂעָרָא, וְאִתְחַזַּן תְּרִין תְּפּוּחִין, בְּתְּקֻרְבַּתָּא דְּבוּסְמָא טְבָא, שְׂפִירִין וְיֵאֵן לְמַחְזִי. בְּגִינֵיהוֹן אִתְקִיִּים עֲלֵמָא, הֵה"ד בְּאֹר פְּנֵי מֶלֶךְ חַיִּים.

81. The eighth Correction: One strand of hair goes around the beard and hangs in balance to the center.

81. תְּקוּנַת תְּמִינָא. נְמִיק חַד חוּטָא דְּשְׂעָרֵי סוּחְרָנִי דְּדִיקְנָא, וְתִלְיִין בְּשְׂקוּלָא עַד טְבוּרָא.

82. The ninth Correction: The hair IS ROUSED, and the beard gets blended with the hairs that hang IN THE THROAT AND ARE balanced, MEANING IN EQUAL MEASURE, and do not extrude from one another.

82. תְּקוּנַת תְּשִׁיעָא. מִתְעָרֵי וּמִתְעָרְבִין שְׂעָרֵי דִיקְנָא, עִם אֵינוֹן שְׂעָרֵי דְּתִלְיִין בְּשְׂקוּלָא, וְלֹא נִמְקֵי דָא מִן דָּא.

83. The tenth Correction: The hair descends under the beard and covers the throat that is under the beard.

83. תְּקוּנַת עֲשִׂירָא. נַחֲתִין שְׂעָרֵי תַּחוֹת דִיקְנָא. וְחַפְיִין בְּגִרְוֵנָא תַּחוֹת דִיקְנָא.

84. The eleventh Correction: No hair grows out of another hair and all are measured in precise perfect measure.

84. תְּקוּנַת חַד סַר. דְּלֹא נִמְקִין גִּימָא מִן גִּימָא, וּמִתְשַׁעֵרֵן בְּשִׁיעוּרָא שְׁלִים.

85. The twelfth Correction: No hair hangs over the mouth and the mouth opening is clear OF ALL HAIR from all the sides. And all around it, the hair looks nice.

85. תְּקוּנַת תְּרִיסַר. דְּלֹא תִלְיִין שְׂעָרֵי עַל פּוּמָא, וּפּוּמָא אִתְפְּנֵי מִכָּל סְטְרוּי. וְיֵאֵן שְׂעָרֵי סְחוּר סְחוּר לֵיה.

86. The thirteenth Correction: The hair hangs underneath the beard from each side, MEANING THE WHOLE AREA OF THE HAIR UNDER THE BACK OF THE BEARD, with a pleasing glory, a handsome glory, covering to the center OF THE HEART. So the fragrant offering is not seen by anyone, save this beautifully white face that bestows life to the universe and shows joy to Zeir Anpin.

86. תְּקוּנַת תְּלִיסַר. דְּתִלְיִין שְׂעָרָן בְּתַחוֹת דִיקְנָא, מִכָּאן וּמִכָּאן, בִּיקְרָא יָאָה, בִּיקְרָא שְׂפִירָא. מְחַפְיִין עַד טְבוּרָא. לֹא אִתְחַזֵּי מִכָּל אַנְפֵי תְּקֻרְבַּתָּא דְּבוּסְמָא, בְּרֵי אֵינוֹן תְּפּוּחִין שְׂפִירִין חוּרִין, דְּמִמְקִין חַיִּין לְעֵלְמָא, וּמְחַזִּין חַדוּ לְזַעִיר אִפִּין.

87. With these thirteen Corrections flow forth thirteen springs of anointing oil which reach all those below. They illuminate from this oil and anoint with that oil that is comprised of these thirteen sets. With these thirteen Corrections, the concealed glorious beard of the most Ancient One becomes distinguished, THAT IS ARICH ANPIN. From the two precious circles of his face, the face of Zeir Anpin brightens up and every bulbous ornament and flower, MEANING ALL VARIOUS STEPS, that exist below brighten and glow from that light above. These thirteen Corrections occur in the beard and with the perfection of the beard through its shapes, man is called faithful, since everyone who sees his beard ascribes faith to him.

87. בתליסר תקונין אליו, נגדין ונפקין תליסר מבויעין דמשח רבות, ונגדין לכל אינון דלתתא. ונהרין בהוא משחא. ומשיחין מהוא משחא, דבתליסר תקונין אליו. בתליסר תקונין אליו אתרשים דיקנא וקירא, סתימאה דכלא, דעתיק דעתיקין. מתרי תפוחין שפירן דאנפוי, נהירין אנפוי דזעיר אנפין, וכל חיזור ושושן דאשתבחן לתתא, נהירין ומתלהטין מהוא נהורא דלעילא. תקונין תליסר אליו, אשתכחו בדיקנא, ובשלימות דיקנא בתקונוי, אתקרי בר נש נאמן. דכל דחמי דיקניה, תלי ביה מהימנותא.

88. We have learned in the concealed book these thirteen Corrections that depend on the precious beard are available in the universe in the seventh MONTH THAT IS, IN THE TEN DAYS OF REPENTANCE, and open up by the thirteen gates of mercy. Whoever extends his hand to swear IN HIS BEARD, it is as if he swears in the thirteen Corrections of the beard. That applies for Arich Anpin, WHICH COMPRISES THE THIRTEEN CORRECTIONS OF THE BEARD. How many in Zeir Anpin? HOW MANY CORRECTIONS EXIST IN HIS BEARD? RABBI SHIMON told Rabbi Yitzchak: Stand up in your place and trim the forms of the Holy King, ARICH ANPIN. How did they get established?

88. תאנא בצניעותא דספרא, תליסר תקונין אליו דתליין בדיקנא וקירא, בשביעאה משתבחי בעלמא, ומתפתחי בתליסר תרעי דרחמי. ומאן דאשיט ידיה לאומאה, כמאן דאומי בתליסר תקוני דיקנא. האי באריך אפין. בזעיר אפין בכמה. אמר לרבי יצחק, קום בקיומך, וסלסל בסלסלא דתקונא דמלכא קדישא היאך יתתקנון.

11. The first Correction

Rabbi Yitzchak draws a distinction between the rough hairs and the smooth hairs, the latter of which draw Chochmah to the brain of Zeir Anpin. He says that hairs must not bond to neighboring hairs, and that hair on the head must be long so that Chochmah can enter through the hair to the spinal cord that gets nourishment from the brain. We hear that all the hairs of the hair and beard of Arich Anpin are white as snow, while the beard of Zeir Anpin is black. Thirteen measures of mercy stem from the ancient Holy One, and corresponding to these there are thirteen measures in Zeir Anpin. We learn that if the thirteen Corrections of the beard of Arich Anpin had not existed neither the upper grades nor the lower grades would exist; children, longevity and sustenance depend on those Corrections.

89. Rabbi Yitzchak stood up and opened the discussion saying, "Who is El like You, who pardons iniquity... He will again have compassion upon us... You will show truth to Jacob..." (Michah 7:18-20). We have learned that thirteen measures appear here IN THIS SCRIPTURAL VERSE. All emanate from the thirteen springs of the anointing oil of the THIRTEEN Corrections of the holy beard of the most ancient One, the concealed of all that is concealed, ARICH ANPIN. We have learned that the beard shapes are hidden and veiled, concealed yet not concealed, covered and not covered, known through its shapes, aware but not clearly, MEANING TO SAY, HE IS REVEALED AND KNOWN TO THOSE WORTHY OF HIM. TO THOSE WHO ARE NOT WORTHY OF HIM, HE IS HIDDEN AND NOT KNOWN.

89. קם רבי יצחק, פתח ואמר, מי אל כמוך נושא עון וגו', ישוב ירחמנו וגו', תתן אמת ליעקב וגו'. תאנא, תליסר מכילין אתחזון הכא, וכלהו נפקין מתליסר מבויעין דמשח רבות דתיקוני דיקנא קדישא, עתיקא דעתיקין. טמירא דטמירין. תנא, תקונא דדיקנא טמיר וסתים, טמיר ולא טמיר. סתים ולא סתים. בתקונוי ידיע ולא ידיע.

90. We have already learned the first principle that every single hair, however minute and insignificant, does not bond to its neighboring hair. The fine hairs of the beard begin to form according to the form of the hair in the head, MEANING THEY BEGIN AT THE SIDES OF THE HEAD.

90. תקונא קדמאה. הא תנינן, דכל שערא ושערא וכל נימא ונימא לא מתדבקא לחברתה. ושאריו נימין דדיקנא לאתקנא, מתקונא דשער רישא.

91. Here we have to scrutinize to see whether all the minute hairs of the head and the minute hairs of the glorious supreme beard are all included in one hair, MEANING THAT THEY ARE OF ONE LEVEL AND FLOW FROM ONE ROOT, FROM THE MEMBRANE OF AIR, AS MENTIONED ABOVE. IF SO, why are these HAIRS OF THE HEAD long, and these HAIRS OF THE BEARD not so long? Why are the fine hairs of the beard not very long, but rough, and those of the head are not so rough, but rather smooth.

92. HE ANSWERS: All the hairs of the head and beard are in measure, EACH ACCORDING TO ITS PARTICULAR ASPECT. Those of the head are long to the shoulders to reach the top of Zeir Anpin, from the inspiration of his own brain to the brain OF ZEIR ANPIN. Therefore, they are not rough but rather soft.

93. We have learned that it is written: "Wisdoms cry aloud in the street" (Mishlei 1:20) and at the end it is written: "She utters her voice in the squares" (Ibid.). The beginning of this verse does not suit the end and its conclusion does not complement its beginning, AS IT BEGINS TO SPEAK IN THE PLURAL FORM "WISDOMS" AND CONCLUDES BY SAYING, "HER VOICE" IN SINGULAR FORM. HE ANSWERS: When he says, "Wisdoms cry aloud in the street" EXPRESSING IT IN PLURAL FORM, it refers to when Chochmah flows forth from the concealed brain of Arich Anpin through the hair strands, OF THE HEAD HAIR, to the brain of Zeir Anpin. It is as if they form externally IN ZEIR ANPIN, WHICH IS OUTSIDE ARICH ANPIN, in two brains, CHOCHMAH OF ARICH ANPIN AND THE CHOCHMAH OF ZEIR ANPIN. They integrate into one brain, since the lower brain, IN ZEIR ANPIN, has no existence of its own without the upper brain OF ARICH ANPIN. THAT IS WHY IT IS EXPRESSED IN PLURAL "WISDOMS" AS THERE ARE TWO CHOCHMOT. After drawing one from the other, MEANING AFTER CHOCHMAH OF ZEIR ANPIN HAS RECEIVED FROM THE CONCEALED BRAIN, it is written: "She utters her voice," SINCE it is one CHOCHMAH, CHOCHMAH OF ZEIR ANPIN.

94. Because THE CHOCHMAH is drawn from the brain OF ARICH ANPIN to the brain OF ZEIR ANPIN through these strands of hair OF THE HEAD HAIR, they are not rough. What is the reason? It is because if they would have been rough, the Chochmah could not be drawn through them to the brain OF ZEIR ANPIN. This is the reason that Chochmah does not emanate from a person who is harsh and an angry character, as it is written: "The words of wise men heard in quiet" (Kohelet 9:17). We learn from here that wisdom does not settle on he whose head hair is rough.

95. Therefore, THE HAIR ON THE HEAD is long to be of use for everybody. What is for everybody? THAT IS SO THAT CHOCHMAH should enter THROUGH THE HAIR to the spinal cord that gets nourishment from the brain; THEREFORE, THEY ARE LONG TO THE TOP OF THE SHOULDER, SINCE THERE IS THE LOCATION OF THE SPINAL CORD. Therefore, the hair of the head does not hang over the hair of the beard, since the hairs of the head hang and rise above the ear to the back OF THE HEAD. They do not hang on the beard, since they must not be blended the ones with the others, since each one follows its own path.

91. הָכָא אֵית לְאַסְתַּבְּלָא, אִי כָּל גִּימְיֵי דְשַׁעֲרֵי רִישָׁא, וְגִימְיֵי דְרִיקְנָא יְקִירָא עֲלָא, בְּחַד גִּימְיָא אֲתַבְּלָלוּ, אֲמַאי אֲלִין אַרְיִכִין, וְאֲלִין לָא אַרְיִכִין. אֲמַאי גִּימְיֵי דְרִיקְנָא לָא אַרְיִכִין בּוּלֵי הַאי, וְקִשְׁיִין. וְאֲלִין דְרִישָׁא לָא קִשְׁיִין, אֲלָא שְׁעִיעִין.

92. אֲלָא, כָּל גִּימְיֵי שְׁקִילִין דְרִישָׁא וְרִיקְנָא. דְרִישָׁא אַרְיִכִין עַל כְּתֻפִין, לְמִיגְד לְרִישָׁא דְזַעִיר אֲפִין, מִהֵוּא מְשִׁיבָא דְמוֹחָא, לְמוֹחָא דִּילֵיהּ. וּבְגִינֵי כִּךְ לָא הוּוּ קִשְׁיִין. וְעַד אֲתַחֲזֵן לְמַהוּ רְכִיבִי.

93. תָּאנָא, מַאי דְכְּתִיב, חֲכָמוֹת בְּחוּץ תְּרַנָּה. וְלְבִסוּף כְּתִיב, בְּרַחוּבוֹת תִּתֵּן קוֹלָהּ. הַאי קָרָא לָאוּ רִישִׁיהּ סִימְיָה, וְלָאוּ סִימְיָה רִישִׁיהּ. אֲלָא חֲכָמוֹת בְּחוּץ תְּרַנָּה, כִּד נְגִיד מְמוֹחָא סְתִימָא דְאַרְיִךְ אֲפִין, לְמוֹחָא דְזַעִיר אֲפִין, בְּאִינוּן גִּימְיֵין. כְּאֵלוּ מִתְחַבְּרָן לְבַר, תְּרִין מוֹחִין, וְאֲתַעְבִּיד חַד מוֹחָא, בְּגִין דְלִית קִיּוּמָא לְמוֹחָא תְּתָא, אֲלָא בְּקִיּוּמָא דְמוֹחָא עֲלָא. וְכִד נְגִיד מַהֵאי לְהַאי, כְּתִיב תִּתֵּן קוֹלָהּ חַד.

94. וּבְגִין דְנְגִיד מְמוֹחָא לְמוֹחָא בְּאִינוּן גִּימְיֵין אִינוּן לָא אֲשַׁתְּכַחוּ קִשְׁיִין. מ"ט. מְשׁוּם דְאִי אֲשַׁתְּכַחוּ קִשְׁיִין, לָא נְגִיד חֲכָמְתָא לְמוֹחָא בְּהוּן. בְּגִינֵי כִּךְ, לִית חֲכָמְתָא נְמְקָא מְבַר נֶשׁ דְאִיהוּ קִשְׁיָא וּמְאִרֵי דְרוּגְזָא. דְכְּתִיב דְבְרֵי חֲכָמִים בְּנַחַת נְשַׁמְעִים. וּמַהְכָּא אוֹלִיפְנָא, מֵאֵן דְשַׁעֲרוּי דְרִישִׁיהּ קִשְׁיִין, לָאוּ חֲכָמְתָא מְתִישְׁבָּא עִמֵּיהּ.

95. וְעַד אִינוּן אַרְיִכֵי, לְמִיתֵי תוֹעֲלָתָא לְכֻלָּא. מַאי לְכֻלָּא. לְמִיעַל עַל חוּטָא דְשַׁדְרָה, דְמִתְשַׁקְיִין מִן מוֹחָא. וּבְגַד לָא תְּלֵי שַׁעֲרָא דְרִישָׁא עַל שַׁעֲרָא דְרִיקְנָא. דְשַׁעֲרָא דְרִישָׁא תְּלֵי וְסְלִיק עַל אוּדְנִין לְאַחוּרוּי, וְלָא תְּלֵי עַל דִּיקְנָא, מְשׁוּם דְלָא אֲצַטְרִיךְ לְאַתְעַרְבָּא אֲלִין בְּאֲלִין. דְכֻלְהוּ מִתְפַּרְשֵׁן בְּאַרְחִייהוּ.

96. We have learned that all hairs, either of the head or of the beard, OF ARICH ANPIN, are white as snow. We have learned that those of the beard are coarse. What is the reason? It is because they are the strongest of the strong, in order to lower TO THE ONES BELOW these thirteen measures OF THE THIRTEEN CORRECTIONS OF THE BEARD of the most ancient One of all, THAT IS ARICH ANPIN. Those THIRTEEN measures originate from the front of the ears. These THIRTEEN measures are concealed so they do not blend with others, WITH THE THIRTEEN MEASURES OF ZEIR ANPIN.

97. If you say that there are no others like them, it is not so. We have learned that the thirteen measures of mercy stem from the ancient Holy One: "who is El like You" (Michah 7:18) is one; "who pardons iniquity" (Ibid.) is two; "and forgives the transgressions" (Ibid.) is three; "of the remnant of his heritage" (Ibid.) is four; "He does not maintain his anger for ever" (Ibid.) is five; "because He delights in mercy" (Ibid.) is six; "He again will have compassion upon us" (Ibid. 19) is seven; "He will suppress our iniquities" (Ibid.) is eight; "and You will cause all their sins into the depths of the sea" (Ibid.) is nine; "You will show truth to Jacob" (Ibid. 20) is ten; "loyal love to Abraham" (Ibid.) is eleven; "as You have sworn to our fathers" (Ibid.) is twelve and "from days of old" (Ibid.) is thirteen. Corresponding to these, THERE ARE THIRTEEN MEASURES IN ZEIR ANPIN, WHICH ARE: "El, merciful and gracious, slow to anger..." (Shemot 34:6), which are below IN ZEIR ANPIN.

98. You may wonder why Moses did not say all these THIRTEEN MEASURES of the above IN ARICH ANPIN, WHICH ARE, "WHO IS EL LIKE YOU..." BUT SAID RATHER THE "EL, MERCIFUL AND GRACIOUS," WHICH ARE THE THIRTEEN MEASURES OF ZEIR ANPIN. HE ANSWERS: It is because Moses required only the place where judgment was existing, WHICH IS ZEIR ANPIN, and where judgment exists one must not speak of this, THE THIRTEEN MEASURES OF ARICH ANPIN. Moses said that only when the children of Yisrael were sinful and judgment was impending OVER THEM. Therefore, Moses did not say THE THIRTEEN MEASURES OF MERCY, only in the place where judgment was dwelling, MEANING IN ZEIR ANPIN. However, for the place where it is the order of praise OF THE THIRTEEN MEASURES to the Ancient of Days, MEANING "WHO IS EL LIKE YOU...", the prophet sets THEM in order.

99. These thirteen Corrections of the holy upper beard OF ARICH ANPIN are the most hidden of the concealed and strong, so as to break and subdue all judgmental verdicts. He who saw the beard of the Uppermost holy, the most hidden of the concealed, must not be embarrassed by it. Due to that, all its hairs are coarse and strong in their shapes.

100a. You might say, If so, the hairs below, OF ZEIR ANPIN, are black. Why then were these not like those, OF ARICH ANPIN WHICH ARE WHITE? Because we have learned that it is written: "His locks are wavy, and black as a raven" (Shir Hashirim 5:11). It is also written: "And the hair of whose head was like the pure wool" (Daniel 7:9), MEANING WHITE. THE SCRIPTURES SEEM TO CONTRADICT EACH OTHER. HE REPLIES. That is no problem. WHERE HE SAYS, "LIKE THE PURE WOOL," he refers to the supernal beard OF ARICH ANPIN and WHERE HE SAYS, "BLACK AS A RAVEN," he refers to the beard below IN ZEIR ANPIN. Thus, when the Torah was given to the children of Yisrael, it was conveyed in black fire over white fire.

96. תַּאנָא, בְּלֵהוּ שְׁעָרֵי בֵּין דְרִישָׁא, בֵּין דְדִיקְנָא, בְּלֵהוּ חוּרֵי בְתִלְגָּא. וְתַאנָא, אִינְהוּ דְדִיקְנָא קְשִׁישָׁאֵי בְּלֵהוּ. מ"ט. מְשׁוּם דְאִינּוֹן תְּקִיפָא דְתְּקִיפִין, לְאַחְתָּא אִינּוֹן י"ג מְכִילָן, מְעַתִּיק דְעַתִּיקִין. וְהֵנִי מְכִילָן מְקַמֵּי אֹדְנוּי שְׂרִיין, וְהֵנִי מְכִילָן סְתִימָן אִינּוֹן. דְּלֹא יִתְעַרְבוּן בְּאַחְרָנִין.

97. וְאִי תִימָא דְלִית אַחְרָנִין בְּוֹתִיָּהּ. לֹא. דְתִנָּא תְּלִיסַר מְכִילָן דְרַחֲמֵי מְעַתִּיקָא קְדִישָׁא: מִי אֵל כְּמוֹךְ, חַד. נוֹשָׂא עֹן, תְּרִי. וְעוֹבֵר עַל פְּשַׁע, תְּלַת. לְשִׁאֲרִית נַחְלָתוֹ, אַרְבַּע. לֹא הֶחֱזִיק לְעַד אַפּוֹ, חֲמִשׁ. כִּי חִפֵּץ חֶסֶד הוּא, שִׁית. יָשׁוּב יִרְחַמְנוּ, שִׁבְעָה. יִכְבוֹשׁ עֲוֹנוֹתֵינוּ, תְּמַנָּא. וְתִשְׁלַיֵךְ בְּמִצּוֹלוֹת יָם כֹּל חֲטָאתָם, תִּשְׁעָה. תִּתֵּן אֱמֶת לְיַעֲקֹב, עֶשְׂרֵה. חֶסֶד לְאַבְרָהָם, חַד סַר. אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ, תְּרִיסַר. מִימֵי קֶדֶם, תְּלִיסַר. לְקַבֵּיל דָּא, אֵל רַחוּם וְחַנוּן וְגוֹ', אִינּוֹן לְתַתָּא.

98. וְאִי תִימָא, מֹשֶׁה אֵיךְ לֹא אָמַר אֵלֶיךָ עֲלֵאִין. אֵלֹא, מֹשֶׁה לֹא אֶצְטְרִיךְ, אֵלֹא לְאַתֵּר דְדִינָא אֶשְׁתַּכַּח, וּבְאַתֵּר דְדִינָא אֶשְׁתַּכַּח, לֹא בְעֵי הָכִי לְמִימַר. וּמֹשֶׁה לֹא אָמַר, אֵלֹא בְעִידְנָא דִישְׂרָאֵל חָאבּוּ, וְדִינָא הוּא תְּלִיָּא, וּבְגִינֵי כִךְ לֹא אָמַר מֹשֶׁה, אֵלֹא בְאַתֵּר דְדִינָא אֶשְׁתַּכַּח. אֲבָל בְּהַאי אַתֵּר, סְדוּרָא דְשִׁבְחָא דְעַתִּיק יוֹמִין מְסַדֵּר נְבִיאָהּ.

99. וְאִינּוֹן תְּלִיסַר תְּקוּנֵין דְדִיקְנָא עֲלָא קְדִישָׁא, טְמִירָא דְטְמִירִין, תְּקִיפִין, לְתַבְרָא וּלְאַכְפִּיָּא כֹּל גְּזָרֵי דִינּוֹן. מֵאֵן חָמֵי דִיקְנָא עֲלָא קְדִישָׁא, טְמִירָא דְטְמִירִין דְלֹא אַכְסִיף מְנִיָּה. וּבְג"כ, כֹּל שְׁעָרוֹי קְשִׁישִׁין, וְתְּקִיפִין בְּתַקּוּנוֹי.

100(1). וְאִי תִימָא, אִי הָכִי הָא שְׁעָרֵי דְלְתַתָּא, אִינּוֹן אוּכְמֵי, אֲמַאי לֹא הוּוּ דָא כְּדָא. דְתִנָּא כְּתִיב, קוּצוֹתָיו תְּלַתְלִים שְׁחוּרוֹת כְּעוֹרֵב. וּכְתִיב, וְשַׁעַר רִישִׁיהָ כְּעֶמֶר נָקָא. לֹא קְשִׁיא, הָא בְדִיקְנָא עֲלָא, הָא בְדִיקְנָא תַתָּא. וְע"ד, כִּד אֲתִיָּהִיבַת אוּרִיָּתָא לְיִשְׂרָאֵל, אֲתִיָּהִיבַת בְּאֵשׁ שְׁחוּרָה עַל גְּבִי אֵשׁ לְבָנָהּ.

100b. The essence of it is that these hairs are from the brain, flowing to the lower brain OF ZEIR ANPIN. They are above the hair of the beard, and the beard is separate and the hairs OF THE HEAD are separate.

101. The first Correction OF THE BEARD HAIR is the Correction that starts at the top of the head-hair, MEANING AT THE SIDES OF THE HEAD THAT ARE THE BEGINNING OF THE HEAD-HAIR FROM BOTTOM UPWARDS, WHICH IS THE SECRET OF THEIR MALCHUT. We have learned that all the Corrections of the beard are only affected through the brain in the head. Here, BY THE FIRST CORRECTION, he does not explain it that way, SINCE HE SAYS THAT IT IS IN THE SIDES OF THE HEAD, because it is not caused FROM THE HEAD BRAIN, BUT RATHER FROM THE SIDES OF THE HEAD. THE CONCEALED BRAIN OF ARICH ANPIN BEGINS TO AFFECT FROM THE SECOND CORRECTION ONWARDS AND NOT ON THE FIRST CORRECTION, WHICH IS THE ROOT OF THE BEARD HAIR, PRIOR TO THE SWEETENING OF MALCHUT IN THE MEASURE OF COMPASSION, AS HAS BEEN EXPLAINED. Therefore, the first Correction is such that it descends from the top of the head-hair AND NOT FROM THE CONCEALED BRAIN.

102. From the composition of this beard, everything that is in the head becomes known. That is the thousand worlds sealed with the pure seal, the seal that is composed of all seals. THAT IS THE SECRET OF THE CONCEALED WISDOM IN THE HEAD OF ARICH ANPIN.

103. The length of each hair that descends in front of the ears is not long, MEANING TO SAY THAT THE CHOCHMAH ALLUDED TO AS LENGTH BECOMES REVEALED THERE AND THE HAIRS do not cleave to each other. The hairs ARE SHORT and do not descend downward. When they are drawn, THESE HAIRS flow and hang UPWARD.

104. At the start of the first Correction, there are 31 groups of hair THAT ARE even, extending to the top of the mouth, and 390 strands are contained in each individual group.

105. HE EXPLAINS THE MATTERS IN THE GENERAL SENSE OF THE CORRECTION AND GOES ON TO SAY: The 31 locks that are EQUALLY even, which are in the first Correction, are coarse FROM THE ILLUMINATION OF MALCHUT OF THE MEASURE OF JUDGMENT, so as to subordinate THE JUDGMENTS below. They are of the numerical value of EI. What is the meaning of EI? IT IS a mighty EL, capable OF SUBDUING EVERYTHING. In every lock OF THE ASPECT OF ITS ENTIRETY, there is a division into 31 mighty dominating worlds, to subdue THE VERDICTS. They then spread out, 31 on this side and 31 on this SIDE OF THE FACE, and each individual world of it divides to a thousand worlds, of desiring the great delight. All this is concealed at the top of the beard - that is, contains harsh JUDGMENT FROM THE MALCHUT OF THE MEASURE OF JUDGMENT. ALL are contained in this NAME EI and, despite all this, this NAME EI is submissive to the compassionate mercy of Atik Yomin. It is contained and spread in it.

100(2). ועקרא דמלה משום דהני שערי בגין דממוחא אשתכחו לאתמשכא למוחא דלתתא ואינון לעילא מן דיקנא דיקנא בלחודוי הוא. וכל תקונוי בלחודיהון אשתכחו. דיקנא בלחודוי. ושערי בלחודייהו.

101. תקונא קדמא תקונא דשאר מרישא דשערי דרישא. ותאנא, כל תקוני דיקנא לא אשתכח אלא ממוחא דרישא, והכא לא פריש הכי, דהא לא הוי. אלא תקונא דא, הנחית מן רישא דשערי דרישא, הכי אשתכח.

102. ומהאי דיקנא אשתמודע, כל מה דהוי ברישא, דאלף עלמין דחתימין בעזקא דדכא. עזקא, דכליל כל עזקין.

103. אורכא דכל שערא, דנחית מקמי אורנוי, לא הוי אריכא. ולא אתדבק דא בדא, ולא נחתין. אילין שערין. מכד נגדין אתמשכן ותליין.

104. ושירותא דתקונא קדמא, תלתין וחד קוצי, שקילן, אתמשכן עד רישא דפומא. ותלת מאה ותשעין נימין אשתכחן בכל קוצא וקוצא.

105. תלתין וחד קוצי שקילין, דהו בתקונא קדמא תקיפין, לאכפניא לתתא, בחושבן א"ל. מהו א"ל. תקיף יכול. ובכל קוצא וקוצא, מתפרשין תלתין וחד עלמין, תקיפין שלטין, לאכפניא, ואתפשטו ל"א בהאי סטר, ול"א בהאי סטר. וכל עלמא ועלמא מניה, מתפרש לאלף עלמין דכסיפין לעדונא רבא. וכלא סתים ברישא דדיקנא, דכליל תקיפא, וכלילן בהאי א"ל. ועם כל דא, האי א"ל אתכפניא לרחמי, דרחמי דעתיק יומין, ואתכלל ואתפשט ביה.

106. HE ASKS: Why DOES THE FIRST CORRECTION EXTEND UNDER THE EARS to the mouth? HE REPLIES: IT IS because it is written: "Sat in judgment, and the books..." (Daniel 7:10). What is the meaning of "sat in judgment," MEANING THAT JUDGMENT sits in its position and does not reign? This is what is written: "Wonderful, counselor, mighty El" (Yeshayah 9:5), meaning El who is mighty, WHICH IS ALLUDED TO IN THE 31 LOCKS OF HAIR, AS MENTIONED ABOVE. He is filled with the aroma of the holy beard of Atik Yomin. The secret of this is written: "Who is El like You" and refers to Atik Yomin, to the first Correction of the most holy beard.

107. The first world, which extends from this first Correction, dominates and descends and ascends to a thousand of thousands and ten thousand of tens of thousands of those with shields who hold to it through the measure of a great ring.

108. The second world emerging from this formation is dominant and leaves to descend BELOW. It rises to 57,000 levels of the wailing ones which hold to it, so as to surrender to the white part of the back of its neck, MEANING IN THE FLESH OF THE BACK OF THE NECK.

109. The third world emerging from this Correction dominates and descends DOWNWARD and rises to 96,000 lamenting ones. They hold to it via the concealed candle, THAT IS, IN MALCHUT, OF THE ATTRIBUTE OF JUDGMENT, OF THE FIRST CORRECTION, WHICH IN ITSELF WAS STORED THE HEAD OF THE ATIK. From this Correction, all become subdued and are filled with the fragrant bitterness of the tears that are firmly established in the great sea.

110. Who saw this Correction of the holy beard, the supernal, the precious, and did not become embarrassed by it? Who saw the glory of the locks of the hair hanging from this old One, who is sitting adorned with decorations, THAT ARE THE THIRTEEN CORRECTIONS OF THE BEARD REFERRED TO AS DECORATIONS? These are the decorations of all decorations, SINCE THE BEARD CORRECTIONS OF ZEIR ANPIN ARE DRAWN FROM THE BEARD CORRECTIONS OF ARICH ANPIN. THEY ARE THE DECORATIONS OF ALL DECORATIONS. They are decorations that were not contained in the decorations OF ZEIR ANPIN, MEANING TO SAY, THEY DO NOT DESCEND TO BE DRESSED IN THEM. They are decorations unlike the rest of the decorations of ZEIR ANPIN, BECAUSE THE DECORATIONS OF ARICH ANPIN ARE LIKE CLEAN WOOL AND THE DECORATIONS OF ZEIR ANPIN ARE BLACK LIKE A RAVEN. They are the decorations to which the lower decorations, OF ZEIR ANPIN, hold, BECAUSE THE BEARD CORRECTIONS OF ZEIR ANPIN RECEIVE FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN. That is why these Corrections WERE ESTABLISHED, so the lower Corrections OF ZEIR ANPIN would be able to hold to them.

111. The Corrections were established, since it is necessary to bless the one who requires a blessing. Blessings exist before all the Corrections that were established BELOW corresponding to them, and whatever needs to be done is accomplished, WHETHER IT IS A BLESSING FOR CHILDREN, LONGEVITY OR SUSTENANCE. Everything is included and contained in these Corrections and all straighten THEIR STATURE in accord with the Corrections of the ancient forceful King who is concealed from all. All are firmly established from these Corrections.

106. אָמַי עַד פּוֹמָא. מְשׁוּם דְּכִתִּיב דִּינָא יְתִיב וְסַפְרִין וְגו'. מַאי דִּינָא יְתִיב. יְתִיב לְאַתְרֵיהּ דְּלֵא שְׁלֵטָא. הֵה"ד פְּלֵא יוֹעֵץ אֵל גְּבוּר. אֵל דְּהוּא גְּבוּר, וְאַתְבָּסָם בְּדִיקְנָא קְדִישָׁא דְעֵתִיק יוֹמִין. וְרָזָא דְכִתִּיב, מִי אֵל כְּמוֹךְ בְּעֵתִיק יוֹמִין אֲתָמֵר, בְּתַקּוּנָא קְדָמָא דְדִיקְנָא קְדִישָׁא עֲלָאָה.

107. עֲלָמָא קְדָמָא, דְנִפְיָא מִתַּקּוּנָא קְדָמָא, שְׁלִיט וְנַחֲתִית. וְסִלִּיק לְאַלְף אֲלָפִין וְרִבּוּא רַבְבִּין מֵאַרְי תְּרִיסִין. וּמְנִיָּה מִתְאַחֲדִין, בְּקִסְטָא בְּעִזְקָא רַבָּא.

108. עֲלָמָא תְּנִינָא. דְנִפְיָא מֵהַאי תַּקּוּנָא. שְׁלִיט וְנִפְיָא, וְנַחֲתִית וְסִלִּיק, לְשִׁבְעָה וְחֲמִשִּׁין אֲלָף דְרָגִין, מֵאַרְי דִּיבְבָא. וּמִתְאַחֲדִין מְנִיָּה, לְאַכְפְּיָא בְּקוּדְלָא בְּחִיּוּרָא.

109. עֲלָמָא תְּלִיתָא. דְנִפְיָא מֵהַאי תַּקּוּנָא שְׁלִיט וְנַחֲתִית, וְסִלִּיק לְצ"ו אֲלָפִין מֵאַרְי דִּילְלָה, וּמִתְאַחֲדִין מְנִיָּה בְּבוּצִינָא קְמוּרָא, וּמֵהַאי תַּקּוּנָא, מִתְכַּפְּיִין כְּלָהוּ, וּמִתְבַּסְּמִין בְּמֵרִירָא דְדַמְעִין, דְּמִתְבַּסְּמִין בְּיַמָּא רַבָּא.

110. מֵאַן חָמֵי תַּקּוּנָא דָּא, דְדִיקְנָא קְדִישָׁא, עֲלָאָה, יְקִירָא, דְלֵא אַכְסִיף מְנִיָּה. מֵאַן חָמֵי וְקִירוּתָא דְקוּצִין דְשַׁעְרֵי דְתְּלִיִין מֵהַאי סְבָא. יְתִיב בְּעִיטְרָא דְעֵטְרִין, עֵטְרִין דְכָל עֵטְרִין. עֵטְרִין דְלֵא אֲתַבְּלָלוּ בְּעֵטְרִין. עֵטְרִין דְלֵא בְּשַׁאר עֵטְרִין. עֵטְרִין, דְעֵטְרִין דְלִתְתָּא מִתְאַחֲדִין מְנִיָּה. וּבג"כ, הֲנִי תַּקּוּנִין, אִינּוּן תַּקּוּנִין דְלִתְתָּא מְנִיָּה מִתְאַחֲדִין.

111. תַּקּוּנֵי דְאַתְתַּקֵּן, דְאַעֲטְרִין לְאַתְבָּרְכָא, מֵאַן דְבַעֵי בְּרַכָּה. דְכָל תַּקּוּנִין דְאַתְתַּקֵּן בְּקַבְלֵהוּן, בְּרַכָּאן מִשְׁתַּבְּחִין לְקַבְלֵיהוּן וְאַתְעֵבִיד מַה דְאַתְעֵבִיד. כְּלָא כְּלִיל בְּהַנִּי תַּקּוּנִין. כְּלָא זְקָפֵן לְקַבְלֵיהּ תַּקּוּנִין דְמַלְכָּא תְּקִיפָא, עֵתִיקָא, סְתִימָא דְכְּלָא. וְכְלָהוּ אֲתַבְּסָמֵן מִתַּקּוּנֵי אֲלִין.

112. We have learned if the Atik of Atikin, the Holy of Holies THAT IS ARICH ANPIN, WOULD NOT HAVE BEEN ESTABLISHED WITH ALL THESE Corrections, the upper grades and lower grades would not exist. Everything would have been as if it were not, SINCE WITHOUT THEM, THERE WOULD EXIST NEITHER CHILDREN, LONGEVITY NOR SUSTENANCE, NOT ABOVE AND NOT BELOW. We learn to what extent these beard Corrections illuminate, up to thirteen. As long as these thirteen exist, those below and the rest illuminate. In the account of these thirteen, there is the beard of the ancient King most precious of all. All as one are concealed and glorious.

113. Since it is honored and concealed from any PROPHET, THE BEARD is not mentioned in the Torah and it is not revealed in it which beard did become revealed. It is the beard of the uppermost High Priest, WHICH IS CHESED OF ZEIR ANPIN. This beard descends to the beard of the lower High Priest. The beard of the High Priest, OF ZEIR ANPIN, was established with eight Corrections AND, TOGETHER WITH THE MALCHUT THAT CONTAINS THEM, THEY ARE NINE. Consequently, there are eight Corrections to the High Priest; when oil runs down on his beard, THAT IS THE EIGHT PRIESTLY GARMENTS. This is what is written: "It is like the precious ointment upon the head, running down upon the beard..." (Tehilim 133:2).

114. How do we know THAT THE HIGH PRIEST BELOW COINCIDES WITH THE HIGH PRIEST ABOVE, since it is written: "For brothers to dwell together (lit. 'also') in unity" (Ibid. 1). "Also" comes to add the High Priest below. As long as the High Priest below serves in the High Priesthood, it is as if the High Priest above performs in the High Priesthood.

115. That is one of the Corrections of the beard of the Atik, the Ancient that is most concealed of all. Rabbi Shimon said to him: It is fitting for you, Rabbi Yitzchak, to see the honor of the Corrections of the beard and the countenance of Atik Yomin, Atik of Atik. Praiseworthy is your lot and praiseworthy is my part with you in the World to Come.

12. The second Correction

Rabbi Chizkiyah leads us into the discussion of the second Correction, saying that it means "who pardons iniquity." Rabbi Shimon's face is shining like the sun, and he says that Moses was not aware when his face was glowing. Rabbi Shimon tells the friends that each of their explanations of the thirteen Corrections gets established and concealed among the Corrections of the sanctified beard above. It now appears that a different rabbi must explain each different Correction.

116. The second Correction: The hair gets shaped from the top of the mouth on one side to the other side evenly.

117. Get up, Rabbi Chizkiyah. Take your position and honor the dearness of this Correction of the holy beard. Rabbi Chizkiyah stood up and opened the discussion saying, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11), MEANING What is the cause that I am my beloved's? It is because of his longing for me.

112. הָאֵנָּא. אֵי עֵתִיק דְּעֵתִיקִין, קְדִישָׁא דְּקְדִישִׁין, לֹא אֲתַתְּקֵן בְּאַלִּין תְּקוּנִין, לֹא אֲשַׁתְּבַּחוּ עַלְאִין וְתַתְּאִין. וְכֹלָא הוּי כֹּלָא הוּי. וְתַנְיָא, עַד כְּמָה זְהִירִין אֲלִין תְּקוּנֵי דְּדִיקְנָא. עַד תְּלִיסֵר, וְכֹל זְמַנָּא דְּתִלְיִסֵר אֲלִין מִשְׁתַּבְּחוּ, זְהִירִין אֲלִין דְּלִתְתָּא. וְכֹלָא. בְּחוּשְׁבְּנָא דְּאַלִּין תְּלִיסֵר, אֲשַׁתְּבַּח דִּיקְנָא דְּמִלְכָּא עֵתִיקָא יְקִירָא מְכֹלָא. כֹּלָא בְּחַד אִיהוּ טְמִירָא וְיְקִירָא.

113. וּבְגִין דְּאִיהוּ יְקִירָא וְטְמִירָא מְכֹלָא, לֹא אֲדַבֵּר בְּאוּרִייתָא, וְלֹא אֲתַגְּלִינָא. וְמָה דִּיקְנָא אֲתַגְּלִינָא. דִּיקְנָא דְּכֹהֲנָא רַבָּא עֲלָאָה. וּמָהֵאֵי דִּיקְנָא, נְחִית לְדִיקְנָא דְּכֹהֲנָא רַבָּא דְּלִתְתָּא. דִּיקְנָא דְּכֹהֲנָא רַבָּא בְּתַמְנֵי תְּקוּנִין אֲתַתְּקֵן. וּבְגִין כֵּךְ, תַּמְנֵי תְּקוּנִין לְכֹהֲנָא רַבָּא, כִּד מִשְׁחָא נְחִית עַל דְּקִנְיָה, הַה"ד בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקֵן וְגו'.

114. וּמִנֵּ"ל. דְּכֹתִיב שְׁבַת אַחִים גַּם יַחַד. גַּם לְרַבּוֹת כֹּהֵן גָּדוֹל דְּלִתְתָּא. דְּכֹל זְמַנָּא דְּכֹהֲנָא רַבָּא דְּלִתְתָּא, מִשְׁמֵשׁ בְּכֹהֲנָא רַבָּא, כְּבִיכּוֹל כֹּהֵן גָּדוֹל דְּלַעֲיֹלָא, מִשְׁמֵשׁ בְּכֹהֲנָא רַבָּא.

115. דָּא תְּקוּנָא חַד, דְּדִיקְנָא דְּעֵתִיקָא סְתִימָא דְּכֹלָא. א"ל רַבִּי שְׁמַעוֹן, יְאוּת אַנְתָּ ר' יִצְחָק, לְמַחְמֵי בְּיְקִירָא דְּתְּקוּנֵי דְּדִיקְנָא, וְסַבֵּר אִפִּי דְּעֵתִיק יוֹמִין, עֵתִיקָא דְּעֵתִיקִין. זְכָאָה חוּלְקֵן, וְזְכָאָה חוּלְקֵי עַמְכוּן בְּעֲלָמָא דְּאַתֵּי.

116. תְּקוּנָא תַּנְיָנָא. מִתְּתַקֵּן שַׁעְרָא, מִרִּישָׁא דְּפּוּמָא, עַד רִישָׁא אַחְרָא דְּפּוּמָא, בְּתְּקוּנָא שְׁקִיל.

117. קוּם ר' חֲזִיקְיָה, וְקַאִים בְּקִיּוּמֵךְ, וְאוֹקִיר יְקָרָא דְּתְּקוּנָא דָּא דְּדִיקְנָא קְדִישָׁא. קָם ר' חֲזִיקְיָה, שְׁאַרֵי וְאָמַר, אֲנִי לְדוּדֵי וְעֲלֵי תְּשׁוּקְתוֹ מִי גְרַם שְׁאַנֵי לְדוּדֵי. מִשׁוּם דְּעֲלֵי תְּשׁוּקְתוֹ.

118. I was watching and behold, I noticed the precious light of the upper candle, BINAH, lighting to 325 directions. A dark one was bathing in that light like someone who bathes in a deep river, WHICH IS BINAH, whose waters divide and flow to light up every direction IT PASSES over. THEY ILLUMINATE THE DARK ONE TO SWEETEN ALL HIS JUDGMENTS THAT HE HAD TO GO THROUGH UNTIL THIS POINT. That light surfaces at the shore of the uppermost deep sea, where all goodly and precious openings open up at that door.

119. I asked them the explanation of THE THINGS I have seen. They said, You saw "Who pardons iniquity" (Michah 7:18). He said: That is the second Correction. He sat. Rabbi Shimon said: Now the world is firmly established, MEANING THE MALCHUT THAT IS REFERRED TO AS THE WORLD IS FIRMLY ESTABLISHED AND SWEETENED WITH BINAH THROUGH THIS CORRECTION. Blessed are you, Rabbi Chizkiyah, to the Atik of Atikin.

120. Rabbi Shimon said TO THE FRIENDS: All the luminaries, THAT IS, YOU THE friends that attend here TO BE ESTABLISHED with this holy ring, THAT IS, WITH THE THIRTEEN BEARD CORRECTIONS, LISTEN. I take upon myself as evidence the uppermost heavens and the uppermost holy earth. THAT IS THE SECRET OF THE NEW HEAVENS AND THE NEW EARTH THAT ARE PRODUCED THROUGH THE SECRETS OF THE TORAH. I now see what no human has seen from the day that Moses ascended Mount Sinai for the second time, since I perceive my face to be illuminating like the powerful sun that is destined to heal the world in the future. It is written: "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Moreover, I am aware that my face is illuminating, but Moses was not aware that the skin on his face was aglow, as written: "Moses knew not that the skin of his face shone" (Shemot 34:29).

121. Moreover, I see with my eyes thirteen measures engraved in front of me and illuminating like candles. When each one of them gets explained by you, it gets uplifted and corrected, IN ACCORDANCE WITH THE WAY YOU EXPLAINED IT, gets adorned and is hidden in the mysteries of the beard Corrections ABOVE. All the other ones THAT YOU HAVE NOT EXPLAINED YET remain AND AWAIT THE ORDER OF YOUR EXPLANATION. As each OF THE CORRECTIONS gets your defining elaboration, THAT CORRECTION shines and gets adorned and takes a royal position among His legions. When the definition is completed, THAT CORRECTION rises and gets adorned with the holy decoration and gets established and concealed in a position among the Corrections of the sanctified beard ABOVE. So it follows with each one THAT GETS DEFINED BY YOU. Make haste, sacred friends, because with such support, THE WORLD will not exist until King Messiah comes.

118. מִסְתַּכֵּל הוֹינָא, וְאָרו חֲמִית, נְהוּרָא יִקְרָא דְבוּצִינָא עֲלָא, נְהוּר וְסִלִּיק לְתַלְתַּת מְאָה וְחַמְשָׁה וְעֶשְׂרִין עֵיבֵר. וְחַד חֲשׁוֹךְ הוּא אֲתַסְחִי בְּהוּא נְהוּרָא, כְּמֵאן דְּאֲתַסְחִי בְּהוּא נְהוּרָא עֲמִיקָא, דְּמִימּוּי מִתְפַּלְגִּין, וְנְהָרִין, וְנִגְדִין לְכָל עֵיבֵר, מִמָּה דְעָלוּי. וְסִלִּיק הוּא נְהוּרָא, בְּשַׁפְתָּא דִּימָא עֲלָא עֲמִיקָא, דְּכָל פְּתַחִין טְבִין וְיִקְרִין, בְּהוּא פְּתַחִין אֲתַפְתַּחִין.

119. אֲנָא שְׂאִיל מֵהֶם, פְּשָׂרָא דְחֲמִית. פְּתַחוּ וְאִמְרוּ, נוּשָׂא עוֹן חֲמִיתָא. אִמְר, דָּא הוּא תְּקוּנָא תְּנִינָא. יְתִיב. א"ר שְׁמַעוֹן, הָאִידְנָא אֲתַבְּסֵם עֲלֵמָא. בְּרִיךְ אַנְתָּ ר' חֲזַקְיָה, לְעַתִּיקָא דְעַתִּיקִין.

120. אִמְר ר"ש, כְּלָהוּ בּוּצִינִין חֲבֵרִין, דְּאֲתִיִּין בְּהַאי עֲזָקָא קְדִישָׁא. אֲסַהְדְּנָא עָלֵי שְׁמִיָּא עֲלֵאִין דְעֲלֵאִין, וְאַרְעָא קְדִישָׁא עֲלָא דְעֲלָא. דְּאֲנָא חֲמִי הַשְׁתָּא, מָה דְלָא חֲמָא בְּרִנְשׁ, מִיּוּמָא דְסִלִּיק מֹשֶׁה זְמַנָּא תְּנִינָא לְטוּרָא דְסִינֵי. דְּאֲנָא חֲמִינָא אֲנַפְּאֵי נְהוּרִין, כְּנְהוּרָא דְשִׁמְשָׁא תְּקִיפָא, דְּזַמִּין לְמִיפֵק בְּאַסּוּתָא לְעֲלֵמָא. דְּכַתִּיב, וּזְרַחָה לְכֶם יְרֵאֵי שְׁמֵי שְׁמֵשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֵיהָ. וְעוֹד דְּאֲנָא יִדְעָנָא דְּאֲנַפְּאֵי נְהוּרִין, וּמֹשֶׁה לֹא יָדַע וְלֹא אֲסַהְבֵּל. הֵה"ד וּמֹשֶׁה לֹא יָדַע כִּי קָרַן עוֹר פָּנָיו.

121. וְעוֹד, דְּאֲנָא חֲמִי בְּעֵינֵי, תְּלִיסֵר מְכִילִין גְּלוּפִין קְמָאֵי, וְנְהוּרִין כְּבוּצִינִין. וְכַד אֲתַפְרִישׁ כָּל חַד מְנִיָּהוּ מְפּוּמִיכּוֹן, אֲסַתְּלִיק וְאֲתַתְּקֵן, וְאֲתַעְטֵר וְאֲתַטְמֵר בְּטְמִירוּתָא דְתְּקוּנֵי דְדִיקְנָא, וְכָל אַחֲרָנִין אֲשַׁתְּאַרְן. וּבְעוֹד דְּכָל חַד מִתְּפָרֵשׁ בְּפּוּמִיכּוֹ, נְהוּר וְאֲתַעְטֵר וְיְתִיב כְּמִלְכָּא בְּגוֹ חִילִיָּה. וְכַד אֲסַתְּיִים לְאֲתַפְרִישָׁא, סִלִּיק וְאֲתַעְטֵר בְּעֵטְרָא קְדִישָׁא, וְאֲתַתְּקֵן וְאֲתַטְמֵר, וְיְתִיב בְּתְּקוּנוּי דְדִיקְנָא קְדִישָׁא, וְכֵן לְכָל חַד וְחַד. אֲזַדְרִזוּ חֲבֵרִין קְדִישִׁין, דְּהָא בְּקִיּוּמָא דָּא, לֹא יְהָא עַד דִּיִּתִי מְלַכָּא מְשִׁיחָא.

122. Get up, Rabbi Chizkiyah, for a second time, and honor the third Correction of the sanctified beard. We have learned that prior to Rabbi Chizkiyah's rise, a voice declared: One messenger does not act on two missions. Rabbi Shimon was excited and commented: Most certainly, each individual is on its own level. THAT IS TO SAY, EACH ONE HAS A LIMIT THAT PREVENTS HIM FROM ESTABLISHING WHAT IS ABOVE HIS CONCEPTION. My son Rabbi Elazar and Rabbi Aba and myself, WE have achieved the highest perfection, MEANING THAT SINCE THEY WERE IN A DEGREE OF CHOCHMAH, BINAH AND DA'AT, THEY WERE ABLE TO RESTORE WHOLLY WHAT WAS LACKING IN EACH INDIVIDUAL.

122. קום ר' חזקיה תנוינות. ואוקיר תיקונא תליתאה, דדיקנא קדישא. תנא, עד לא קם ר' חזקיה, קלא נפק ואמר, אין מלאך אחד עושה שתי שליחות. אתרגיש ר"ש ואמר, ודאי כל חד וחד באתריה. ואנא, ור' אלעזר ברי, ור' אבא, אשתלים שלימתא עלאה.

13. The third Correction

Rabbi Chiya opens by telling the difference between speaking and saying, and we hear that speaking calls for both a raising of the voice and a proclamation of words. He points out several places where 'speaking' is used, and says that Moses was not even fearful when Hashem spoke to him. Rabbi Chiya tells us that the first and second Corrections of the beard came to bring about the third one, the forgiveness of transgressions.

123. Get up, Rabbi Chiya. Rabbi Chiya rose. He opened the discussion with the verse: "Then said I, 'Ah, Adonai Elohim! behold, I cannot speak, for I am a child'" (Yirmeyah 1:6). HE ASKS: Did Jeremiah not know how to speak, for many words emitted from his mouth before he said this? So he said a falsehood, for it is written: "Behold, I cannot speak." HE REPLIES: Heaven forbid that he said something like that, but we have learned what the difference is between speaking and saying. Saying does not require a raising of the voice, but speaking calls for a raising of voice and a proclamation of words.

123. קום ר' חזקיה. קם ר' חזקיה, פתח ואמר, ואומר אהה יי' אלהים הנה לא ידעתי דבר כי נער אנכי. וכי ירמיה לא הוה ידע למלא, והא כמה מלולין נפקי מפומוי, עד לא אמר דא. והוא אמר מלה כדיבא, דכתיב הנה לא ידעתי דבר. אלא ח"ו דאיהו אמר על דא. אלא הכי תאנא, מה בין דבור לאמירה. אמירה הוא דלא בעי לארמא קלא, דבור בעי לארמא קלא, ולאכרזא מלין.

124. It is written: "And Elohim spoke all these words, saying" (Shemot 20:1). We have learned that the whole world heard that speech and the universe trembled. Therefore, it says, "speak" and is not written: 'said'. Here too it says, "Behold, I cannot speak" to declare to the world and reprimand them with the Holy Spirit.

124. דכתיב וידבר אלהים את כל הדברים האלה לאמר. ותאנא, כל עלמא שמעו ההוא דבור, וכל עלמא אזדעזעו. ובגין כך כתיב וידבר, ולא כתיב ויאמר. אוף הכא כתיב הנה לא ידעתי דבר, לאכרזא מלה ולאוכחא ברוח קדשא לעלמא.

125. HE ASKS: If so, here it is written: "And Hashem spoke to Moses, saying" (Shemot 6:10). WHY DID JEREMIAH SAY, "BEHOLD, I CANNOT SPEAK"? HE RESPONDS: Is there anyone with such high degree of prophecy as Moses, since no human deserved like him to hear a speech in a form of declaration. He was not fearful or trembling either, while other prophets were shaken even in the form of 'saying', and were filled with fear.

125. אי הכי, הא כתיב וידבר יי' אל משה לאמר. אלא, מאן הוא נביאה עלאה כמשה, דלא זכה ב"נ כוותיה. דהוא שמע דבור בהכרזה, ולא דחיל, ולא אזדעזע. ושאר נביאים אזדעזעו, אמילו באמירה, ודחלין בדחילו.

126a. We have learned that the first Correction of the beard and the second CORRECTION CAME to bring about the third CORRECTION, as is written: "Lo, El does all these things twice or three times with a man" (Iyov 33:29).

126(1). ותאנא, תקונא קדמאה דדיקנא, ותנוינות לאוינתאה לתליתאה. דכתיב, הן כל אלה יפעל אל פעמים שלש עם גבר.

126b. The third Correction is from the center under the nose. Below the two nostrils, a path emerges where the hairs do not grow on that path. What is the cause of the interruption? It is because this path was devised to carry through it THE SPIRIT OF CHOCHMAH OF THE NOSE. Therefore, this route is situated below the openings of the nose and hairs do not grow there. It is written: "And forgives (lit. 'passes') the transgression" (Michah 7:18) in order to give passage up to the holy mouth, so He should say, 'I have forgiven'. We have learned that numerous trial courts await that particular mouth, OF ARICH ANPIN, THAT HE SHOULD SAY, 'I HAVE FORGIVEN'. It does not reveal itself to any of them, because it is exalted and adorned, known and not known.

126c. We have learned in the hidden book the meaning of what is written as pasha (lit. 'sinful offense'). If they deserve so, the sin is passed over, but if they don't merit it, it stays a sin. That OCCURS ONLY in ZEIR ANPIN, BUT NOT IN ARICH ANPIN, WHO IS ENTIRELY COMPASSIONATE.

127. HE ASKS: What is the difference between this and this, BETWEEN ARICH ANPIN AND ZEIR ANPIN. HE REPLIES: In Zeir Anpin, when that path descends underneath the nostrils, it says, "And Hashem was wrathful over them and He went away" (Bemidbar 12:9). This means that a spirit of anger exudes from the nostrils, and whoever happens in the way goes on and disappears. This is what is written: "A spirit of Hashem blew and he is no longer here" (Yeshayah 40:7). BUT in ARICH ANPIN, it says, "And He passes over an offense" (Michah 7:18) and it is also written: "And a spirit passed and purified them" (Iyov 37:21). We have learned in this path here that it is written: "Passes over an offense" and there "and Hashem passed to strike Egypt" (Shemot 12:23).

128. Praised is the lot of the one who deserves TO RECEIVE FROM this CORRECTION. This is the third Correction of the most holy and honored beard of the most Ancient of Ancients. Rabbi Shimon said: Certainly, the Holy One, blessed be He, will continue to benefit you and will be happy to shield you.

129. We have learned that what is written: "I will greatly rejoice in Hashem" (Yeshayah 61:10) is said about Atik Yomin, since he is the joy of everything. We have learned that when this path of the beard of Atik Yomin is revealed, the prosecutors and all those who lament and wail are quieted and silenced. There exists no one to say anything bad, because this path is revealed so as to correct. Hence, whoever grasps SOMEONE and cautions him to silence, he impresses this path which is a sign of the holy Atik.

14. The fourth Correction

The word remnant is used to explain this Correction, as in "The remnants of Yisrael shall not do iniquity."

126(2). תְּקוּנָא תְּלִיתָא. מְאַמְצֵיתָא דְתַחוּת חוּטְמָא, מִתַּחוּת תְּרִין נוֹקְבִין. נְמִיק חַד אֲרַחָא, וְשַׁעְרָא אֲתַפְסַק בְּהוּא אֲרַחָא. אֲמַאי אֲתַפְסַק. מְשׁוּם דְהָאִי אֲוֲרַחָא אֲתַתְקֵן לְאַעְבְּרָא בֵיהּ. וּבְגִין כֵּךְ, יִתִּיב תַּחוּת נוֹקְבֵי חוּטְמָא הָאִי אֲוֲרַחָא. וְשַׁעְרָא לֹא אֲתַרְבִּי בְּהָאִי אֲוֲרַחָא, מְשׁוּם דְכִתִּיב וְעוֹבֵר עַל פְּשַׁע, לְמִיּהֵב אֲעַבְרָא עַד פּוּמָא קְדִישָׁא, דְיִוּמָא סְלַחְתִּי. תְּאַנָּא, כִּמְה עֲרִיקִסְאוֹת מַחְכָּאן לְהוּא פּוּמָא, וְלֹא אֲתַגְלִי לְחַד מְנִייהוּ, דְהָא אֲסַתְלַק וְאַתְעֵטֵר, יָרִיעַ וְלֹא יָרִיעַ.

126(3). תְּאַנָּא, בְּצַנִּיעוּתָא דְסַפְרָא, מְהוּ דְכִתִּיב פְּשַׁע. זְכוּ עוֹבֵר, לֹא זְכוּ פְּשַׁע. הָאִי בְּזַעִיר אֲפִין.

127. מַאי בֵּין הָאִי לְהָאִי. בְּזַעִיר אֲפִין, כִּד נְחִית הוּא אֲוֲרַחָא מִתַּחוּת נוֹקְבֵי חוּטְמִי, כְּתִיב, וַיַּחַר אֶף יְיָ בָּם וַיִּלְךְ. מַאי וַיִּלְךְ. דְנִמְיָק רוּחָא דְרוּגְזָא מְאַיְנוּן נוֹקְבֵי, וּמֵאן דְאַשְׁבַּח קְמִיָּה, אֲזִיל וְלֹא אֲשַׁתְכַּח. הַה"ד, כִּי רוּחַ יְיָ נִשְׁבַּח בּוֹ וַאֲיַנְנוּ. בְּאַרְיֵן אֲפִין כְּתִיב, וְעוֹבֵר עַל פְּשַׁע. וְכִתִּיב, וְרוּחַ עֲבָרָה וְתַטְהֵרֶם. וְתְאַנָּא, הֵכָא כְּתִיב, עוֹבֵר עַל פְּשַׁע בְּהוּא אֲרַחָא. הֵתָם, וְעֵבֵר יְיָ לְנִגּוּף אֶת מִצְרַיִם.

128. זְכָאָה חוּלְקִיָּה דְמֵאן דְזָכִי לְהָאִי. וְדָא הוּא תְּקוּנָא תְּלִיתָא, דְדִיקְנָא יְקִירָא קְדִישָׁא עַלְאָה עֲתִיקָא דְעֲתִיקִי. אָמַר ר"ש, וְדָאִי קוּדְשָׁא בְרִיךְ הוּא יִסְגִי לְאוֹטְבָא לָךְ, וַיַּחֲדִי לְאַגְנָא עֲלָךְ.

129. וְתְאַנָּא, מַאי דְכִתִּיב שׁוֹשׁ אֲשִׁישׁ בֵּינִי, בְּעֲתִיק יוֹמִין אֲתַמֵּר. דְהָא הוּא חֲדוּתָא דְכֻלָּא. תְּאַנָּא, בְּשַׁעְתָּא דְאַתְגְּלִי הָאִי אֲוֲרַחָא דְדִיקְנָא דְעֲתִיק יוֹמִין. כִּלְהוּ מְאַרְיֵי דִיבְבָא וַיִּלְלָה, וּמְאַרְיֵהוּן דְדִינָא סְתִימִין וְשַׁתִּיקִין, וְלִית דִּיפְתַח פְּטָרָא לְאַבְאָשָׁא. מְשׁוּם דְהָאִי אֲוֲרַחָא אֲתַגְּלִיָּא לְתַקְנָא. וּמְהָאִי, מֵאן דְאַחִיד וְאַזְהַר לְשַׁתְקָאָה, לְהָאִי אֲוֲרַחָא רְשִׁים, דְהוּא סִימְנָא דְעֲתִיקָא קְדִישָׁא.

130. The fourth Correction: The hair is shaped underneath the mouth from one point to the other point, MEANING THE BEARD ON THE POINT OF THE CHIN. This is what is written: "The remnant of his heritage" (Michah 7:18) as it says, "Wherefore send up a prayer for the remnant that are left" (II Melachim 19:4) - actually those left. "The remnant" IS LIKE what is written: "The remnants of Yisrael shall not do iniquity" (Tzefanyah 3:13).

130. תְּקוּנָא רְבִיעָא, מִתְתַקֵּן שְׁעֵרָא תְּחוֹת פּוּמָא, מְרִישָׁא חֲדָא לְרִישָׁא חֲדָא. הֵה"ד, לְשֵׁאֲרִית נַחֲלָתוּ. כִּד"א וְנִשְׂאֵת תְּמַלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה. הַנִּמְצָאָה מִמֶּשׁ. שְׂאֲרִית דְּכֶתִיב, שְׂאֲרִית יִשְׂרָאֵל לֹא יַעֲשׂוּ עוֹלָה.

15. The fifth Correction

The fifth Correction is that God does not maintain His anger forever. We learn that whenever a path in the beard of the Atik is revealed it benefits all levels below because proper advice then becomes available to produce benefits for everyone.

131. The fifth Correction: Another path proceeds from underneath the mouth, as is written: "He does not maintain His anger for ever" (Michah 7:18). Rabbi Yosi rose. He opened the discussion saying, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15). HE ASKS: "Happy is that people, that is in such a case." What is the meaning of: "in such a case (Heb. shekachah)." HE RESPONDS: It is as you say, "Then the king's wrath was pacified (Heb. shachachah)" (Ester 7:10), which means that he quieted down from his anger.

131. תְּקוּנָא חֲמִישָׁא. נִמְיָק אֹרְחָא אַחֲרָא מִתְּחוֹת פּוּמָא, הֵה"ד לֹא הַחֲזִיק לְעַד אָפוּ. קוּם ר' יוֹסִי. קָם ר' יוֹסִי, פִּתַּח וְאָמַר, אֲשֶׁרֵי הָעַם שְׂכָכָה לּוֹ אֲשֶׁרֵי הָעַם שִׁינִי אֱלֹהֵיו. אֲשֶׁרֵי הָעַם שְׂכָכָה לּוֹ. מֵהוּ שְׂכָכָה לּוֹ. כִּד"א וַחֲמַת הַמֶּלֶךְ שְׂכָכָה, שְׂכִיךְ מְרוּגְזִיָּה.

132. Another explanation is that he was pacified by his anger, MEANING TO SAY THAT BECAUSE OF HIS WRATH, HE QUIETED DOWN. This is what is written: "And if You deal thus (Heb. kachah) with me, kill me, I pray You" (Bemidbar 11:15). THUS WE FIND THAT "HAPPY IS THAT PEOPLE, THAT IS IN SUCH A CASE" is judgment within judgment and "happy is that people, whose Elohim is Hashem" is mercy within compassion.

132. ד"א. שְׂכִיךְ בְּרוּגְזִיָּה, הֵה"ד וְאִם כָּכָה אֵת עוֹשֶׂה לִּי הֲרַגְנִי נָא הַרוּג. דָּא הוּא דִּינָא דְּרִינָא. אֲשֶׁרֵי הָעַם שִׁינִי אֱלֹהֵיו, רַחֲמֵי דְּרַחֲמֵי.

133. Another explanation: Shekachah is the general term of all the names by which the Holy One blessed, QUIETS DOWN, BY passing over the anger and producing calmness in Zeir Anpin. He calms down and passes over THAT ANGER OF HIS to all those outside.

133. ד"א, שְׂכָכָה, שְׂמָא דְּכֻלִּיל כָּל שְׂמֵהָן, וְקוּדְשָׁא בְּרִיךְ הוּא מְעַבֵּר רוּגְזִיָּה, וְאֵנַח בֵּיה לְזַעִיר אֲנַפִּין, וּמְעַבִּיר עַל כָּל אֵינּוֹן דְּלְבָר.

134. We have learned that the upper path of the holy beard, which passes down OVER THE UPPER LIP under the two nostrils of the nose of Atik, and that path below, IN THE MIDDLE OF THE HAIR OF THE LOWER LIP, are similar in everything, the one above IN THE UPPER LIP and the one below IN THE LOWER LIP. Above, THE PATH IS REFERRED TO AS: "Forgives (lit. 'passes') the transgression" (Michah 7:18) and below, it is referred to as: "He does not maintain his anger (lit. 'nose') for ever." We have learned that "does not maintain" MEANS there is no place to sit there. As THE PATH above provides a route JUST FOR THE SPIRIT OF CHOCHMAH FROM THE NOSE to cross over it, it is also so that below it just provides a route to cross over it, THE SPIRIT OF CHOCHMAH.

134. דִּתְנִינָא, אֲרַחָא, עֲלָא דְּדִיקְנָא קְדִישָׁא, דְּאִיהוּ נְחִית תְּחוֹת נּוֹקְבֵי דְּחוּטְמָא דְּעֵתִיקִי. וְהֵאֵי אֲרַחָא דִּלְתַתָּא. שְׂקִילֵן אֵינּוֹן בְּכֻלָּא. דָּא לְעֵילָא, וְדָא לְתַתָּא. לְעֵילָא, עוֹבֵר עַל פֶּשַׁע. לְתַתָּא, לֹא הַחֲזִיק לְעַד אָפוּ. וְתַנִּינָן, לֹא הַחֲזִיק: דְּלֹא אֵית אֲתֵר לְמִיתָב. כְּמָה דְּלְעֵילָא יְהִיב אֲתֵרָא לְאֵעֲבָרָא. כִּן לְתַתָּא, יְהִיב אֲתֵר לְאֵעֲבָרָא.

135. We have learned that wherever a path is revealed, in this Atik who is concealed of all, it benefits all LEVELS below, BECAUSE THE COMPREHENSIVE MEANING OF REVEALING A PATH IS that proper advice becomes available to produce benefits for everyone. COUNSEL BECOMES KNOWN TO ALL THE LOWER GRADES AND HOW TO DRAW MOCHIN FROM IT, AS IT POINTS TO THE REMOVAL OF THE TWO ASPECTS OF JUDGMENTS MENTIONED ABOVE AND THE REVELATION OF THE FIRST THREE SFIROT. Whoever is covered and not exposed, MEANING THE PLACES COVERED FULLY WITH HAIR AND WITHOUT A PATH, it shows that there is no solution for HOW THE MOCHIN WILL BECOME AVAILABLE TO THE LOWER GRADES. There is no one there to comprehend except He alone AND NO OTHER LEVEL BELOW HIM. Just like in the supernal Eden, WHICH IS THE SECRET OF THE CONCEALED CHOCHMAH IN ARICH ANPIN, there exists no one to conceive it except the most Ancient among the ancients Himself. About this, it is written: "Hashem, how great are Your works! Your thoughts are very deep" (Tehilim 92:6). THAT IS, HE INVENTS IDEAS BY WHICH THE BRAINS COULD BE REVEALED TO THE LOWER GRADES. Rabbi Shimon said: Let your deeds be established by the Atik of Atikin for the World to Come.

135. תָּנָא, בְּכֹל אֲתֵר דְּבֵהָאֵי עֵתִיקָא טְמִירָא דְּכֹלָא אֲרַחָא אֲתַגְלִיָּיא, טַב לְכַלְהוּ דְּלִתְתָּא, דְּהָא אֲתַחְזִי עֵיטָא לְמַעְבַּד טַב לְכֹלָא. מֵאֵן דְּסִתִּים וְלֹא אֲתַגְלִיָּיא, לִית עֵיטָא, וְלִית מֵאֵן דִּידַע לִיה, אֲלֵא הוּא בְּלַחְזוּדִי. בְּמָה דְּעֵרְן עֲלָאָה, לִית דִּידַע לִיה אֲלֵא הוּא עֵתִיקָא דְּעֵתִיקִי. וְעַל הָאֵי כְּתִיב, מַה גְּדֻלוּ מַעֲשֵׂיךָ יְיָ מֵאֵד עֲמָקוּ מַחֲשָׁבוֹתֶיךָ. אַר"שׁ יִתְתַּקְּנוּן עוֹבְדֵךָ לְעֵלְמָא דְּאַתִּי. מַעַם עֵתִיקָא דְּעֵתִיקִין.

16. The sixth Correction

Rabbi Yisa establishes this Correction as God's promise that His faithful love (Chesed) shall never depart from us. He talks about the inner Chesed, the light of Neshamah, and the external Chesed, the light of Ruach. That true kindness of Atik Yomin does not apply during the life of the body but rather to the life of the Neshamah.

136. The sixth Correction: The hair is shaped rising from below upward, MEANING FROM UNDER THE LOWER LIP BY THE BOTTOM JAW TO THE TOP OF THE HIGHER JAW. The offering of the pleasant fragrance, MEANING THE SPREAD OF HAIRS, covers FROM BELOW THE LOWER LIP to the top of the mouth above TO THE UPPER LIP; THAT IS, THE UPPER JAWBONE WHICH IS THE SECRET OF THE SECOND CONCEPTION SO AS TO ACQUIRE A NESHAMAH. FOLLOWING CONCEPTION, the hairs return AGAIN and descend to the top of the orifice of the lower passage of the mouth, UNDERNEATH THE LOWER LIP. THIS MEANS THAT THEY RE-EMERGE TO RETURN TO THEIR FIXED POSITION IN THE LOWER JAW. THIS IS THE SECRET OF THE BREADTH OF THE BEARD THAT UNFOLDS IN THE LOWER JAW FROM THE EDGE OF THE JAW TO THE TOP OF THE UPPER LIP AND UNDER THE LOWER LIP. THAT IS ALSO CALLED THE SIDE CURL, THE CORNER OF THE BEARD.

136. תְּקוּנָא שְׁתִּיתָאָה. מִתְתַּקֵּן שַׁעְרָא וְסִלִּיק מִלְרַע לְעֵילָא, וְחַפִּי תְקוּבָתָא דְּבוֹסְמָא טַבָּא עַד רִישָׁא דְּפוּמָא דְּלְעֵילָא. וְנַחֲתִית שַׁעְרָא לְרִישָׁא דְּפִתְחָא דְּאֲרַחָא תִּתָּאָה דְּפוּמָא.

137. Rise Rabbi Yesa and establish THE SIXTH Correction. Rabbi Yesa rose and opened the discussion saying, "But My faithful love (Chesed) shall not depart from you" (Yeshayah 54:10). It is also written: "But with everlasting faithful love (lit. 'Chesed of the world') will I have mercy on you" (Ibid. 8). These two verses are contradictory to each other, BECAUSE ONE SEEMS TO SAY, "SHALL NOT DEPART," INDICATING AN INFINITE TIME PERIOD. THE OTHER VERSE SAYS, "CHESED OF THE WORLD," WHICH MEANS IT APPLIES ONLY TO THE DAYS OF THE WORLD, WHICH ARE 6,000 YEARS.

137. קוּם ר' יֵיסָא וְאַתְקִין תְּקוּנָא דָּא. קָם ר' יֵיסָא, פְּתַח וְאָמַר, וְחַסְדֵי מֵאֲתֵךְ לֹא יִמוּשׁ, וְכְתִיב וּבַחֲסֵד עוֹלָם רַחֲמֵיךָ, הֲנִי קְרָאִי קְשִׁינָא אֲהַרְדִּי.

138. HE RESPONDS: There is no problem, since we have learned that there are various types of Chesed. There is an inner Chesed, WHICH IS THE LIGHT OF NESHAMAH, and there is the external Chesed, THE LIGHT OF RUACH. HE EXPLAINS: The inner Chesed applies to the most Ancient among the ancient ones, as we said, who is concealed on this side of the beard called the side curl, the corner of the beard, WHICH IS THE SIXTH CORRECTION. Hence, a man must not destroy this side because of this Chesed. This is within. THAT IS THE SECRET OF SIX ENDS OF THE SOUL of Atik Yomin. Referring to the priest below, it is written: "They shall not make baldness on their head, neither shall they shave off the corner of their beard" (Vayikra 21:5). What is the reason? It is in order not to destroy His paths, MEANING THE CORRECTIONS of the Chesed of the Ancient One, since the priest represents that side; THAT IS, THE ASPECT OF CHESED.

139. We have learned in the concealed book that the Chesed must become abundant and rectified in any MANNER and not be trimmed, MEANING NOT TO DESTROY THE CORNER OF THE BEARD, because it does not end from the world. This is what is written: "But My Chesed shall not depart from you," which is the Chesed of Atik Yomin, WHICH IS DRAWN THROUGH THIS SIXTH CORRECTION. "But with Chesed of the world" refers to the Chesed called Chesed of the world. That is another CHESED of Zeir Anpin, THE ASPECT OF RUACH, as is written: "The world is built by Chesed" (Tehilim 89:3).

140. That Chesed of the most Ancient of all ancient ones, OF THE SIXTH CORRECTION, is a true Chesed. And that true kindness does not apply during the life of the body, WHICH IS THE ASPECT OF RUACH, MEANING ZEIR ANPIN REFERRED TO AS BODY. It applies rather to the life of the Neshamah, BECAUSE THE SIXTH CORRECTION IS SIX ENDS OF GREATNESS, WHICH IS THE SECRET OF THE LIFE OF NESHAMAH. Therefore, it is written: "Because He delights in Chesed" (Michah 7:18), since that is the sixth Correction of the precious beard of the most Ancient of all ancient ones.

17. The seventh Correction

Rabbi Shimon tells us that this Correction is "Like the apple tree among the trees of the wood," and that from these apples life emanates to the world. He talks about the light of the countenance of God and says that when it shines the universe gets blessed. These apples in Arich Anpin are always glowing and white and sending out light in 370 directions. This seventh Correction is referred to as, "He will again have compassion upon us."

141. The seventh Correction: The hairs split and two apples appear in the offering of the fragrance, pleasant and beautiful in appearance, MEANING THAT BOTH SIDES OF THE FACE, WHICH ARE CLEAR OF HAIRS, EMERGE OUT OF THE HAIRS OF THE BEARD, WHICH ARE CALLED AN OFFERING OF FRAGRANCE. THEY ARE THE SOURCES OF THIS ILLUMINATION OF CHOCHMAH, ALSO CALLED FRAGRANCE, IN THE SAME SENSE AS IN THE VERSE: "AND HIS DELIGHT SHALL BE (ALSO: 'HE SHALL SMELL') IN THE FEAR OF HASHEM" (YESHAYAH 11:3).

142. Rabbi Shimon opened the discussion saying, "Like the apple tree among the trees of the wood..." (Shir Hashirim 2:3). The Holy One, blessed be He is like this apple that is composed of three colors, WHITE, RED AND GREEN. Two apples include six colors and these two apples, WHICH ARE THE SECRET OF THE TWO BARE SIDES OF THE FACE CLEAR OF HAIR, which are the seventh Correction, are comprised of all the PREVIOUS six Corrections that I mentioned. For their sake, this verse is fulfilled: "In the light of the king's countenance is life" (Mishlei 16:15).

138. וְלֹא אֶקְשֹׁ, דְּתִינֵן, אֵית חֶסֶד וְאֵית חֶסֶד. אֵית חֶסֶד דְּלִגּוּ, וְאֵית חֶסֶד דְּלִבְר. חֶסֶד דְּלִגּוּ, הָא דְּאִמְרֵן דְּעֵתִיקָא דְּעֵתִיקִין, וְהוּא סְתִים בְּסִטְרָא דְּאֵ דְּדִיקְנָא, דְּאִקְרִי פֶּאת הַזֶּקֶן. וְלֹא בְּעֵי ב"נ לְחַבְלָא הָאֵי סִטְרָא, מְשׁוּם הָאֵי חֶסֶד דְּלִגּוּ דְּעֵתִיק יוֹמִין. וּבִג"כ, בְּכֹהֵן דְּלִתְתָּא בְּתִיב בִּיה, לֹא יִקְרַחָה קְרַחָה בְּרֵאשִׁים וּפְאֵת זְקָנָם לֹא יִגְלַחוּ. מ"ט. בְּגִין דְּלֹא לְחַבְלָא אִוְרַחוּי דְּחֶסֶד דְּעֵתִיקָא, דְּכֹהֵן מְסִטְרָא דְּאֵ קָא אֲתֵי.

139. וְתֵאנָא בְּצִנִּיעוּתָא דְּסִפְרָא, בְּכֹלָא אֶצְטְרִיךְ חֶסֶד לְאַתְרַבָּאָה וּלְמַבְנֵי, וְלֹא לְקִטְעָא לִיה, וְלֹא אֶשְׁתַּצִּי מֵעֲלָמָא. וְהָאֵי דְּכְתִיב וְחֶסְדֵי מֵאֲתַךְ לֹא יִמוּשׁ, חֶסֶד דְּעֵתִיק יוֹמִין. וּבְחֶסֶד עוֹלָם, חֶסֶד דְּאִקְרִי חֶסֶד עוֹלָם, וְהָאֵי הוּא אַחְרָא דְּז"א, דְּכְתִיב אִמְרַתִּי עוֹלָם חֶסֶד יִבְנֶה.

140. וְהָאֵי חֶסֶד דְּעֵתִיק דְּעֵתִיקִין, הוּא חֶסֶד דְּקִשׁוּט. וְחֶסֶד דְּקִשׁוּט לֹא בְּחַיִּי גּוֹפָא אֲתַמַּר, אֲלֵא בְּחַיִּי דְּנִשְׁמָתָא. וּבִג"כ בְּתִיב, כִּי חִפֵּץ חֶסֶד הוּא. דְּאֵ הוּא תְּקוּנָא שְׁתִּיתָאָה דְּדִיקְנָא וְקִירָא, דְּעֵתִיק דְּעֵתִיקִין.

141. תְּקוּנָא שְׁבִיעָאָה. פְּסִיק שְׁעָרָא, וְאֲתַחֲזֵן ב' תְּפוּחִין בְּתַקְרוּבָתָא דְּבוֹסְמָא, שְׁפִירֵן וְיֵאֵן לְמַחְזִי.

142. פְּתַח ר"ש וְאִמַּר, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר וְגו'. מֵה תְּפּוּחַ זֶה כְּלִיל בְּתַלְתָּ גּוּוּנֵי, כִּן קוּדְשָׁא בְּרִיךְ הוּא, תְּרִין תְּפּוּחִין כְּלִיל שִׁיתָא גּוּוּנֵי, וְתִרִין תְּפּוּחִין אֲלִין, דְּאִינוּן תְּקוּנָא ד', אִינוּן כְּלָלָא דְּכָל שִׁיתָא תְּקוּנִין דְּאִמְיִנָּא. וּבִגְיִנְיָהוּן אֲתַקְיִים בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

143. We have learned that from these apples, life emanates to the world, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. They show happiness to Zeir Anpin, as is written: "Hashem make His face shine upon you" (Bemidbar 6:25) and it is also written: "In the light of the king's countenance is life." "In the light of the king's countenance" refers to the two apples of the fragrance offering, as I mentioned. "Hashem make His face shine upon you" means the external area of the face THAT IS OF ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN, because when it shines the universe gets blessed.

144. We have learned that as long that these candles on the outside illuminate, WHICH ARE MALE AND FEMALE, the whole universe is blessed and no anger exists in the world. If we find it so with the external ones, it is all the more so with the two apples OF ARICH ANPIN that constantly illuminate and are always rejoicing.

145. We have learned that when these two apples are revealed, Zeir Anpin appears happy and all those candles below, IN MALCHUT, are happy. All those below are glowing and all the realms are rejoicing in total perfection. All are happy and shining and there is no end to all kinds of benevolence. All are satiated at once WITH ABUNDANCE and all rejoice simultaneously.

146. Come and see the external face of ZEIR ANPIN. There are times when they are glowing and times when they do not illuminate. Therefore, it is written: "Hashem make His face shine upon you" and also "and cause His face to shine upon us; Se'la" (Tehilim 67:2). The meaning here is that He does not always illuminate; THEREFORE, WE PRAY THAT HE SHOULD SHINE UPON US, SINCE IT DOES NOT ILLUMINATE IN ZEIR ANPIN except when the apples above, OF ARICH ANPIN, are revealed.

147. We have learned that these apples IN ARICH ANPIN, which are concealed, are always glowing and white. Light is sent to the 370 directions from them, and all the first six Corrections of the beard are included in them. This is what it says: "He will again have compassion upon us" (Michah 7:19). "Again" indicates that it is occasionally concealed and occasionally revealed. Here IN ARICH ANPIN, THIS CORRECTION IS REFERRED TO AS: "He will again have compassion upon us" and in the one below, IN THE BEARD OF ZEIR ANPIN, MEANING THE THIRTEEN MEASURES OF THE TORAH, HE IS CALLED: "And truth" (Shemot 34:6). That is the seventh Correction, which comprises the six in the two apples of the Atik of Atikin, ARICH ANPIN.

18. The eighth Correction

Rabbi Elazar begins by saying that everything including the Torah scroll depends on Mazal (constellation) but wonders whether everything is really dependent on the constellations; can anyone who is truly hallowed be dependent on the birth of planets? Rabbi Shimon says that the holy thread on which all hair depends is referred to as 'Mazal' because all the holy of Holies of Holies depend upon this constellation and the Torah scroll. Everything is dependent on the planets. All successes depend on Mazal, including all worldly things, children, longevity and sustenance.

148. The eighth Correction: A thread of hairs circles the beard, which hang evenly to the center OF THE HEART. Rise my son Elazar and establish this Correction.

143. וְתֵאנָא, מֵהַגִּי תַפּוּחֵינּוּ נִמְקִין חַיִּין לְעֵלְמָא, וּמְחַזְיִין חַיְדוֹ לְזַעִיר אַפִּין. כְּתִיב יָאֵר יי' פָּנָיו אֵלַיְךָ. וְכְתִיב בְּאוֹר פָּנָיו מֶלֶךְ חַיִּים. בְּאוֹר פָּנָיו מֶלֶךְ אֵלִין אֵינּוֹן תְּרִין תַּפּוּחֵין דְּתַקְרוּבְתָא דְּבוֹסְמָא דְּאַמִּינָא. יָאֵר יי' פָּנָיו אֵלַיְךָ, פָּנִים דְּלִבְר, דְּכַד נְהָרִין מִתְבַּרְךְ עֵלְמָא.

144. וְתֵאנָא, כֹּל זְמַן דְּהַגִּי בּוֹצִינֵי דְּלִבְר נְהִירִין, כֹּל עֵלְמָא מִתְבַּרְךְ, וְלֹא אֲשַׁתְּכַח רוּגְזָא בְּעֵלְמָא. וּמָה אִי הַגִּי דְּלִבְר כִּךְ. תְּרִין תַּפּוּחֵין דְּנְהָרִין תְּדִירָא, דְּחֻדָּאן תְּדִירָא עֵאכ"ו.

145. תְּנִיָא, כִּד אֲתַגְלִיִּין תְּרִין תַּפּוּחֵין אֵלִין, אֲתַחְזִי זַעִיר אַפִּין בְּחֻדּוֹתָא. וְכֹל אֵינּוֹן בּוֹצִינֵין דְּלִתְתָא, בְּחֻדּוֹתָא. וְכֹל אֵינּוֹן דְּלִתְתָא, נְהִירִין, וְכֹל עֵלְמִין חֻדָּאן, וְשְׁלִימִין מִכָּל שְׁלִימוֹתָא. וְכֹלֹא חֻדָּאן וּנְהִירִין. וְכֹל טִיבוֹ לֹא פְסִיק. כֹּלְהוּ אֲתַמְלִיִּין בְּשַׁעֲתָא חֻדָּא, כֹּלְהוּ חֻדָּאן בְּשַׁעֲתָא חֻדָּא.

146. ת"ח, פָּנִים דְּלִבְר, אֵית זְמַן דְּנְהָרִין, וְאֵית זְמַן דְּלֹא נְהִירִין. וּבג"כ כְּתִיב, יָאֵר יי' פָּנָיו אֵלַיְךָ. יָאֵר פָּנָיו אֲתַנּוּ סֵלְה. מִכָּלֵל דְּלֹא הוּי תְּדִירָא. אֵלֹא כִּד אֲתַגְלִיִּין תַּפּוּחֵין דְּלַעִילָא.

147. תֵּאנָא, אֵלִין תַּפּוּחֵין דְּסִתְיִמִין, נְהִירִין וְחֻדּוֹרִין תְּדִירָא. וּמְנַהֵן נְהִירִין לְתַלְתַּל מָאָה וְשִׁבְעִין עֵיבֵר. וְכֹל שִׁיתָא תְּקוּנֵין קְדָמָאִין דְּבִדְיָקְנָא בִּיהַ כְּלִילָן. הָדָא הוּא דְּכְתִיב, יָשׁוּב יִרְחַמְנוּ. יָשׁוּב, מִכָּלֵל דְּזַמְנִין טְמִירִין, וְזַמְנִין אֲתַגְלִיִּין. הָכָא, הוּא יָשׁוּב יִרְחַמְנוּ. וּבִהַאי דְּלִתְתָא, הוּא וְאַמֶּת. דָּא הוּא תְּקוּנָא שְׁבִיעָאָה, דְּכִלִּיל שִׁיתָא, בְּתְרִין תַּפּוּחֵין דְּבַעֲתִיקָא דְּעִתִּיקִין.

148. תְּקוּנָא תְּמִינָאָה. נְמִיק חַד חוּטָא דְּשַׁעֲרֵי סוּחְרָנְיָה דְּדִיקְנָא, וְתַלְיִין בְּשַׁקּוּלָא עַד טְבוּרָא. קוּם אֲלַעֲזוּ בְרִי, אֲתַקִּין תְּקוּנָא דָא.

149. Rabbi Elazar rose and began to speak. Everything depends on Mazal (lit. 'constellation'), even the scroll of the Torah within the sanctuary, as we have explained in the hidden book. Now here we must observe. Is everything really dependent upon the constellations, since we have learned that the scroll of the Torah is holy and its coat is holy and the sanctuary is holy? It is written: "And one cried to another, and said, 'Holy, holy, holy'" (Yeshayah 6:30). We have HOLY three times and the Torah scroll corresponds to it because its receptacle is holy, the sanctuary is holy and it is holy. The Torah was given in three grades of holiness, PRIESTS, LEVITES AND YISRAEL, in three days, AS IS WRITTEN: "BE READY BY THE THIRD DAY" (SHEMOT 19:15). The Shechinah is also in three, the tablets, the Ark and the sanctuary, and it is all dependent on the Torah scroll. You say that THE TORAH SCROLL is dependent on the constellations, but behold it is written: "And be not dismayed at the signs of heaven" (Yirmeyah 10:2). Whoever is so hallowed, should he be dependent on the birth of planets?

150. HE RESPONDS: But this is the way I have explained it in the concealed book. This precious and holy thread on which all hair depends - THAT IS, THE TOTAL UPPER SURFACE AREA OF THE HAIR OF THE BEARD CIRCLING THE FACE LIKE A STRING OF HAIRS, is referred to as "Mazal." What is the explanation? It is because the holy of holies, of the holies, MEANING ALL THE LEVELS AND MOCHIN THAT ARE CALLED HOLY OF HOLIES, depend upon this constellation, BECAUSE THE FLOW OF THIS CONSTELLATION IS CALLED THE HOLY OF HOLIES and the Torah scroll. Although it is hallowed, the ten sanctifications do not apply to ZEIR ANPIN, MEANING IT DOES NOT HAVE THE FIRST THREE SFIROT until it enters the sanctuary, WHICH IS MALCHUT. IT IS NOT PERFECTED IN THE FIRST THREE SFIROT, SAVE THROUGH ITS INTERCOURSE WITH MALCHUT. Once it enters the sanctuary, NAMELY, UNITES WITH MALCHUT, it is called holy with ten sanctifications. Similarly, MALCHUT is not considered a sanctuary except when the ten sanctifications are joined with it, MEANING ONLY WHEN IT IS IN UNITY WITH ZEIR ANPIN; THEN THERE IS IN MALCHUT TEN SANCTIFICATIONS. We have learned that everything is dependent on the planets, SINCE ALL THE FIRST THREE SFIROT IN ZEIR ANPIN AND MALCHUT DEPEND ON THE CONSTELLATIONS, which is the precious and holy thread on which all hairs depend, FROM WHICH ARE RECEIVED ALL THESE SANCTIFICATIONS.

151. HE INQUIRES: Why is it referred to as Mazal? HE RESPONDS: All successes depend upon it, and the upper grades and lower grades receive success from it. It is therefore suspended, THAT IS, IT IS HANGING TO THE CHEST. All worldly things, the highest and the lowest, depend upon it, SINCE CHILDREN, LONGEVITY AND SUSTENANCE DO NOT RESULT FROM MERITS BUT RATHER FROM MAZAL ON WHICH THEY DEPEND. Even the Torah scroll in the sanctuary that is adorned with ten sanctifications is not excepted from the others with ALL other sanctities, and everything depends upon this CORRECTION. Whoever is aware of this Correction, his iniquities are suppressed and subdued. This is what is written: "He will suppress our iniquities" (Michah 7:19). Rabbi Shimon told him: Blessed is my son to the Holy of Holies, the Ancient of all. MAZAL MEANS SUCCESSES SINCE THE VERSE: "WEALTH MAKES" (MISHLEI 19:4) IS TRANSLATED INTO ARAMAIC AS "MAZAL MAKES."

19. The ninth Correction

Rabbi Aba says that the hairs that get blended with the hanging hairs are referred to as depths of the sea, since they emerge from the cords of the brain, and from this place all the complaints that demand justice for the sins of men are subdued.

149. קם רבי אלעזר, פתח ואמר, הכל תלוי במזל, ואמילו ס"ת בהיכל. מלה דא אוקימנא בספרא דצניעותא, והכא אית לאסתבלא, וכי הכל תלוי במזל, ותנינן, ס"ת קדש, ונרתקו קדש, וההיכל קדש. ובתיב וקרא זה אל זה ואמר קק"ק, הא תלת אינון. וס"ת. לקבליהון, נרתקו קדש, וההיכל קדש, והוא קדש. והתורה נתנה בג' קדושות. בשלש מעלות, בימים שלשה, שכינה בשלש, לוחות וארון והיכל בס"ת תלויא, ואיהו תלויא במזל, ובתיב ומאותות השמים אל תחתו. מאן דאיהו בקדושות הללו להוי תלויא במזלא.

150. אלא הכי אוקימנא בספרא דצניעותא, האי חוטא וקירא קדישא, דכל שערי דדיקנא תלויין ביה, אתקרי מזל. מ"ט. משום דכל קדשי קודשין דקודשין, בהאי מזלא תלויין. וס"ת, אע"ג דאיהו קדוש לא חל עליה עשר קדושין עד דעיוול להיכל. כיון דעיוול להיכל, אתקרי קדוש בעשר קדושות. כגוונא דא דלא אתקרי היכל, אלא כד אתחברן עשר קדושות. ותאנא, הכל תלוי במזל, דאיהו האי חוטא וקירא קדישא, דכל שערי תלויין ביה.

151. אמאי אקרי מזל. משום דמניה תלויין מזלי, ומזלי מניה עלאין ותתאין. ובג"כ איהו תלויא. וביה תלויין כל מלי דעלמא עלאין ותתאין. ואמילו ס"ת שבהיכל, דמתעטר בעשר קדושות, לא נפיק מכלליה עם שאר קדושין וכלהו תלויין בהאי. ומאן דחמי להאי תקונא, אתכבשן חוביהון מקמיה ומתכמין, הה"ד יכבוש עונותינו. א"ל ר"ש, ברוך ברי לקודשא דקדושין, עתיק מבלא.

152. The ninth Correction: The hairs blend with the suspended hair and do not stick out in relation to one another. Rise, Rabbi Aba. Rabbi Aba rose and said, Those hairs that get blended with the ones that are suspended are referred to as depths of the sea, since they emerge from the cords of the brain. From this place are thrown all the complaints that demand justice for the sins of men, and they are subdued. Rabbi Shimon said: Be blessed to Atik Yomin.

152. תְּקוּנַת הַשִּׁיעָא. מִתְעַרְבִין שְׁעָרֵי עִם אֵינוֹן שְׁעָרֵי דְתַלְיִין, וְלֹא נִמְקִין דָּא מִן דָּא. קוּם ר' אַבָּא, קָם ר' אַבָּא וְאָמַר, אֲלִין שְׁעָרֵי דְמִתְעַרְבִין עִם אֵינוֹן דְתַלְיִין, אֶקְרוּן מְצוּלוֹת יָם. מִשּׁוּם דְנִמְקֵי מְמוֹתְרֵי מוֹחָא, וּמַהֲאֵי אֲתְרָא רְמִינּוּ, כֹּל מְאִרֵי דְתַבְעִין חוּבֵי דְבְנֵי נֶשָׂא וּמִתְכַפְּיִין. אַר"ש, בְּרִיךְ תְּהֵא לְעֵתִיק יוֹמִין.

20. The tenth and eleventh Corrections

Rabbi Yehuda talks about the fear of Hashem, and says that the tenth Correction is called "You will show truth to Jacob," while the eleventh is called "Loyal love to Abraham."

153. The tenth Correction: The hairs go down under the beard and cover over the throat under the beard. Rise, Rabbi Yehuda. Rabbi Yehuda rose and opened the discussion saying, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem... " (Yeshayah 2:19). "For fear of Hashem": It is well known that whoever is on the outside, IN ZEIR ANPIN, is referred to as "fear of Hashem." "And for the glory of His majesty" (Ibid.): These are the hairs OF THE THROAT underneath the beard, which are referred to as "the glory of His majesty." There are two CORRECTIONS WITHIN THEM, the tenth Correction called: "You will show truth to Jacob" (Micah 7:20), and the eleventh CORRECTION that no hair goes out more than the other hair, MEANING THAT NO HAIR'S LENGTH IS LONGER THAN ITS NEIGHBOR'S, BUT THEY ARE ALL EQUAL IN LENGTH. THAT IS CALLED: "Loyal love to Abraham" (Ibid.).

153. תְּקוּנַת עֲשִׂירָא. נַחְתִּין שְׁעָרֵי תַחוֹת דִּיקְנָא, וְחַפְּיִין בְּגְרוּנָא תַחוֹת דִּיקְנָא. קוּם ר' יְהוּדָה. קָם ר' יְהוּדָה פִּתַּח וְאָמַר, וּבָאוּ בְּמַעְרוֹת צוּרִים וּבְמַחְלוֹת עֶפְר מִפְּנֵי פֶחַד יְיָ וְגו'. מִפְּנֵי פֶחַד יְיָ, הָא אֲתִידַע דְמָאן דְאִיהוּ לְבַר, פֶּחַד יְיָ אֲתִקְרִי. וּמַהֲדַר גְּאוּנוּ, אֵינוֹן שְׁעָרֵי דְתַחוֹת דִּיקְנָא, וְאֲתִקְרוּן הַדְר גְּאוּנוּ, תְּרִי. תְּקוּנַת עֲשִׂירָא, תַּתֵּן אֶמֶת לְיַעֲקֹב. וְחַד סָר, דְלֹא נִמְקֵי נִימָא מִן נִימָא, חָסַד לְאַבְרָהָם.

21. The twelfth Correction

Rabbi Shimon explains to Rabbi Yehuda that the hairs around the mouth of Arich Anpin are cleared away so that the inhalation of Zeir Anpin will not be interfered with, as the breath comes from the uppermost holy mouth. The breath that comes from the mouth of Arich Anpin splits up into 37,000 directions and clothes whoever is deserving of being clothed by it, "As You have sworn to our fathers."

154. The twelfth Correction: The hairs are not suspended over the mouth and the mouth is clear OF ANY HAIR on all sides. The hairs are tidy round about THE MOUTH, in order that there should be no inconvenience, as it should be.

154. תְּקוּנַת דְתַרְיִסָר. דְלֹא תַלְיִין שְׁעָרֵי עַל פּוּמָא, וּפּוּמָא אֲתַפְּנֵי מִכָּל סְטְרִין, וְיֵאִין שְׁעָרֵי סְחוּר סְחוּר לֵיה, בְּגִין דְלֹא אֲשַׁתְּכַח טְרַחוּתָא, כְּמַה דְאַצְטְרִיךְ.

155. HE ASKS: What does he mean by this inconvenience? HE REPLIES THAT HE MEANS judgment, because there is inconvenience in a place of judgment. HE ASKS: Then, are the hairs of the beard IN ARICH ANPIN an inconvenience or are they judgment, since everything in the beard seems to be in mercy. HE REPLIES: THE REASON WHY THE MOUTH IS CLEARED OF HAIR is in order not to interfere with the inhalation of ZEIR ANPIN.

155. טְרַחוּתָא בְּמַאי קָא מֵיירִי. דִּינָא. בְּאֲתֵר דִּינָא, טְרַחוּתָא אֲשַׁתְּכַח. וְכִי שְׁעָרֵי דִּיקְנָא טְרַחָא אֵינוֹן, אוּ דִינָא אֵינוֹן, וְהָא כֹּלָא רַחֲמֵי אֲתַחְזִין. אֲלֵא דְלֹא אֲתַטְרַח בְּנֶשׁוּבָא דְרוּחָא דְזַעִיר אֶפְיִן.

156. We have learned from this uppermost holy mouth, WHICH IS the Holy of Holies, that the breath comes. What is breath? HE REPLIES: It is the breath that is sent to rouse in Him, IN ARICH ANPIN, THAT IS DRAWN FROM THE UNKNOWN HEAD TO HIS MOUTH and in which ZEIR ANPIN is dressed. THE BREATH BLOWS FROM THE MOUTH OF ARICH ANPIN TO THE MOUTH OF ZEIR ANPIN and ZEIR ANPIN becomes attired in it. From this breath, all below get clothed, BECAUSE THEY RECEIVE IT THROUGH THE MOUTH OF ZEIR ANPIN. When this breath exits FROM THE MOUTH OF ARICH ANPIN, it splits up into 37,000 directions, WHICH IS THE NUMERICAL EQUIVALENT OF HEVEL (LIT. 'BREATH') THAT ALLUDES TO THE AIR EXHALED FROM THE MOUTH. Each one individually spreads to its place, and whoever is deserving and is worthy to dress up in it gets clothed. Therefore, no hair exists on the holy mouth OF ARICH ANPIN, because His breath emanates THROUGH THERE. No other matter needs to be mixed up in it or approach it.

156. דְּתַנַּא מֵהַאי פּוּמָא קְדִישָׁא עֲלָאָה, קְדָשׁ קְדָשִׁים, נְשָׁבָא רוּחָא. מֵאֵי רוּחָא. רוּחָא דְאִיתְרַק בֵּיהּ, דְּמִתְלַבֵּשׁ בֵּיהּ זְעִיר אֲפִין. וּמֵהַאי רוּחָא מִתְלַבְּשִׁין כּל אִינוּן דְּלִתְתָא. וְכֵד הֵהוּא רוּחָא נְפִיק, אֲתַפְרֵשׁ לְתַלְתִּין וְשִׁבְעָה אֲלֶף עֵיבֵר. וְאֲתַפְּשֵׁט כּל חַד בְּלַחֲדוּי לְאַתְרֵיהּ, וְכֵל מֵאֵן דְּאֲתַחֲזִי לְאַתְלַבְּשָׁא מְנִיה אֲתַלְבֵּשׁ. וְעַל דָּא שְׁעָרִין לֹא אֲשַׁתְּכַחוּ עַל פּוּמָא קְדִישָׁא, מְשׁוּם דְּרוּחִיהּ נְפִיק, וְלֹא בְּעֵי מְלָה אַחְרָא לְאַתְעֲרַבָא בֵּיהּ, וְלִקְרַבָא בְּהֵדִיהּ.

157. This BREATH OF THE MOUTH is hidden from everything since it does not adhere above or below. It is concealed within that which is the most concealed and unknown, the one that was not established and had no Correction. Therefore, the breath that emanates from the one on the outside THAT IS ZEIR ANPIN, in which the true prophets were clothed, is referred to as the mouth of Hashem. However, in the Atik of Atiks, ARICH ANPIN, THE MOUTH is not defined, since there exists no one who could comprehend His spirit besides Himself. Therefore, His hairs are even around the mouth and the mouth itself is clear on all sides.

157. וְדָא הוּא טְמִירוּתָא דְכֻלָּא, דְּלֹא אֲתַדְבֵּק לָא לְעֵילָא וְלֹא לְתַתָּא. וְהוּא סְתִים בְּסְתִימָא דְסְתִימִין דְּלֹא אֲתִידַע. דָּא הוּא דְלֹא אֲתַתְקֵן, וְלֹא הוּא בֵּיהּ תְּקוּנָא. וּבְגִין כֵּן, רוּחַ דְנִפְיָא מֵהוּא דְלִבְרַי, וּמִתְלַבְּשִׁין בֵּיהּ נְבִיאֵי מְהִימְנֵי, אֲתַקְרִי פֶה יוֹ. אֲבָל בְּהַאי עֲתִיקָא דְעֲתִיקִין לֹא אֲתַפְרֵשׁ. וְלִית מֵאֵן דִּידַע רוּחִיהּ בְּרַי אִיהוּ. וּבְגִין כֵּן שְׁעָרֵי שְׁקִילִין סוּחְרַנָּא דְפּוּמָא, וּפּוּמָא אֲתַפְנִי מִכּל סְטְרוּי.

158. The patriarchs trusted in this, in being dressed in this breath that spreads to various directions in the place where all the hair is even around it. IT IS THROUGH THIS THAT THE BREATH BLOWS FROM THERE TO ZEIR ANPIN WITHOUT ANY INCONVENIENCE, as is written: "As You have sworn to our fathers" (Michah 7:20). That is the twelfth most holy Correction, because twelve boundaries above were lowered in succession from here, IN CHESED, GVURAH AND TIFERET of ZEIR ANPIN, twelve boundaries below IN MALCHUT, and twelve boundaries to the twelve tribes of our fathers. This is what is said: "As You have sworn to our fathers."

158. וּבְהַאי אֲתַרְחִיצוּ אֲבֵהֲתַנָּא, לְאַתְלַבְּשָׁא בְּהַאי רוּחָא, דְּמִתְפַּשֵׁט לְכֻמָּה עֵיבֵרִין, בְּאַתְרַי דְּכֻל שְׁעָרֵי שְׁקִילִין בְּסוּחְרַנּוּי. דְּכֵתִיב אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ. וְדָא הוּא תְּקוּנָא קְדִישָׁא עֲלָאָה דְתַרִּיסַר. דְּמִכָּאֵן אֲשַׁתְּלַשְׁלוּ י"ב תְּחוּמִין לְעֵילָא. י"ב תְּחוּמִין לְתַתָּא. י"ב תְּחוּמִין לִי"ב שְׁבִטֵי אֲבֵהֲתַא. הַה"ד אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ.

22. The thirteenth Correction

Rabbi Shimon says that all the other Corrections are included in this thirteenth one that finalizes and completes all the rest. He tells us that the Corrections are called 'days of old', 'ancient primordial days', while the Corrections that exist in Zeir Anpin are called 'days of the world'. Rabbi Shimon says that the time during which Atik Yomin will awaken with the Corrections is referred to as 'one day', in which the beard will be glorified and it alone will be present. In the unfolding of all thirteen Corrections, Atik Yomin is known and not known, hidden and not hidden, but is known by the Corrections that spread and flow down to illuminate.

159. The thirteenth Correction: The hairs hang under the beard from both sides in fine honor and splendid dignity, and cover to the navel. THAT IS THE ENTIRE BOTTOM AREA OF THE BEARD THAT IS INVISIBLE TO THE EYE. Nothing is apparent from the face of the fragrant offering except for these TWO pretty white apples, WHICH ARE THE SECRET OF THE SEVENTH CORRECTION, AS MENTIONED ABOVE.

159. תְּקוּנָא דְתַלְיִסַר. תְּלִינן שְׁעָרֵי דְתַחוֹת דִּיקְנָא מִכָּאֵן וּמִכָּאֵן, בִּיקְרָא יָאָה, וּבִיקְרָא שְׁפִירָא, וְחַפְיִין עַד טְבוּרָא וְלֹא אֲתַחֲזִיין מֵאַנְפֵי תְּקוּבָא דְבוּסְמָא, בְּרַי אִינוּן תְּפּוּחִין שְׁפִירִין חוּרִין.

160. Rabbi Shimon said: Blessed is the lot of whoever is situated in this supernal Idra Kadisha (lit. 'holy chamber') in which we are. Blessed is his portion in this world and the World to Come, since we dwell in the uppermost holiness and supernal fire encircles us. Behold, the entire uppermost Corrections of the holy beard were established and adorned and returned to their place.

161. This thirteenth Correction is an appropriate Correction in which all CORRECTIONS are included. All long and desire to raise their head towards it, MEANING TO RECEIVE FROM THEM THE FIRST THREE SFIROT, WHICH ARE REFERRED TO AS THE HEAD. All these CORRECTIONS that are attached in Zeir Anpin depend upon it, MEANING THAT HIS CORRECTIONS ARE RECEIVED FROM THIS BEARD. Those above and below and all treasures are dependent upon it. The upper grades and lower grades are concealed in it and contained within and it is the constellation from which everyone can benefit and have good luck. This is the perfect Correction that finalizes and completes all the other Corrections. This fulfills and completes everything, BECAUSE THIS IS THE SECRET OF MALCHUT THAT PERFECTS AND COMPLETES ALL THE SFIROT.

162. We have learned that these Corrections are called days of old, ancient primordial days. Those CORRECTIONS that exist in Zeir Anpin are referred to as (lit.) "days of the world" (Yeshayah 63:9). We have learned that these days of old are all prepared in the Correction of the beard of the most Ancient among the ancient, the most concealed among the concealed. This thirteenth CORRECTION includes them, as we have said, and this day, WHICH IS THE THIRTEENTH CORRECTION, is not included among them but rather contains and comprises all of them.

163. The period during which Atik Yomin will awaken with the Corrections above THE BEARD is referred to as one day, in which the beard will be glorified, as written: "One particular day which shall be known as Hashem's" (Zecharyah 14:7). That particular day alone is more special than anything, because it contains everything and is referred to by a specific name. THAT IS ONE DAY.

164. We have learned that in a place where day exists, there is night, because there is no day without night. During that period, it will be a time of the beard's honor and it alone will be present. It is called neither day nor night, since it is only called day from our perspective and it is only called night from our perspective. Because this Correction includes everything, nothing is known or apparent of it BEFORE THE TIME. THIS IS REFERRED TO AS ONE DAY, EXCEPT that from it the anointing oil flows to the thirteen aspects of the springs for those below that illuminate with that oil.

160. א"ר שְׁמֵעוּן, זְכָאָה חוֹלְקִיה דְּמָאן דְּאִשְׁתַּכַּח בְּהַאי אֲדָרָא קְדִישָׁא עֲלָאָה דְּאֲנָן בִּיה. זְכָאָה חוֹלְקִיה בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאִתִּי. דְּאֲנָן יִתְבִּין בְּקְדוּשָׁא עֲלָאָה, אִשָּׁא עֲלָאָה אֶסְחָר לָן וְהָא כָּל תְּקוּנָן עֲלָאִין דְּדִיקְנָא קְדִישָׁא אֶתְתְּקִנוּ, וְאֶתְעֶטְרוּ וְאֶסְחָרוּ לְדוּכְתִיָּהּ.

161. וְהַאי תְּקוּנָא דְּתִלְסָר, הוּא תְּקוּנָא יָאָה, דְּבִיה אַחִידָן כְּלָא. כְּלָהּ מִתְּכַסְּמִין לְמִזְקָף רִישָׁא לְקַבְּלִיה. מְנִיָּה תִלְוִין כָּל אִינוּן דְּבִזְעִיר אֶפִּין אַחִידָן. מְנִיָּה תִלְוִין עֲלָאִין וְתִתְאִין, וְכָל גְּזִיזִין עֲלָאִין וְתִתְאִין גְּזִיזִין בִּיה, וְבִיה כְּלִילָן. וְאִיהוּ מְזִלָּא דְּמִתְזִלָּא מְנִיָּה כְּלָא, דְּהָא הוּא תְּקוּנָא שְׁלִימָתָא, דְּאִשְׁלִים לְכָל תְּקוּנָן, דְּהָא אִשְׁלִים לְכָלָא.

162. תָּאנָא, אֵלִין תְּקוּנָן אֶקְרוּן יְמֵי קָדָם, יוֹמִין קְדָמָאִין דְּקְדָמָאִי. וְאִינוּן דְּאִשְׁתַּכַּחוּ בְּזְעִיר אֶפִּין, אֶקְרוּן יְמֵי עוֹלָם. וְתָאנָא, אֵלִין יְמֵי קָדָם, כְּלָהּ מִתְתְּקִנָן בְּתְּקוּנָא דְּדִיקְנָא דְּעִתִּיקָא דְּעִתִּיקִין, טְמִירָא דְּטְמִירִין. וְהַאי דְּתִלְסָר כְּלִיל לְהוֹן, כְּמָה דְּאֶתְמַר. וְדָא יוֹמָא לָא אֶתְכְּלִיל בְּהִדְוִיָּהּ, אֶלָּא הוּא כְּלִיל כְּלָא.

163. וּבְהַהוּא זְמָנָא דְּאֶתְעֶר עִתִּיק יוֹמִין בְּתְּקוּנָן דְּלְעִילָא, הוּא אֶתְקְרִי יוֹם אַחַד, דְּבִיה זְמִין לְאוּקִיר דִּיקְנִיָּה, דְּהָא הוּא דְּכֶתִיב יוֹם אַחַד הוּא יוֹדֵעַ לִי. הוּא בְּלַחֲדוּי יִתִּיר מִכְּלָא. הוּא דְּכְלִיל כְּלָא, הוּא דְּאֶתְקְרִי בְּשְׁמָא יְדִיעָא.

164. דְּתִנְיָן, בְּאַתְר דְּהַאי יוֹם אֵית לִילָה דְּלִית יוֹם כְּלָא לִילָה. וּמְשוּם דְּהַהוּא זְמָנָא זְמָן יְהִי דִּיקְרָא דְּדִיקְנָא. וְהוּא בְּלַחֲדוּי יִשְׁתַּכַּח, לָא אֶתְקְרִי לָא יוֹם וְלָא לִילָה. דְּלִית יוֹם אֶקְרִי, אֶלָּא מְסִטְרָא דִּילָן. וְלִית לִילָה אֶקְרִי, אֶלָּא מְסִטְרָא דִּילָן. וּמְשוּם דְּהַאי תְּקוּנָא כְּלִיל כְּלָא, לָא אֶתִּידַע וְלָא אֶתְחַזִּי מְנִיָּה, וּמְנִיָּה נְגִיד מְשַׁחָא דְּרַבּוּתָא לְתִלְסָר עִיבָר מְבוּעִין, לְכָל אִינוּן דְּלִתְתָא, דְּנִהְרִין בְּהַהוּא מְשַׁחָא.

165. With these thirteen Corrections, the most holy beard above is established and the Corrections of this beard get prepared and flow down TO ILLUMINATE in several directions. It is not seen how they spread and come out, BECAUSE THEY ARE totally concealed and hidden from all. There is no one who can designate a place for this Atik. In the unfolding of these CORRECTIONS, everything is included, as we said that He is known and not known, hidden and not hidden, MEANING TO SAY THAT HE IS ESSENTIALLY UNKNOWN AND HIDDEN. BUT BY HIS SPREADING CORRECTIONS HE IS KNOWN. About this, it is written: "I am Hashem: that is My name: and My glory will I not give to another" (Yeshayah 42:8). It is also written: "It is He who made us, and we belong to Him" (Tehilim 100:3) and it is also written: "And an Ancient of Days did sit" (Daniel 7:9), MEANING He stays in His place and there is NO ONE who knows Him. He is sitting and is not found. It is written: "I will praise You; for I am fearfully and wonderfully made..." (Tehilim 139:14).

165. בתליסר תקונין אלין אתתקנא דיקנא קדישא עלאה, ואלין תקונין דבהאי דיקנא, מתתקנן ונחתן לכמה עיבר. ולא אתחזון היך מתפשטין והיך נפקין, מכלא אסתימו, ומכלא אתטמרו. לית דידיע אתר להאי עתיקא, בפשיטותא דלהון בלהון כלילן, כמה דאתמר, אתידע ולא אתידע. טמיר ולא טמיר. עליה אתקרי, אני יי' הוא שמי וכבודי לאחר לא אתן. ובתיב הוא עשנו ולא אנחנו. ובתיב ועתיק יומין יתיב. באתריה יתיב ולית ידיע ליה. יתיב ולא שכיח, ובתיב אודך על כן נוראות נפליתי וגו'.

23. When the veil is spread

Rabbi Shimon describes the veil or curtain that is spread over the friends, and says that the thirteen Corrections had been awaiting their explanations, and afterwards they ascended to their places, causing great joy among the angels. At the end of correction the rabbis will again say all these holy sayings in the World to Come.

166. Rabbi Shimon said to the friends: When this veil that you see over us is spread, I perceive that all Corrections have entered within and brighten this area. HE EXPLAINS: And a curtain, MEANING A VEIL, which is the candle of the Holy One, blessed be He, is spread to the four pillars in the four directions.

166. אמר ר"ש לחברויא, כד אתפריס פריסא דא, דאתון חמאן עלנא, אנא חמינא דנחתו כל תקונין בגווה, ונהירו באתר דא. וחד פרוכתא בוצינא דקודשא בריך הוא, פריסא בארבע סמכין, לארבע עיבר.

167. One pillar is situated from below upwards and a rake is in its hand, A TOOL TO CLEAN THE WASTE. In that rake are four keys, different FROM ONE ANOTHER in every direction. They latch on to the curtain and lower it from the top to the bottom and similarly to the second, third and fourth pillars. Between one pillar and another are attached eighteen stakes of support, which are lit up with the candle that is engraved in that particular veil. It is the same with all four directions.

167. סמכא חד הוא יתיב מתתא לעילא, וחד מגרופיא בידיה. ובמגרופיא ארבע מפתחי שניין מכל סטרוי. ומתאחדן פרסא, ונחתין לה מעילא לתתא. וכן לסמכא תנוינא, ותליתאה ורביעאה. ובין סמכא לסמכא, אחידן תמניסר רגלי דסמכי ומתנהרין בבוצינא דגליפא בההוא פריסא. וכן לד' עיבר.

168. I saw these Correction shapes shining on it and the words in our mouths, MEANING THE EXPLANATIONS OF THE CORRECTIONS WHICH WE HAVE EXPOUNDED UPON, were waiting to be adorned and ascend each one to its proper place. While those CORRECTIONS were established in our mouths - MEANING WHILE WE WERE EXPLAINING THEM, SINCE THAT WAY WE GAVE THEM MEANING SO THEY WERE ESTABLISHED ABOVE, each one ascended. Each was adorned and established by the same meaningful Correction that each one of us has established here, by the mouth of each one of us. During the time that each one of us opened his mouth to explain the particular Correction, that Correction was awaiting the words that would come from your mouth. Following that, it would continue upward to be adorned in its place.

168. וחמינא אלין תקונין דנהרין עליה, והוון מחבאן מלי דפומנא, לאתעטרא ולאסתלקא כל חד באתריה. וכד הוון מתתקנן מפומנא, כל חד וחד סליק ואתעטר ואתתקן בההוא תקונא דאתתקן הכא, מכל פומא דחד מינן. ובשעתא דחד מינן פתח פומא, לתקנא בההוא תקונא, ההוא תקונא הוה יתיב ומחכה למלה דנפיק מפומיכון, וכדין סלקא בדוכתיה ואתעטר.

169. All the pillars, MEANING THE ANGELS THAT SUPPORT THE THRONE OF MALCHUT from both sides, were joyous, since they heard and understood what they had not previously known and were listening attentively to your voice. How many Chariots were present here for your sake, MEANING THE ANGELS, ON WHOM THE MALCHUT RIDES. Praised are you for the World to Come, since all the words that were uttered from your mouths are holy words, honest words that do not deviate right or left BUT ARE COMING FROM THE CENTRAL COLUMN THAT CONTAINS THEM ALL.

170. The Holy One, blessed be He, is happy to hear and pays attention to these words until He finishes judging, MEANING UNTIL THE END OF CORRECTION, because you will say for a second time all these holy sayings in the World to Come. About you, it is written: "And the roof of your mouth like the best wine...causing the sleepers' lips to murmur" (Shir Hashirim 7:10). What is the meaning of: "causing the sleepers' lips to murmur"? It means that your lips will be speaking of Torah in His presence even in the World to Come.

24. The formation of Zeir Anpin

Here we read about the Corrections of Zeir Anpin as derived from those of Atik Yomin. Rabbi Shimon talks about His Corrections unfurling like the countenance of man, since man encompasses Zeir Anpin and Malchut. We are told how the most Ancient of ancients designed the kings that did not endure, and how He rejected them and stored them in hiding for a later period - this refers to the kings that reigned in the land of Edom, the place where all judgments exist. When the white head was formed it prepared all the corrections above and below. All the worlds had been destroyed because man had not been established and the seven kings were unable to rise and take their place; thus they ceased to exist. Rabbi Shimon says that anyone who descends from a higher level in which he first existed is considered to have died. When the seven kings had the likeness of a man installed in them they were called by other names and endured.

171. Get ready and direct your minds to establish the Corrections of Zeir Anpin, how He will be corrected and don the Corrections of Atik Yomin, Holy of Holies, concealed of all concealed, hidden from all. It is now your duty to carry out and establish a splendidly beautiful and truthful judgment, and to establish all the Corrections thoroughly.

172. The Corrections of Zeir Anpin were established through the Corrections of Arich Anpin, and His Corrections unfurled from this side and this side, MEANING FROM RIGHT, LEFT AND CENTER, like the countenance of man. MAN IS INDICATIVE OF THE CENTRAL COLUMN THAT INCLUDES ALL THREE COLUMNS in order that the spirit of the concealed of all concealed, THAT IS ARICH ANPIN, will reign in him. So he will sit on the throne, WHICH IS MALCHUT, since it is written: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). "The appearance of a man," MEANING LIKE THE FACE OF A MAN, that comprises all aspects, SINCE THE THREE FACES, LION, OX, EAGLE, ARE CONTAINED IN MAN'S COUNTENANCE. THAT IS FROM THE ASPECT OF MALCHUT WITHIN HIM, SINCE MAN ENCOMPASSES Zeir Anpin AND MALCHUT. IT IS ALSO "the appearance of a man," as it includes all the names, BECAUSE ZEIR ANPIN IS CALLED YUD HEI VAV HEI THAT INCLUDES ALL THE NAMES. "The appearance of a man" in which are sealed all the worlds above and below, SINCE IT IS THE SECRET MEANING OF THE CENTRAL COLUMN THAT SEALS ALL THE REALMS IN THE ASPECT OF THE FIRST THREE SFIROT OF MALCHUT BY DIMINISHING THE LEFT COLUMN. SO IT SHOULD NOT ILLUMINATE EXCEPT FROM BELOW UPWARDS. ALSO, "the appearance of a man" that he includes the secrets that were expressed and established prior to the world's creation, MEANING IN THE SEVEN KINGS IN THE FORMLESS WORLD, even though THEY WERE DESTROYED AND did not endure.

169. וְכָל סַמְכֵינֵי מַכָּאן וּמַכָּאן, חֲדָאן עַל דְּשִׁמְעֵין מַה דְּלֵא יָדְעוּ, וְצִיִּיתֵין לְקַלִּיכוּן. כַּמָּה רְתִיבֵין קִיִּימֵין הָכָא בְּגִינִיכוּן. זְכָאִין אֲתוֹן לְעֵלְמָא דְאַתִּי, דְּכֵלְהוּ מְלֵי דְנַפְקֵי מִפּוּמִיכוּן, כֵּלְהוּ מְלִין קְדִישִׁין. מְלִין בְּשֶׁרֶן דְּלֵא אֲסֵטָאן לִימִינָא וּלְשִׁמְאֵלָא.

170. קוּדְשָׁא בְּרִיךְ הוּא חֲדֵי לְמִשְׁמַע, וְצִיִּית לְהֵנִי מְלֵי, עַד דְּהוּא אֲגַמֵּר דִּינָא, הֵי לְעֵלְמָא דְאַתִּי תִימְרוּן זְמַנָּא אַחְרָא כֹּל הֵנִי מְלֵי קְדִישִׁין. עֲלִיכוּ כְּתִיב, וְחַפְךָ בֵּינֵן הַטּוֹב וְגו', דּוֹבֵב שְׁפֵתֵי יִשְׁנִים. מֵאֵי דּוֹבֵב שְׁפֵתֵי יִשְׁנִים. דְּאִפִּילוּ לְעֵלְמָא דְאַתִּי מִרְחֻשָׁן שְׁפוּתִיכוּ אֹרִייתָא קַמִּיהָ.

171. הֲשֵׁתָא אֲתַתְּקֵנוּ וְאֲתַכוּוֹנוּ דְעֵתָא, לְמַתְקֵן תְּקוּנֵי דְזַעִיר אַפִּין, הֵיךְ יִתְתַּקֵּן, וְהֵיךְ יִתְלַבֵּשׁ בְּתַקְוֵי מַתְקוּנֵי עֵתִיק יוּמִין, קְדִישָׁא דְקְדִישִׁין, טְמִירָא דְטְמִירִין, טְמִירָא מְכֵלָא. דְּהֵשֵׁתָא חוּבְתָא עֲלִיכוּ, לְמַגְזֵר דִּינָא קוּשְׁטָאָה יָאָה וְשְׁפִירָא וְלֵאֲתַקְנָא כֹּל תְּקוּנֵין עַל בּוּרִייהָ.

172. תְּקוּנֵי דְזַעִיר אַפִּין, מַתְקוּנֵי דְאַרִיךְ אַפִּין אֲתַתְּקֵנוּ. וְאֲתַפְּשְׁטוּ תְּקוּנֵי מַכָּאן וּמַכָּאן, כְּחִיזוּ ב"נ, לְמִשְׁלֵטָא בֵּיהּ רוּחָא דְטְמִירָא דְכֹּל טְמִירִין. בְּגִין לְמִיתָב עַל בּוּרְסִינָא, דְּכְתִיב וְעַל דְּמוֹת הַבְּסָא דְמוֹת כְּמִרְאָה אָדָם עָלֵיו מִלְמַעְלָה. כְּמִרְאָה אָדָם: דְּכֵלִיל כֹּל דִּיּוֹקְנֵין. כְּמִרְאָה אָדָם: דְּכֵלִיל כֹּל שְׁמַהֵן. כְּמִרְאָה אָדָם: דְּבִיהּ סְתִימִין כֹּל עֲלָמִין עֲלָאִין וְתַתָּאִין. כְּמִרְאָה אָדָם: דְּכֵלִיל כֹּל רְזִין דְּאֲתַאֲמֵרוּ וְאֲתַתְּקֵנוּ עַד דְּלֵא אַבְרֵי עֲלָמָא, וְאֵע"ג דְּלֵא אֲתַקְיָמוּ.

173. We have learned in the hidden book that the most Ancient of ancients, WHICH IS THE NUMERICAL VALUE OF 63 OF THE PRIMORDIAL MAN, raised kings IN THE WORLD OF DOTS, MEANING THAT HE ERECTED THEM IN AN ASPECT OF THE SECOND RESTRICTION, WHICH IS THE SECRET OF THE VEIL. He designed kings, MEANING THE ASPECT OF THEIR SMALLNESS, and measured the size of kings, THAT IS THE STATURE OF THEIR GREATNESS, but they did not endure. He rejected them and stored them in hiding for a later period. This is the meaning of what is written: "And these are kings that reigned in the land of Edom" (Bereshheet 36:31). "In the land of Edom" MEANS the place where all judgments exist; THAT IS, IN THE WORLD OF THE DOTS. None of them endured, SINCE IT SAYS BY EACH ONE: "AND... REIGNED...AND...DIED" (IBID.).

174. Until the white head, THAT IS THE SKULL OF ARICH ANPIN, the most Ancient among the ancient was formed. When it was formed, it prepared all the corrections above and below. From here we learn that unless a ruler of a nation was corrected first, his nation could not be corrected. When he gets corrected, everyone gets corrected. If he doesn't correct himself first, the people in his nation are unable to be corrected.

175. Where DO WE HAVE THIS? From Atik Yomin. As long as He did not get repaired, then all those that need to be restored are not restored, and all the worlds were destroyed. THAT IS THE SEVEN KINGS OF THE DOTS. This is what is written: "And Bela the son of Be'or reigned in Edom" (Bereshheet 36:32). "Reigned in Edom" is a precious secret. It is a place to which all judgments connect and from which all judgments impend.

176. "Bela the son of Be'or": We have learned that he is the source of the heaviest judicial decree through whom are enjoined and linked thousands of thousands of those who wail and lament "and the name of his city was Dinhabah" (Ibid.). What is the meaning of the name of his city was Dinhabah? It means literally: Give justice, as he says, "The leech has two daughters, crying, 'Give (Heb. hav), give'" (Mishlei 30:15).

177. As soon as he rose to take his seat ON HIS LEVEL, he could not keep the position and was unable to withstand it, SINCE IT WAS DRAWN FROM ABOVE TO BELOW AND PASSED TO BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. What is the reason that all the worlds were destroyed? It is because the man was not established, MEANING THE FIXING OF THE COLUMNS IN THE SEVEN LOWER SFIROT, AND MALE AND FEMALE. The establishing of man in his form includes everything, and everything can settle in it AND ENDURE.

178. Since this correction of man did not exist IN THEM, THE SEVEN KINGS were unable to rise and take their place, so they ceased to exist. HE ASKS: Could you imagine that they completely ceased to exist? Weren't all of them LATER included IN THE WORLD OF CORRECTION in man, in Zeir Anpin? HE REPLIES: It simply means that they ceased and were severed from that correction THAT THEY HAD IN DOTS, until the arrival of man's correction IN THE WORLD OF CORRECTION. When the countenance of that man arrived, they were all engraved IN HIS FORM and returned to a different existence. Some of them became fragrant and some never became fragrant at all.

173. תָּאנָא בְּצִנּוּעוֹתָא דְסַפְרָא, עֵתִיקָא דְעֵתִיקוּן עַד לֹא זְמִין תְּקוּנָוִי, בְּאִנֵּי מַלְכִין, גְּלוּף מַלְכִין וּמִשְׁעַר מַלְכִין, וְלֹא הוּוּ מִתְקַיְימִי, עַד דְּרַחֵי לֹון, וְאַצְנַע לֹון לְבַתֵּר זְמַנָּא, הֵה"ד וְאֵלֵהּ הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאַרְץ אֲדוּם. בְּאַרְץ אֲדוּם, בְּאַתְרֵי דְכָל דִּינִין מִתְקַיְימִין תַּמָּן, וְכִלְהוּ לֹא אֶתְקַיְימוּ.

174. עַד דְּרִישָׁא חוּרָא עֵתִיקָא דְעֵתִיקוּן אֶתְתַּקֵּן. כִּד אֶתְתַּקֵּן, תְּקִין כָּל תְּקוּנִין דְּלִתְתָּא, תְּקִין כָּל תְּקוּנִין דְּעֵלְאִין וְתַתְּאִין. מִכָּאן אֹלִיפְנָא, כָּל רִישָׁא דְעַמָּא, דְּלֹא אֶתְתַּקֵּן הוּא בְּקַדְמִיתָא, לִית עַמָּא מִתְתַּקְנָא. וְאִי אִיהוּ מִתְתַּקֵּן, כִּלְהוּ מִתְתַּקְנִין. וְאִי אִיהוּ לֹא מִתְתַּקֵּן בְּקַדְמִיתָא, לֹא יְכִלִין עַמָּא לְאַתְתַּקְנָא.

175. מְנַלְן. מִעֵתִיק יוֹמִין. דְּעַד לֹא אֶתְתַּקֵּן הוּא בְּתְקוּנָוִי, לֹא אֶתְתַּקְנוּ כָּל אִינוּן דְּבַעוּ לְאַתְתַּקְנָא, וְכִלְהוּ עֲלָמִין אֶתְחַרְבוּ. הֵה"ד, וַיִּמְלוֹךְ בְּאֲדוּם בְּלַע בֶּן בְּעוֹר. וַיִּמְלוֹךְ בְּאֲדוּם, רָזָא יְקִירָא הוּא. אֶתְרֵי דְכָל דִּינִין מִתְקַטְרִין תַּמָּן, וְתַלְיִין, מִתַּמָּן.

176. בְּלַע בֶּן בְּעוֹר, תָּאנָא הוּא גְזֵרַת דִּינָא, תְּקִיפָא דְתְקִיפִין, דְּבִגְיָנִיהּ מִתְקַטְרִין אֶלְף אֶלְפִין מְאִרֵי דִיבְבָא וַיִּלְלָהּ. וְשֵׁם עִירוֹ דְנִהָבָה. מְאִי דְנִהָבָה. כְּלוּמַר דִּין הָבָה. כִּד"א, לַעֲלוּקָה שְׁתֵּי בָנוֹת הֵב הֵב.

177. בֵּינֵן דְסַלִּיק לְאַתִּישְׁבָּא, בֵּיהּ לֹא קְאִים, וְלֹא הוּוּ יְכִיל לְמִיקָם, וְכִלְהוּ עֲלָמִין אֶתְחַרְבוּ. מְאִי טַעְמָא. מִשּׁוּם דְאֲדָם לֹא אֶתְתַּקֵּן. דְתְקוּנָא דְאֲדָם בְּדִיוקְנִיהּ, כְּלוּל כְּלָא, וַיְכִיל כְּלָא לְאַתִּישְׁבָּא בֵּיהּ.

178. וּבְגִין דְתְקוּנָא דְאֲדָם, לֹא אֶשְׁתַּכַּח. לֹא יְכִילוּ לְמִיקָם וְלְאַתִּישְׁבָּא, וְאַתְבְּטְלוּ. וְאַתְבְּטְלוּ ס'ד וְהָא כִלְהוּ בְּאֲדָם אֶתְכַלִּילִין. אֶלָּא אֶתְבְּטְלוּ וְאַסְתַּלְקוּ מֵהוּוּא תְקוּנָא, עַד דִּינִיתִי תְקוּנָא דְאֲדָם. וְכִד אֶתָּא הָאִי דִיוקְנָא, אֶתְגַּלְפוּ כִלְהוּ, וְאַתְחַזְרוּ לְקִיוּמָא אַחְרָא. מְנַהוּן אֶתְבְּסְמוּ, וּמְנַהוּן לֹא אֶתְבְּסְמוּ כְּלָל.

179. You might say that it is written: "And...died...and...died," WHICH INDICATES that they completely ceased to exist. HE REPLIES: It is not so. Anyone that descends from a higher level in which he existed at first is considered as if he died, as it is written: "The king of Egypt died" (Shemot 2:23), MEANING that he was lowered from the previous level in which he was standing, MEANING HE BECAME LEPROUS. HERE TOO, AS SOON AS THEY DESCENDED FROM THE WORLD OF ATZILUT TO THE LEVEL OF BRIYAH, YETZIRAH AND ASIYAH, IT WAS CONSIDERED AS IF THEY HAD DIED. As soon as THE LIKENESS OF a man, OF THE THREE COLUMNS, was installed IN THEM they were called by other names. They became fragrant through him in endurance and they endured in their position.

180. All were called different names than they had at first, except the one of whom it is written: "And his wife's name was Mehitavel, daughter of Matred, daughter of Mi-zahav" (Beresheet 36:39). THAT IS THE SECRET OF THE NAME OF NUMERICAL VALUE OF 45 THAT RENEWS THE MALE AND FEMALE REFERRED TO BY HADAR AND MEHITAVEL. Why WAS HE NOT CALLED BY A DIFFERENT NAME? Because these, HADAR AND MEHITAVEL, were not voided like the rest OF THE SEVEN KINGS, because they were male and female. This is similar to the palm tree that does not bear fruit unless you have planted a male and female stock. Therefore, now that we found them to be male and female, the term death was not mentioned in relation to them as with the rest. They lived, but they were not COMPLETELY secure until they acquired the likeness of a man. When they were finally established with a human countenance, they returned to exist in an alternate state and were established.

25. The skull of Zeir Anpin

Rabbi Shimon explains the process whereby Arich Anpin sent the spark and the fine pure air that spread to create the skull of Zeir Anpin. Thousands of worlds reside in this skull, and dew drips into it from the white head; from that dew which he shakes off his head the dead will be restored to life. Those who awake to everlasting life will merit the white dew, and those who awake to shame and everlasting contempt will merit the dew that has a red hue in it. We read about the illumination of this skull to both sides and how it spreads to His face. When Zeir Anpin observes the face of Arich Anpin and has compassion on the world His face becomes long like that of Arich Anpin. The illumination that spreads from Zeir Anpin to those below requires that those below give dues to Atik Yomin when they are counted in the census.

181. We have learned that when it was the wish of the white head, THE SKULL OF ARICH ANPIN, to give glory to His honor, He restored and prepared and produced from the hard candle a spark which went up and spread into 370 directions. That spark is constant and pure air begins to be discharged and roll forth. It blew at it, so it was restored. A strong skull was released and spread to four directions.

182. Within fine pure air, THIS IS IN THE SKULL, WHICH IS THE SECRET OF THE RIGHT COLUMN, the spark was sucked, WHICH IS THE LEFT COLUMN, and became part of it, IN THE RIGHT COLUMN. HE ASKS: Could you imagine that it became part of it? DON'T BOTH HAVE A NEED TO REMAIN? HE REPLIES: It only means THAT THE LEFT COLUMN was hidden in it, MEANING THAT THE LEFT COLUMN'S DOMINATION WAS HIDDEN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. IT HAS NO ACTIVE INFLUENCE AND JUST THE RIGHT COLUMN HAS EXCLUSIVE DOMINATION; THAT IS, THE PURE AIR, CHASSADIM. Therefore, this skull OF ZEIR ANPIN was spread to its sides and this air WITHIN IT, MEANING THE RIGHT COLUMN, is the hidden of the concealed from Atik Yomin, with the spirit that it was stored, MEANING THE YUD THAT IT HID IN THE AIR.

179. ואני תימא והא כתיב וימת, וימת. דאתבטלו לגמרי. לאו הכי, אלא כל מאן דנחית מדרגא קדמאה דהוה ביה, קארי ביה מיתה. כד"א, וימת מלך מצרים, דנחת מדרגא קדמאה דהוה קם ביה. וכיון דאתתקן אדם, אתקרון בשמהן אחרנין, ואתבסמו בקיומא ביה, וקיימין בדוכתייהו.

180. וכלהו אתקרון בשמהן אחרנין מן קדמאין, בר ההוא דכתיב ביה, ושם אשתו מהיטבאל בת מטרד בת מי זהב. מ"ט. משום דהני לא אתבטלו בשאר אחרנין. משום דהוה דכר ונוקבא. כהאי תמרא, דלא סלקא אלא דכר ונוקבא. ובג"כ השתא דאשתכחו דכר ונוקבא, לא כתיב בהו מיתה באחרנין, ואתקיימו. אבל לא אתישבו, עד דאתתקן דיוקנא דאדם, וכיון דאתתקן דיוקנא דאדם, אתחזרו ואתקיימו בקיומא אחרא, ואתישבו.

181. תאנא, כד סליק ברעותא דרישא חוורא, למעבד יקרא ליקריה, תקין וזמין ואפיק מבוצינא דקרדינותא, חד ניצוצא, וסליק ואתפשט לתלת מאה ושבעין עיבר. וניצוצא קאים, ושארין נפיק אוירא דכיא ומתגלגלא, נשב ביה אתתקן. ונפיק חד גולגלתא תקיפא, ואתפשט לארבע סטרין.

182. ובהאי אוירא דכיא, אשתאיב ניצוצא ואתאחד, ואתכליל ביה. ביה ס"ד. אלא אתטמר ביה. ובגין כך, האי גולגלתא אתפשט בסטרוי, והאי אוירא הוא טמיר דטמירין דעתיק יומין, ברוחא דגניז.

183. In the skull OF ZEIR ANPIN fire unfurled from one direction and air from the other. Pure air is prevalent above it from one side and pure fire is prevalent upon it from the other side, FOR CHOCHMAH AND BINAH ARE CALLED 'PURE AIR' AND 'PURE FIRE', AND RIGHT OF DA'AT IS CALLED SIMPLY 'AIR'. LEFT OF DA'AT IS CALLED SIMPLY 'FIRE'. HE ASKS: What is the fire here? AREN'T THESE FOUR ASPECTS OF ABA AND IMA, THAT HAVE NO JUDGMENTS THERE, AND ALL ARE MERELY CHASSADIM? HE REPLIES: It is not really composed of fire, but this spark, WHICH IS THE LEFT COLUMN, that is comprised in the refined air, AS MENTIONED BEFORE, illuminates to the 270 worlds, and judgment emerges from its side. Therefore, this skull is referred to as the hard skull.

184. In this skull, nine thousand ten thousands worlds reside which ride on it and depend on it. Into this skull drips dew from the white head, MEANING FROM THE SKULL OF ARICH ANPIN, that is always filled from it. From this dew, which he shakes off from his head, the dead will be restored to life.

185. That dew is included in two aspects from the direction of the white head, THAT IS ARICH ANPIN. FIRSTLY, it is in essence white. SECONDLY, it comprises all whites. However, when THIS DEW resides on this head in Zeir Anpin, some redness is apparent, like the crystal, which is in essence white but where the red hue appears in the white color.

186. Therefore, it is written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). "To everlasting life": These are the ones that merit this white DEW, which comes from the direction of Atik Yomin, Arich Anpin. "Some to shame and everlasting contempt" are those that deserve that red hue IN THE DEW of Zeir Anpin. All is included in that dew, as is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). Lights MEANING two, since that dew drips every day to the field of apple trees, WHICH IS MALCHUT, AND CONTAINS WITHIN IT TWO LIGHTS similar to white and red.

187. This skull, OF ZEIR ANPIN, THE SECRET OF ENCIRCLING LIGHT, illuminates on both sides to this direction and to this direction, WHICH IS REFINED AIR AND REFINED FIRE. From this refined air, it spreads from HIS skull to His face 150 ten thousands realms. Therefore, it is called Zeir Anpin, WHICH MEANS A SMALL FACE. When the need arises, MEANING WHEN THE LOWER GRADES ARE WORTHY, His face expands and becomes long during that period, SIMILAR TO ARICH ANPIN (LIT. 'LONG FACE') THAT IS 370 TEN THOUSAND ILLUMINATIONS. This is because he sees the face of the most ancient of the ancient and He has compassion on the world. THAT IS THE SECRET OF HIS ENCIRCLING LIGHT.

188. From this skull IN ZEIR ANPIN, a path goes out, WHICH IS ONE WHITE THAT RECEIVES FROM THE WHITE OF ARICH ANPIN, THE ILLUMINATION OF THE FIRST THREE SFIROT, to all those below. They give dues, THAT IS THE DUE OF THE FIRST THREE SFIROT to Atik Yomin, when they are numbered under the wand. Corresponding to this is the "beka for every man" (Shemot 38:26) THAT IS GIVEN below when census is taken. This "beka" is the due compensation OF THE FIRST THREE SFIROT, which is given to Atik Yomin.

183. בהאי גולגלתא אתפשטו אשא מסטר חד, ואוירא מסטר חד. ואוירא דכיא קאים עליה מהאי סטר. ואשא דכיא קאים מהאי סטר. מאי אשא הכא. אלא לאו הוא אשא, אבל דא ניצוצא דאתכליל באוירא דכיא, נהיר למאתן ושבעין עלמין, ודינא מסטרוי אשתכח, ובג"ד, האי גולגלתא, אתקרי גולגלתא תקיפא.

184. בגולגלתא דא, יתבין תשעה אלפי רבוא עלמין, דנטלין עלוי וסמכין עלוי. בהאי גולגלתא, נטיף טלא מרישא חיוורא, דאתמלי מניה תדיר. ומדאי טלא דאנער מרישיה זמינן מיתניא לאחיאה.

185. והוא טלא דאתכליל בתרי גווני, מסטרא דרישא חיוורא, חיוור בגווייה. דכליל בלהו חיוורי אבל כד אתישבן בהאי רישא דזעיר אפין, אתחזי ביה סומקא. כהאי בדולחא דאיהו חיוור, ואתחזינא גוונא סומקא בגוונא חיוורא.

186. ובגין כך כתיב, ורבים מישגי אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם. לחיי עולם, בגין דאתחזיאו לההוא חיוורא, דאתי מסטר דעתיק יומין, אריכא דאנפין. לחרפות לדראון עולם, בגין דאתחזיאו לההוא סומקא דזעיר אפין. וכלא כליל בההוא טלא, הה"ד כי טל אורות טלך. אורות: תרין. וההוא טלא דנטף, נטיף כל יומא לחקלא דתפוחים. בגווני חיוורא וסומקא.

187. האי גולגלתא אנהיר בתרי גווני, להאי סטר ולהאי סטר. ומדאי אוירא דכיא, אתפשט מגולגלתא לאנפוי ק"נ רבוא עלמין. ובגין כך אתקרי זעיר אפין. ובשעתא דאצטריך, אתפשטו אנפוי ואריכין בההוא זמנא, בגין דאשגח באנפוי דעתיקי דעתיקין, וחייס לעלמא.

188. ומדאי גולגלתא, נמיק חד עיבר, לכל אינון דלתתא. ויהבי אגר אוראותא לעתיק יומין. כד עאלין בחושבנא, תחות שרביטא. ולקביל דא. בקע לגולגלת לתתא, כד עאלין בחושבנא. והאי בקע אגר אוראותא, אשתכח מניה לעתיק יומין.

26. The three brains of Zeir Anpin

Rabbi Shimon describes the three chambers of the skull of Zeir Anpin, and the 32 paths of wisdom and the fifty gates of Binah that emanate and open from it. The central chamber is that wherein Da'at resides, and thus knowledge fills the other chambers. The three chambers permeate the entire body.

189. Three spaces exist in the inner space of the skull in which the brain resides, and a thin membrane covers them. It is not a heavy and thick membrane as by Atik Yomin. Therefore, this brain permeates and illuminates to 32 pathways OF CHOCHMAH, as written: "And a river went out of Eden" (Beresheet 2:10).

189. בחלליה דגולגלתא, ג' חללין אשתכחו, דשרייה מוחא בהו, וקרומא דקיק חפייא עלייהו. אבל לא קרומא קשישא סתימא בעתיק יומין. ובגין דא, האי מוחא אתפשט ונהיר לתלתין ותרין שבילין. הה"ד ונהר יוצא מעדן.

190. We have further learned that in the three spaces of the skull resides the brain OF ZEIR ANPIN, and from a spatial cavern a spring gushes forth to four directions. From that particular brain that resides in this space, 32 pathways of the spirit of wisdom emanate.

190. ותאנא, בתלת חללין דגולגלתא מוחא שרייא מחללא חר מתבקע ומתפשט חר מבועא לד' סטרין, ונפיק מדהוא מוחא דשרייה בהאי חללא, תלתין ותרין שבילין רוחין דחכמתא.

191. From the second space, another spring bubbles up and spreads, WHICH IS THE SECRET OF THE LEFT COLUMN CALLED BINAH, and fifty gates open up. From these fifty gates are united the fifty days of the Torah, MEANING ON THE FIFTIETH DAY OF THE COUNT OF THE OMER IN WHICH THE TORAH WAS GIVEN, the fifty years of the Jubilee, 50,000 generations that the Holy One, blessed be He, is destined to refresh His spirit in them and dwell in.

191. מחללא תנוינא, מתבקע ומתפשט חר מבועא אחרא. ומתפתחין ו' תרעין. מאלין ו' תרעין, אתאחדן ו' יומין דאורייתא. ו' שגין דיובלא. ו' אלף דרין, דזמין קודשא בריך הוא לאתבא רוחיה ליה, ולשרייה ביה.

192. From the third space, thousand of thousand chambers and foyers emanate within which Da'at rests and resides. This space is situated between the other two spaces, MEANING IT IS THE CENTRAL SPACE BETWEEN THE RIGHT AND LEFT CAVERN SPACES. All these chambers get replenished from both directions, FROM RIGHT AND LEFT, as is written: "And by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). These three SPACES, WHICH ARE CHOCHMAH, BINAH AND DA'AT, permeate the whole body to this direction and to that direction. The entire body is linked to them and the body is in all aspects part of them. And they permeate and exist throughout the entire body.

192. מחללא תליתאה, נפקין אלף אלפין אדרין ואכסדראין, דדעתא שרייא עלייהו, ודרי בהו. והאי חללא שרי מדוריה בין האי חללא ובין האי חללא, ואתמליין מתרין סטרין. כל אינון אדרין. הה"ד ובדעת חדרים ומלאו. ואלין ג' מתפשטין בכל גופא, להאי סטרא ולהאי סטרא. ובאינון אחיד כל גופא ואחיד בהו גופא מכל סטרו. ובכל גופא אתפשטן ואשתכחו.

27. The hair of the head of Zeir Anpin

We learn about the thousands of locks of black hair on the head of Zeir Anpin, that are entangled together and are strong, some soft and some hard. They hang in curls because they flow from great springs of the three divisions of the brains. Right and left, light and darkness, mercy and judgment all depend on these curls. Where the hairs part, 613 paths separate and divide into the ways of the Torah commandments.

193. We have learned that in the skull of the head OF ZEIR ANPIN, thousands of thousands of ten thousands and ten thousands of ten thousands locks of black hair are suspended and are entangled one in the other. They blend into one another and there is no accounting of these strands that are attached to each individual lock OF HAIR, BECAUSE THEY ARE pure and defiled. From here are attached reasons and explanations of the Torah relating to defilement and purity, in all these aspects that are clean and all the aspects that are unclean.

193. תאנא, בגולגלתא דרישא, תליין אלף אלפי רבוא ורבוא רבבן קוצי דשערי אוכמן, ומסתבכין דא בדא, ומתערבין דא בדא. ולית חושבנא לגימין דכל קוצא וקוצא, דאחידן ביה דכין ומסאבן. ומכאן אתאחדן טעמי אורייתא, בדכיא במסאבא. בכל אינון סטרין דאינון דכין, בכל אינון סטרין דאינון מסאבן.

194. The HAIR locks are situated ON THE SKULL OF ZEIR ANPIN, are entangled ONE IN THE OTHER and ARE strong. Some are soft and some are hard. In each individual lock are situated wavy strands OF HAIR, glowing and suspended like a brave hero victorious in battles, with a properly nice setting and in a beautiful courageous setting. They are great and strong, as is written: "Excellent as the cedars" (Shir Hashirim 5:15).

195. The hair locks are shaped and hang in wavy curls from one side to the other side of the skull. This is what is written: "His locks are wavy" (Ibid. 11). We have learned that they are situated hanging in curls, because they flow forth from great springs of the three divisions of the brains. From the spring of the first space in the skull, THAT IS, CHOCHMAH OF ZEIR ANPIN, hairs are going forth continuously and are formed in curls suspended from several sources that flow forth from this space. From the second space, WHICH IS BINAH OF ZEIR ANPIN, fifty sources spring forth, and the hairs carry on continuously from these sources and form waves that hang and blend in other locks. From the third space go forth thousands of thousands of rooms and chambers, and the hairs flow forth continuously from all. Therefore, these locks are curls upon curls.

196. All the transmissions that issue forth from these three spaces in the brain of the skull, and all these threads OF HAIR and all these locks hang over and cover the sides of the ears. Therefore, it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). In these curls depend right and left, light and darkness, mercy and judgment. All ASPECTS OF right and left depend on it IN Zeir Anpin, but not in the Atik THAT IS ARICH ANPIN.

197. When the hairs part TO RIGHT AND LEFT, a narrow path is apparent IN THE MIDDLE that grasps from this path of Atik Yomin, WHICH IS THE ASPECT OF THE CENTRAL COLUMN IN THE HAIR THAT IS COMPRISED OF THE RIGHT AND LEFT AND DOES NOT TURN, NEITHER TO THE RIGHT NOR TO THE LEFT. From this path IN ZEIR ANPIN, 613 paths separate that divide into the ways of the Torah commandments. THAT IS TO SAY THAT EACH INDIVIDUAL COMMANDMENT OF THE 613 PRECEPTS IN THE TORAH IS FLOWING FORTH FROM THAT CENTRAL COLUMN, WHICH IS AMONG THE HAIRS IN ZEIR ANPIN, as is written: "All the paths of Hashem are mercy and truth to such as keep His covenant and His testimonies" (Tehilim 25:10).

198. We have learned that in every individual hair lock are grasped thousands of thousands of those who wail and lament and hang on to each lock of harsh HAIRS. From those soft hairs flow forth the balancing ones - THAT IS, THEY FOLLOW THE CENTRAL COLUMN. Therefore, there exists right and left IN THE HAIR.

194. יתבין קוצי מסתבכין ותקיפין. מנהון שעיעין, ומנהון תקיפין. ובכל קוצא וקוצא, יתבין נימין תלין על תלין. מתלהטן ותליין כגיבר תקיף, מארי נצח קרבין. בתקונא יאה בתקונא שפירא תקיפא. רברבין ותקיפין. הה"ד בחור בארזים.

195. מתתקנין קוצין דשערי, ותליין תלין על תלין, מהאי סטרא להאי סטרא, על גולגלתא. הה"ד, קווצותיו תלתלים. ותאנא יתבין תלי תלין, משום דמשיבין ממבועין סגיאיין, התלת רהטי מוחא. ממבועא חללא חד דגולגלתא, אתמשכן שערי במשיכותא, ומתעבדין תלין, התליין מכמה מבועין, דאתמשכן מהאי חללא. מחללא תנוינא, נפקי חמשין מבועין, ואתמשכן שערי מאינון מבועין במשיכותא, ואתעבדין תלין, התליין ומתעבדין בקוצין אחרנין. מחללא תליתאה, נפקי אלף אלפין אדרין ואכסדראין, ואתמשכן שערי במשיכותא מכלהו. ובג"כ אינון קוצין, תלין על תלין.

196. וכלהו משיכן דאתמשכן מג' חללין דמוחא דגולגלתא. וכל אינון נימין וכל אינון קוצי תליין וחיפין לסטרא דאודנין. ובג"כ כתיב, הטה אלהי אונך ושמע. ובהאי תלין, תליין ימינא ושמאלא, נהורא וחסוכא, רחמי ודינא. וכל ימינא ושמאלא תלי בהאי, ולא בעתיקא.

197. בפלגותא דשערי, אתחזי חד אורחא דקיף, דמתאחדא מההוא ארחא דעתיק יומין. ומההוא ארחא, אתפרשן שית מאה ותליסר ארחין, דאתפלגון בארחין דפקודי דאורייתא. דכתיב, כל ארחות יי חסד ואמת לנוצרי בריתו ועדותיו.

198. תנא, בכל קוצא וקוצא, מתאחדן אלף אלפין מארי דיבבא ויללה, התליין בכל קוצא וקוצא מאינון תקיפין. ומאינון שעיעין מאריהון דמתקלא, בג"כ אית ימינא ואית שמאלא.

28. The forehead of Zeir Anpin

Rabbi Shimon says that the forehead of the skull is the supervision of providence, and that it is not revealed except when it is necessary to

scrutinize the deeds of the wicked; then the world at large is given to trial except when Atik Yomin wishes to have compassion on Yisrael because their prayers ascend to Him. When God is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin; the forehead of Arich Anpin is revealed and shines upon the forehead of Zeir Anpin - this is referred to as a period of grace, when judgment is silenced and not executed. In the countenance of man there are correspondences to the brow of Zeir Anpin, wherein the six Sfirot are revealed. When the forehead of Zeir Anpin is revealed, all is in judgment because the brow of Adam is also revealed.

199. The forehead of the skull is the supervision of providence. It is not revealed except for the period during which the wicked must be accounted AND IT IS NECESSARY to scrutinize their deeds. We have learned that when the forehead OF ZEIR ANPIN is revealed, all the plaintiffs are aroused and the world at large is given to trial, except for that particular period when the prayers of Yisrael ascend before Atik Yomin and He wishes to have compassion on His children. He reveals HIS forehead THAT IS REFERRED TO AS the Will of all Will and illuminates with the FOREHEAD of Zeir Anpin, and the judgment is soothed.

200. In that forehead emerges one hair that spreads on it from the brain that produced fifty gates, WHICH IS THE BRAIN WITHIN THE SECOND SPACE IN THE SKULL IN ZEIR ANPIN, WHICH IS BINAH. When THAT HAIR expands OVER THE FOREHEAD OF ZEIR ANPIN, it becomes the supervising forehead to the wicked of the world, SINCE THE SOURCE OF TRIALS THAT IS IN THE FIRST THREE SFIROT OF CHOCHMAH EXISTS IN THE LEFT SPACE OF ZEIR ANPIN. THAT HAIR EXPANDS FROM THERE AND PULLS THE JUDGMENTS TO THE FOREHEAD TO PUNISH THE WICKED WHO WANT TO FEED FROM HIS FIRST THREE SFIROT. Of those who are not ashamed of their deeds, it is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3).

201. We have learned that hairs have no standing in that specific place in the brow, because THE FOREHEAD gets revealed to those who sin with impudence. During the period that the Holy One, blessed be He, is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin. The forehead OF ARICH ANPIN is revealed and shines upon the forehead OF ZEIR ANPIN and it is referred to as a period of grace. During each individual period that judgment hangs and the forehead of Zeir Anpin is revealed, the forehead of the most ancient of all ancient ones is revealed, and judgment is silenced and not executed.

202. We have learned that this brow expands in 200,000 red ones that are attached to it and are comprised within. When the forehead of Zeir Anpin is revealed, there is permission for all to destroy; THAT IS, TO DO DESTRUCTION. When the forehead of the will of all wills is revealed and shines on to this forehead, all become silenced.

203. We have learned that 24 courts of judgment exist in this brow and all are referred to as Netzach. With the adjoining letters, MEANING THE TRANSPOSITION OF THE ADJACENT LETTERS, it becomes Metzach (lit. 'forehead'), SINCE THE NUN OF NETZACH EXCHANGES WITH THE MEM there is a Netzach which is Netzachim, or as we have learned Netzach Netzachim. They exist in the forehead and expand from there into the body in certain places.

199. מִצְחָא דְגוּלְגֻלְתָּא. אֲשַׁחֲוֵתָא דְאֲשַׁחֲוֵתָא. וְלֹא מִתְגַּלְיָא, בְּרַ הֵוּא זְמַנָּא, דְּצַרִּיכִין חַיִּיבֵי לְאַתְפַּקְדָּא, וְלַעֲיִנָּא בְּעוֹבְרֵיהוּן. וְתַנָּא, בְּדִ אֲתַגְלִיָּא הֵאֵי מִצְחָא, אֲתַעְרוּ כָּל מַאֲרִיְהוּן דְּדִינָא, וְכָל עֲלְמָא בְּדִינָא אֲתַמְסֵר. בְּרַ הֵוּא שַׁעְתָּא, בְּדִ סְלִיקוּ צְלוֹתְהוּן דְּיִשְׂרָאֵל לְקַמֵּי עַתִּיק יוֹמִין, וּבְעֵי לְרַחֲמָא עַל בְּנוֹי, גְּלִי מִצְחָא דְרַעוּא דְרַעוּין, וְנִהִיר בְּהַאי דְזַעִיר אַפִּין, וְאֲשַׁתְּכִין דִּינָא.

200. בְּהַאי מִצְחָא, נְפִיק חַד שַׁעְרָא, דְּמִתְפַּשֵּׁט בֵּיה מְמוּחָא דְאַפִּיק חֲמִשִּׁין תְּרַעִין. וְכַד אֲתַפְּשֵׁט, אֲתַעְבִּיד מִצְחָא דְאֲשַׁחֲוֵתָא, לְחַיִּיבֵי עֲלְמָא, לְאַיְנוּן דְּלֹא מִתְבַּסְמֵי בְּעוֹבְרֵיהוּן. הַה"ד, וּמִצְחָא אֲשֶׁה זֹנְהָ הִיָּה לְךָ מֵאַנְתְּ הַכְּלָם.

201. וְתַנָּא, שַׁעְרָא לֹא קָאִים בְּהַאי אֲתַר דְּמִצְחָא, בְּגִין דְּאֲתַגְלִיָּא לְאַיְנוּן דְּחַצִּיפִין בְּחוֹבֵייהוּ. וְשַׁעְתָּא דְּמִתְעַר קוֹדְשָׁא בְּרִיךְ הוּא לְאַשְׁתַּעֲשַׂע אִם צְדִיקָא, נְהִירִין אֲנַפּוּהֵי דְעַתִּיק יוֹמִין, בְּאַנְפּוּי דְזַעִיר אַפִּין, וּמִתְגַּלְיָא מִצְחֵיהּ, וְנִהִיר לְהַאי מִצְחָא, וְכַדִּין אֲתַקְרִי עַת רְצוּן. וְכָל שַׁעְתָּא וְשַׁעְתָּא דְּדִינָא תְּלִי, וְהַאי מִצְחָא דְזַעִיר אַפִּין אֲתַגְלִיָּא, אֲתַגְלִיָּא מִצְחָא דְעַתִּיקָא דְעַתִּיקִין, וְאֲשַׁתְּכִין דִּינָא, וְלֹא אֲתַעְבִּיד.

202. תַּנָּא, הֵאֵי מִצְחָא, אֲתַפְּשֵׁט בְּמֵאתָן אֶלְף סוּמְקֵי דְסוּמְקֵי, דְּאֲתַאֲחֲדוּן בֵּיה, וְכַלִּילָן בֵּיה. וְכַד אֲתַגְלִיָּא מִצְחָא דְזַעִיר אַפִּין, אִית רְשׁוּתָא לְכַלְהוּ לְחַרְבָּא. וְכַד אֲתַגְלִיָּא מִצְחָא דְרַעוּא דְרַעוּין, דְּנִהִיר לְהַאי מִצְחָא, בְּדִין כְּלָהוּ מִשְׁתַּכְּבִין.

203. וְתַנָּא, עֲשָׂרִין וְאַרְבַּע בְּתֵי דִינִין מִשְׁתַּכְּבִין בְּהַאי מִצְחָא, וְכַלְהוּ אֲקֵרוּן נְצַח. וּבְאַתְוּוּן רְצוּפִין, הוּא מְצַח. וְאִית נְצַח דְּאַיְנוּן נְצַחִים. וְהֵינּוּ דְתַנּוּן נְצַח נְצַחִים. וְאַיְנוּן בְּמִצְחָא, וּמִתְפַּשֵּׁט מְנוּהוּן בְּגוּפָא, בְּאַתְרִין יְדִיעוּן.

204. We have learned that it is written: "And also the Eternal One (Netzach) of Yisrael will not lie nor change His mind: for He is not a man, that He should change His mind" (I Shmuel 15:29). We have explained this secret meaning: All the Netzach that spreads in the body, THAT IS, IN THE SIX ENDS, sometimes makes judgment impend on the world to be judged by trial, and then changes His mind and does not execute judgment if they repent. What is the reason? Because He exists in a place referred to as Adam and is able to change His mind. However, if it is in a place referred to as head, MEANING THE FIRST THREE SFIROT, then that Netzach is revealed. It is not the time and place to be repentant. What is the reason? It is because He is not in the place called Adam, WHICH IS THE SIX ENDS, SINCE the countenance OF THE FACE and nose, WHICH ARE SIX ENDS CALLED ADAM, were not revealed, just the brow itself is revealed, THAT IS THE FIRST THREE SFIROT, SINCE THE FOREHEAD AND THE FACE ARE THE FIRST THREE SFIROT AND THE SIX ENDS. In the place that no countenance OF THE FACE exists, WHICH IS SIX ENDS THAT ARE IN THE FOREHEAD, it is not considered Adam. Therefore, "for He is not a man (Adam), that He should change His mind," as is the Netzach in other bodily Corrections, MEANING THE NETZACH IN THE SIX ENDS THAT MAKE UP THE HUMAN.

204. תְּנִיחַ, מֵאֵי דְכֹתִיב וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקֶר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם. הָאֵי רִזָּא אוֹקִימָנָא, כֹּל הָהוּא נִצַּח דְאַתְפְּשֵׁט בְּגוּפָא, זְמַנִּין דְתִלִּי עַל עֲלָמָא לְמִידָן, וְתָב וּמִתְחַרְט וְלֹא עֲבִיד דִּינָא, אִי תִיּוּבִין. מ"ט. מְשׁוּם דְקָאֵי בְּדוּכְתָא דְאִקְרִי אָדָם, וְיִכִּיל לְאַתְחַרְטָא. אָבֵל אִי בְּאַתֵּר דְאַתְקִרִי רֵאשׁ, אֲתַחְזִי וְאַתְגְּלִינָא הָאֵי נִצַּח, לֹא הוּא עֵידָן וְאַתֵּר לְאַתְחַרְטָא. מ"ט. מְשׁוּם דְלֹא הוּהּ מֵאַתֵּר דְאִקְרִי אָדָם, דְהָא לֹא אֲתַגְּלִי פְרִצוּפָא וְחוּטְמָא, אֲלֵא מִצְחָא בְּלַחֲדוּי. וּבְאַתֵּר דְלֹא אֲשַׁתְּכַח פְּרִצוּפָא, לֹא אִקְרִי אָדָם. וּבג"כ לֹא אָדָם הוּא לְהִנָּחֵם כִּנְצַח דְבִשְׂאָר תְּקוּנֵי גוּפָא.

29. The eyes of Zeir Anpin

Rabbi Shimon describes the eyes of Zeir Anpin, and the black eyebrows to which are attached 700,000 observing supervisors. He describes the eyelids, and how when His eyes are opened they see the watchful open eye of Arich Anpin. He describes the red, black and green hues in the eyes, and how seven types of supervision emanate from those hues. We hear the meaning of the different colors and how He watches Yisrael and the heathen nations. During the opening of Zeir Anpin's eyes there is an opening for goodness and an opening for evil, but the eye of Atik Yomin is totally tranquil and serene since there exists no judgment in it; it is an eye of compassion. Rabbi Shimon says that when the Holy of Holies wants to have mercy on Yisrael He sheds two tears to perfume the great ocean of the uppermost Chochmah, so that the children of Yisrael can bathe in the spring that emanates from great wisdom.

205. The eyes of the head IN ZEIR ANPIN are different than other eyes, MEANING THAN THE EYES OF ARICH ANPIN. The color in the eyebrows above the eyelids are colored in black HUE and waves upon waves of hair hang. They are in a set above the eyes at the top of the forehead and 700,000 observing supervisors are attached from THE TWO EYEBROWS.

205. עֵינוּ דְרִישָׁא, מִשְׁתַּנִּין מִשְׂאָר עֵינִין, שְׂרָקוּתָא דְבְּגִבְתָּא, דְעַל רִיסֵי עֵינִין, מִכְּחֻלָן בְּאוּכְמָתָא, תְּלִיין תְּלִין עַל תְּלִין דְשַׁעְרֵי, וְאִינוּן תְּקוּנָא דְעַל עֵינִין, בְּרִישָׁא דְמִצְחָא, וּמִתְאַחֲדָן מִתְרוּוִייהוּ שְׁבַע מָאָה אֲלֵפֵי מָאֵרֵי דְאַשְׁגָּחוּתָא.

206. In the cover over the eyes, THAT IS THE EYELIDS, glow 4,001,000 of those who unite in the eyelids, which are a cover. The watchful supervision of Atik Yomin is upon them. When the cover ABOVE OVER THE EYES is removed, it seems as if He is waking up from His sleep. His eyes are opened; they see a watchful open eye OF ARICH ANPIN, and they bathe in one whiteness of THAT good eye. This is what is written: "Washed with milk" (Shir Hashirim 5:12). What is the meaning of: "with milk"? It is in the whiteness of the above, the original, IN THE WHITENESS OF THE EYE IN ARICH ANPIN. During that period the providence of compassion prevails.

206. בְּכִסּוּתָא דְעֵינִין, לְהַטִּין אֶלְף וְאַרְבַּע מָאָה רְבּוּא, דְמִתְאַחֲדָן בְּגִבְיִין דְאִינְהוּ כְּסוּתָא. וְאַשְׁגָּחוּתָא דְעֵינָא דְעֵתִיק יוֹמִין עֲלִייהוּ. וּבִשְׁעֵתָא דְסִלְקִין אִינוּן כְּסוּתָא, אֲתַחְזִי כְּמָאן דְאַתְעֵר מִשְׁנֵתִיהּ, וְאַתְפַּקְחֵן עֵינוּי, וְחִמָּאן לְעֵינָא פְּקִיחָא, וְאַתְסַחֵן בְּחַד חוּרָא דְעֵינָא טְבָא, הַה"ד, רוּחְצוּת בְּחֵלֵב. מֵאֵי בְּחֵלֵב. בְּחוּרָא דְלַעִילָא קְדָמָה. וּבְהֵיכָא שְׁעֵתָא אֲשַׁתְּכַח אֲשְׁגָּחוּתָא דְרַחֲמֵי.

207. About this David prayed, "Awake, why sleep You, Hashem? arise" (Tehilim 44:24), MEANING that He should open His eyes and bathe them in that whiteness THAT IS DRAWN FROM THE EYE IN ARICH ANPIN. During the entire period that His eyes do not open up, all the plaintiffs pressure Yisrael and the rest of the nations dominate over them. During the period that He will open His eyes, they will get bathed in the WHITENESS OF THE beneficial eye and compassion is over Yisrael, as the eye travels around and does its revenge among the rest of the nations. This is what is written: "Rouse Yourself, and awake" (Tehilim 35:23). "Rouse Yourself," MEANING to bathe in that whiteness, and "awake," MEANING to do vengeance to those who pressure YISRAEL.

208. When the eyes OF ZEIR ANPIN open up, they look pretty like doves, in hues of red, black and green. White does not show, except during a period when He looks with a beneficial eye OF ARICH ANPIN and all these hues bathe in the whiteness OF THE EYE IN ARICH ANPIN.

209. From those hues that are apparent IN THE EYE emanate seven eyes of supervision. They emerge from the black in the eye. This is what is written: "Upon one stone are seven facets (lit. 'eyes')" (Zacharia 3:9). What is the meaning of "one stone"? It is the blackness in the eye.

210. From the red IN THE EYE emerge seven runners that support the left side and glow in the fire of the north side. They are attached TO THE RED HUE in order to expand in the world to reveal the ways of the wicked. This is what is written: "Those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Ibid. 4:10).

211. From the green OF THE EYE emerge seven lights that circle to the south side. They attach themselves IN THE GREEN HUE to spread in the world and discover the ways and deeds of the people either good or bad, as written: "For His eyes are upon the ways of man" (Iyov 34:21).

212. When they bathe in the whiteness, all exist to be watchful over all the truthful people to benefit the world for their sake. All the supervision of that whiteness is to benefit Yisrael. He supervises with the redness IN THE EYE TO REVENGE those who besiege YISRAEL. This is what is written: "And I have surely seen (lit. 'saw')" (Shemot 3:7): "Saw" in order to benefit Yisrael; "have...seen" in order to revenge for their sake those who besiege YISRAEL. Therefore, it is written: "Awake, why sleep You, Hashem? Arise, cast us not off for ever." "Awake" and "arise" are two supervisions, two openings OF THE EYES, two KINDS OF benefits, compassion and vengeance.

213. The first hue OF THE EYE is red within red that comprises and covers all reds, SINCE ALL REDS do not appear RED in His presence. One black thread circles around this red and surrounds it.

207. וע"ד צלי דוד, עורה למה תישן יי' הקיצה. דיפקח עינוי, ויתסחן בהוא חוורא. וכל זימנא דעינוי לאו מתפקחן, כל מאריהון דרינין, בפנין להו לישראל, ושאר עמין שלטין עלייהו. ובזמנא דיפקח עינוי, יתסחן בעינא טבא, ורחמי על ישראל. ואסתחר עינא, ועביד נוקמין בשאר עמין. הה"ד, העירה והקיצה. העירה: לאתסחאה בהיא חוורא. הקיצה: למעבד נוקמין לאינון דכפנין לון.

208. עינוי בד אתפקחן, אתחזון שפירין כהני יונים, בסומק ואוכם וירוק, חוור לא אתגלי, אלא בזמנא דאסתכל בעינא טבא, ומסתחאן כל אינון גוונים, בהוא חוור.

209. מאינון גוונים דמתגליין, נפקין שבעה עינין דאשגחותא. דנפקי מאוכמא דעינא. הה"ד, על אבן אחת שבעה עינים. מאן אבן אחת. אוכמתא דעינא.

210. מסומקא, נפקין שבעה רהיטין, דסמכין לסטר שמאלא, ומתלהטין באשא דלסטר צפון, ומתאחדן לאתפשטא בעלמא, לגלאה ארחין דחייביא הה"ד שבעה אלה עיני יי' המה משוטטים בכל הארץ.

211. מיורקא, נפקין שבעה טהירין דסחראן לסטר דרומא, ומתאחדן לאתפשטא בעלמא, לגלאה ארחין ועובדין דבני נשא, בין טב בין ביש, דכתיב כי עיניו על דרכי איש וגו'.

212. וכד אסתחאן בחוורא, משתבחין בלהו לאשגחא לכל מארי קשוט, לאוטבא עלמא בגינהון. וכל אשגחותא דהוא חוורא, הוי לטב על ישראל. ואשגח בסומקא למאן דעאקין להו. הה"ד ראה ראיתי. ראה: לאוטבא לון. ראיתי: לנקמא לון, מדעקין לון, ובגין כך כתיב, עורה למה תישן יי' הקיצה אל תזנח לנצח. עורה, והקיצה, תרי אשגחותא. תרי פקיחין. תרי טבן. רחמי ונוקמין.

213. גוונא קדמאה, סומקא בגו סומקא כליל וסתים כל סומקין, מקמיה לא אתחזן. סוחרניה דהוא סומקא, אסחר חד חוטא אוכמא, ואקיף ליה.

214. The second hue IN THE EYE is black, similar to the one stone that emerges from the depths in the great ocean once in a thousand years. When this stone emerges FROM THE DEPTHS, it is accompanied by thunderous noise and anger over the ocean. The noise of the ocean and its waves go forth and are heard by the great fish called Leviatan, and he emerges from the depths. This stone rolls in the angry sea and is expelled outwards. It is so black, that all black are obscured by comparison, MEANING THAT THEY ARE NOT RECOGNIZED AS BLACK IN COMPARISON TO IT. So is the black in the eye, for it is a black that includes and conceals all the blacks, MEANING THAT THEY ARE NOT RECOGNIZABLY BLACK IN COMPARISON TO IT. A red thread circles around that black and surrounds it.

215. The third hue IN THE EYE is the greenest of greens that comprises and conceals all the greens. Around that green, two threads encircle a red thread to one side and a black thread to the other side, and they surround that green.

216. When the white IN THE EYE is revealed and the eye is rolled AND COMES UNDER THE DOMINATION OF THE WHITE, all these OTHER hues do not exist AT THAT MOMENT. They descend downward and nothing is visible IN THE EYES besides that white hue that shines from THE EYES OF Atik Yomin TO THE EYES OF ZEIR ANPIN. And all THE GRADES below get illuminated from it.

217. There is not another hue visible except for that white alone. Therefore, those of the red and the black, which are twins, have disappeared. THAT IS TO SAY, THEY LOOK SIMILAR TO EACH OTHER AND THERE IS NOT THE DISTINCTION THAT THE BLACK IS A DIFFERENT ASPECT FROM THE RED, SINCE THE BLACK COLOR DOES NOT INDICATE ABOUT ITSELF, EXCEPT THAT IT HAS A DOUBLE BLEMISH, BUT NOT ABOUT IT BEING AN ASPECT OF MALCHUT RATHER THAN BINAH. This is what is written: "Your teeth are like a flock of shorn ewes, which came up from the washing; all of which bear twins" (Shir Hashirim 4:2). What is the meaning of: "from the washing"? This is from the bath of the uppermost holy eye, OF ARICH ANPIN, THAT THROUGH THIS THE WHITE ALONE WILL BE DOMINANT. "All of which bear twins": They blend with each other and adhere to each other UNTIL THEY LOOK LIKE TWINS WITH NO APPARENT DIFFERENTIATION BETWEEN THEM. It is written: "Your teeth are like a flock of shorn ewes (Heb. ketzuvot)." THAT SEEMS TO INDICATE THAT THERE IS A MEASURE (HEB. KITZBAH) AND INDIVIDUAL DISTINCTION TO EACH ONE OF THEM. Yet you say, "All of which bear twins," WHICH INDICATES THAT THERE IS NO DISTINCTION. THE EXPLANATION IS THAT THE VERSE COMES to tell us that the whiteness IN THE TEETH is like the whiteness in the eyes during the period when they get bathed in the whiteness of the supernal eye, WHICH IS THEN REFERRED TO AS "A FLOCK OF SHORN EWES." IT DOES NOT MEAN THAT THERE IS A MEASURE AND DISTINCTION BETWEEN EACH HUE.

218. The righteous are destined to know and perceive THIS LIGHT, THE WHITE IN THE EYE in the spirit of wisdom, as it says, "For they shall see eye to eye" (Yeshayah 52:8), NAMELY THE ILLUMINATION OF THE WHITE OF THE EYE OF ARICH ANPIN IN THE EYE OF ZEIR ANPIN. When will this happen? When "Hashem returning to Zion" (Ibid.). It is written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). This is when the opening of the eyes is for the good.

214. גוּוּנָא תְנִינָא, אוּכְמָא. כְּאֲבָנָא חַד דְנָפִיק מִתְהוּמָא, חַד זְמַן לְאֵלֶף שָׁנִים, בְּיַמָּא רַבָּא. וְכַד נָפִיק הָאִי אֲבָנָא, אֲתִי רַגְשָׁא וְתַקְפָּא עַל יַמָּא. וְקִלְיָה דִימָא, וְגַלְגְלוּהִי אֲזֵלִין, וְאַשְׁתַּמְעוּ לְנוּנָא רַבָּא, דְאֶקְרִי לוּיְתָן. וְנָפִיק מִתְהוּמָא. וְהָאִי אֲבָנָא מִתְגַּלְגְּלָא בְתוּקְפָּא דִימָא, וְנָפִיק לְבַר. וְהָאִי אוּכְמָא, דְכָל אוּכְמִין סְתִימִין קְמִיָּה. וְכֵךְ הִיא אוּכְמוּתָא דְעֵינָא, אוּכְמָא, דְכָלִיל וְסְתִים כָּל שְׂאֵר אוּכְמִין. וְסוּחְרַנְיָה דִּהְהוּא אוּכְמָא, אֶסְחַר חַד חוּטָא סוּמְקָא, וְאֶקִיף לֵהוּא אוּכְמָא.

215. גוּוּנָא תְלִיתָא. יְרוּקָא דִירוּקִי, דְכָלִיל וְסְתִים כָּל יְרוּקִין. וּבְסוּחְרַנְיָה דִּהְהוּא יְרוּקָא, אֶסְחַרוּ תְרִין חוּטִין. חוּטָא סוּמְקָא לְסֵטֵר חַד. וְחַד חוּטָא אוּכְמָא לְסֵטֵר חַד. וְאֶקִיפִין לֵהוּא יְרוּקָא.

216. וְכַד אֲתַגְלִי חוּרָא, וְאַסְתַּחְרִי עֵינָא, כָּל אֵינוּן גוּוּנִין לֹא מִשְׁתַּבְּחִין, וּמִשְׁתַּקְעִין לְתַתָּא. לֹא אֲתַחְזִי בַר הֵהוּא חוּרָא, דְנִהִיר מֵעֵתִיק יוּמִין. וְנִהִירִין מִנִּיהּ כָּל אֵינוּן דִּלְתַתָּא.

217. וְלִית גוּוּנָא אֲתַחְזִיָּא, בַּר הֵהוּא חוּרָא בְלַחְדוּי. וּבְגִין כֵּךְ אֶסְתַּלְקוּ כָּל מְאִרִיהוֹן דְסוּמְקָא וְאוּכְמָא, דְאֵינוּן תְּאוּמִין כַּחְדָּא. הַה"ד שְׁנִין כְּעֵדֵר הַקְּצוּבוֹת שְׁעֵלוּ מִן הַרְחָצָה שְׁכֻלָּם מִתְאִימוֹת. מֵאִי מִן הַרְחָצָה. מֵהֵהוּא אֶסְחוּתָא דְעֵינָא קְדִישָׁא עֲלָאָה. שְׁכֻלָּם מִתְאִימוֹת. מִתְעַרְבֵן דָּא בְדָא, וְאַתְדַּבְּקֵן דָּא בְדָא. וּמַה דְאָמַר שְׁנִין כְּעֵדֵר הַקְּצוּבוֹת, וְאַתְ אֲמַרְתָּ שְׁכֻלָּם מִתְאִימוֹת. כְּלוּמַר, חוּרָא דִּלְהוֹן, כֵּהוּא חוּרָא דְעֵינִין, כֵּד אֶסְחֹן בַּחוּרְתָּא דְעֵינָא עֲלָאָה.

218. וְדָא זְמִינִין לְמַנְדַּע צְדִיקִינָא, לְמַחְזִי בְרוּחָא דְחֻכְמָתָא, כִּד"א כִּי עֵין בְּעֵין יִרְאוּ. אֵימְתִי בְּשׁוּב יוֹ צִיּוֹן. וְכַתִּיב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהּ יְיָ, וְכַדִּין פְּקִיחוּתָא דְעֵינִין לְטַב.

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219. There is an opening of eyes for the good and an opening of eyes for the bad, MEANING TO SAY THAT DURING THE OPENING OF THE EYES IN ZEIR ANPIN, THERE IS AN OPENING ON ONE SIDE FOR GOODNESS AND AN OPENING ON ONE SIDE FOR EVIL. It is written: "Open Your eyes, and see our desolations..." (Daniel 9:18), so we find EXISTING here AN OPENING OF EYES. This is for the good and for the bad. It is written: "Your eyes shall see Jerusalem, a quiet habitation, a tent that shall never be taken down; its pegs shall not be removed" (Yeshayah 33:20). We find here AN OPENING OF EYES for good and for bad, because they do not happen one without the other.

220. We have learned this in the hidden book. What is the meaning of: "Your eyes shall see Jerusalem, a quiet habitation"? Is then Jerusalem a quiet habitation? Isn't it written that "righteousness lodged in it" (Yeshayah 1:21), THAT IS THE JUDGMENTS THAT ARE REFERRED TO AS RIGHTEOUSNESS, and a place where righteousness is residing is neither tranquil nor quiet. HE REPLIES: Just as "your eyes shall see Jerusalem, a quiet habitation," HERE "a quiet habitation" refers to Atik Yomin. The eye OF ATIK YOMIN THAT IS TOTALLY WHITE is tranquil and serene, SINCE THERE EXISTS NO JUDGMENT AT ALL FROM THERE, because it is an eye of compassion, an eye that does not move from this Providence OF COMPASSION to another Providence OF JUDGMENT. Therefore, it is written: "Your eyes (Heb. einecha) shall see," missing a Yud (plural) and is not written: 'eineicha', SINCE THE TWO EYES OF ARICH ANPIN ARE CONSIDERED ONE AND THE MEANING IN THE VERSE IS THAT THE EYE OF ARICH ANPIN, WHICH IS A QUIET HABITATION, SHALL POUR FORTH BOUNTY AND BEHOLD JERUSALEM, WHICH IS MALCHUT. Its saying "Jerusalem" rather than 'Zion', IN NOT SAYING, 'YOUR EYES SHALL SEE ZION' is as it should be, in order to suppress the judgment that exists in her and have mercy on her.

221. We have further learned that it is written: "For the eyes of Hashem your Elohim, are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). THAT IS THE EYES OF Zeir Anpin THAT HAVE IN THEM A PROVIDENCE FOR GOOD AND A PROVIDENCE FOR BAD, WHICH IS THE SECRET OF THE TWO EYES, ONE FOR COMPASSION AND ONE FOR JUDGMENT. In the World to Come, you will find in her, MALCHUT, one eye of compassion AND NOT THE PROVIDENCE OF JUDGMENT, which is the eye of the most Ancient among ancient, MEANING ARICH ANPIN. This is what is written: "But with great mercy will I gather you" (Yeshayah 54:7). HE ASKS: Since He said mercy, why does it say great? HE ANSWERS: There is compassion and there is compassion. THERE EXISTS compassion of the most Ancient among ancient and it is referred to as great compassion, AND THERE EXISTS compassion in Zeir Anpin; they are referred to simply as compassion. Therefore, THE VERSE SAYS, "But with great mercy will I gather you," MEANING THE COMPASSION of Atik Yomin.

222. We have learned that within the eyes OF ZEIR ANPIN, the two hues in them, the red and black, reside two tears. When the Holy of Holies wishes to have mercy upon Yisrael, He drops two tears to perfume the great ocean. What is this great ocean? It is the ocean of the uppermost Chochmah, WHICH IS THE SECRET OF BINAH THAT RETURNS BACK TO CHOCHMAH AND THE TWO TEARS THAT HE DROPS THERE, meaning to say in order that they should bathe in the whiteness, in the spring that emanates from great wisdom and has compassion on Yisrael.

30. The nose of Zeir Anpin

Rabbi Shimon explains the smoke that went out of the nostrils of Zeir Anpin, saying that the smoke included fire and coals of fire. The black and red smoke corresponds to anger and hot displeasure and the destroyer. We learn about the many powers existent in Zeir Anpin and how they spread in His body; they all begin to emerge from the nose until all the Gvurot are heated and wander around until they descend to the bright blade of the

219. ואֵית פְּקִיחוֹתָא דְעֵינִין לְטַב. וְאֵית פְּקִיחוֹתָא דְעֵינִין לְבִישׁ. כְּמָה דְכְתִיב פֶּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ וְגו'. וְדָא הֵכָא לְטַב, וּלְבִישׁ. וּכְתִיב עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן אַהֲל בַל יִצְעָן בַל יִסַע יְתְרוֹתָיו לְנִצַח הָא הֵכָא לְטַב וּלְבִישׁ. דְלֵא אֲתַעֲבִיד דָּא בְּלֵא דָּא.

220. תְּנָא בְּצַנִיעוֹתָא דְסַפְרָא, מַהוּ עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן. וְכִי יְרוּשָׁלַם נוֹה שְׁאֲנָן הוּא, וְהָא כְּתִיב צְדָק יִלִין בַּה. וּבְאַתְר דְאַשְׁתַּכַּח צְדָק, לֹא שְׁקִיט, וְלֹא שְׁאֲנָן הוּא. אֲלֵא עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן, נוֹה שְׁאֲנָן, לְעַתִּיק יוֹמִין אֲתַמֵּר, דְּהָהוּא עֵינָא שְׁקִיט וְשְׁאֲנָן. עֵינָא דְרַחֲמֵי, עֵינָא דְלֵא נְטִיל מֵאַשְׁגָּחוֹתָא דָּא, לְאַשְׁגָּחוֹתָא אַחְרָא. וּבְגִין כֵּן כְּתִיב, עֵינֶךָ תְּרַאנָה חֶסֶד יוֹד, וְלֹא עֵינֶיךָ. וְמָה דְאָמַר יְרוּשָׁלַם וְלֹא צִיּוֹן, הֵכִי אֲצַטְרִיךְ, לְאַכְפְּיֵיא לְדִינָא, דְאַשְׁתַּכַּח בַּה וּלְרַחֲמָא עֲלָה.

221. וְתַנָּא, כְּתִיב עֵינֵי ה' אֲלֵהֶיךָ בַּה מְרִשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה, וּלְזַמְנָא דְאַתִּי, יִשְׁתַּכַּח בַּה עֵינָא חַד דְרַחֲמֵי. עֵינָא דְעַתִּיקָא דְעַתִּיקִין הַה"ד וּבְרַחֲמֵי גְדוּלִים אֲקַבְּצֵךְ. בֵּינָן דְאָמַר רַחֲמֵי, מַהוּ גְדוּלִים. אֲלֵא אֵית רַחֲמֵי, וְאֵית רַחֲמֵי. רַחֲמֵי דְעַתִּיק דְעַתִּיקִין, אֵינָן אֲקָרוּן רַחֲמֵי גְדוּלִים. רַחֲמֵי דְזַעִיר אֲנָפִין, אֲקָרוּן רַחֲמֵי סְתָם. וּבְג"כּ וּבְרַחֲמֵי גְדוּלִים אֲקַבְּצֵךְ, דְעַתִּיק יוֹמִין.

222. תַּנָּא בְּהַנִּי עֵינִין, בְּתַרִין גּוֹוִנִין מְנִייהוּ, בְּסוּמָקָא וְאוּכְמָא, שְׂרָאן תְּרִין דְמַעִין. וְכַד בְּעֵי קוּדְשָׁא דְקוּדְשִׁין לְרַחֲמָא עַל יִשְׂרָאֵל, אַחִית תְּרִין דְמַעִין, לְאַתְבְּסָמָא בִּימָא רַבָּא. מֵאן יִמָּא רַבָּא. יִמָּא דְחֻכְמָתָא עֲלָאָה. כְּלוּמַר דִּיתְסַחוּן בַּחוּרָא בְּמַבּוּעָא דְנְמִיק מַחְכְּמָתָא רַבָּא, וּמְרַחַם לְהוּ לְיִשְׂרָאֵל.

revolving sword. As a result of the sins of the wicked, compassion is overturned to justice, in that Atik Yomin does not appear on Zeir Anpin so Zeir Anpin activates justice. Rabbi Shimon says that the separating note between Abraham, Abraham and Jacob, Jacob indicate that the first name is incomplete and the second is complete. In Hashem, Hashem the first Yud Hei Vav Hei is whole, but the second Yud Hei Vav Hei is complete in its entirety, being Zeir Anpin during the period it receives from the thirteen Corrections of the beard in Arich Anpin. Moses brought down the thirteen measures of compassion from the Holy Atika below. Rabbi Shimon describes the two openings of the nose, the first of which emanates smoke and the second of which emanates a consuming fire. The nose must smell the sweet savor of the smoke and fire that ascend from the offering in order that it will sweeten the judgments.

223. The nose OF ZEIR ANPIN: We have learned in the hidden book about the nose of Zeir Anpin. Through the nose, the facial countenance is apparent. In this nose, the subject matter of this verse is explained: "There went up a smoke out of His nostrils, AND FIRE OUT OF HIS MOUTH DEVoured: COALS WERE KINDLED BY IT" (II Shmuel 22:9). "There went up a smoke out of His nostrils": In this smoke were included fire and coals of fire, since there is no smoke without fire and there is no fire without smoke. All rise and emerge from the nose.

224. We have learned that when these three joined, the ones included in the smoke that emerges from the nose, the nose gets wrinkled AND BECOMES SHORTER. THIS IMPLIES THAT CHOCHMAH, WHICH IS THE SECRET OF LENGTH, DOES NOT SHINE WITHIN AND THEREFORE IT IS SHORT. It exhales, and smoke that is black and red emerges, as does anything that is in between these hues. They are called anger, hot displeasure and destroyer. If you say that anger and wrath are mentioned: "For I was afraid of the anger and hot displeasure" (Devarim 9:19), which are the black and red smoke, where do we find that destroyer? HE REPLIES: It is written, "Before Hashem destroyed S'dom and Amorah" (Bereshheet 13:10), for the destroyer destroyed S'DOM AND AMORAH in a bonfire of consuming fire.

225. We have learned that five Gvurot (lit. 'powers') exist in Zeir Anpin. They amount to 1,400 Gvurot and they spread in the nose, in the mouth, in the arms, in the hands and in the fingers. Therefore, it is written: "Who can utter the mighty acts of Hashem" (Tehilim 106:2). It is spelled Gvurot WITHOUT VAV, WHICH INDICATES THE PLURAL, and it is written there: "Yours, Hashem, is the greatness, and the power (Gvurah)" (I Divrei Hayamim 29:11). THAT IS ALSO WRITTEN IN SINGULAR FORM, AND YOU SAY THAT THERE ARE 1,400 GVUROT. HE REPLIES: This is how we have learned it: when all the Gvurot join together, they are referred to as one Gvurah. THEREFORE, IT SAYS GVURAH IN SINGULAR FORM.

226. All the Gvurot begin to emerge from the nose, where there are suspended 4,001,000 to each one OF THE FIVE GVUROT IN THE NOSE. In the smoke that emerges from the nose are suspended 1,400 of this side of Gvurah. All the Gvurot are dependent on this nose, as is written: "One generation shall praise Your works to another, and shall declare Your mighty acts" (Tehilim 145:4). When Gvurah resides IN THIS NOSE, all the Gvurot are heated and wander around until they descend to the bright blade of the revolving sword.

223. חוֹטְמָא. תָּאנָא בְּצַנִיעוּתָא דְסַפְרָא, חוֹטְמָא דְזַעִיר אַנְפִין. בְּחוֹטְמָא אֲשֶׁתְמוּדַע פְּרָצוּפָא. בְּהַאי חוֹטְמָא אֲתַפְרָשָׁא מְלֵה דְכְתִיב, עָלֵה עֶשֶׂן בְּאִפּוֹ וְגו'. עָלֵה עֶשֶׂן בְּאִפּוֹ, בְּהַאי תְנָנָא, אֲתַכְלְלוּ אִשָּׁא, וְגַחְלֵי דְנוּרָא. דְלִית תְנָנָא בְּלֵא אִשָּׁא, וְלֵא אִשָּׁא בְּלֵא תְנָנָא. וְכִלְהוּ אֲסִתְלִיקוּ וְנִפְקֵי מִחוֹטְמוֹי.

224. וְתָאנָא, כִּד אֲתַחְבְּרוּ תְלַת אַלְיָן, דְכִלְיָן בְּהַאי תְנָנָא, דְנִפְקֵי מִחוֹטְמָא. אֲתַקְמַט חוֹטְמָא, וְנָשִׁיב וְנִפְקֵי תְנָנָא אוֹכְמָא וְסוּמְקָא. וּבֵין תְרֵי גּוּוּנֵי. וְקִרִינָן לֵיה, אֶף וְחִימָה וּמִשְׁחִית. וְאִי תִימָא אֶף וְחִימָה כְתִיב, כִּי יְגוּרְתִי מִפְנֵי הָאֶף וְהַחִימָה, דְאִינוּן תְנָנָא אוֹכְמָא וְסוּמְקָא, מִשְׁחִית מִנֵּ"ל. דְכְתִיב, לִפְנֵי שְׁחַת יְי' אֵת סְדוֹם וְאֵת עֲמוּרָה. שְׁחַת הַמִּשְׁחִית, בְּנוּרָא דְלִיק מוֹקְדָא.

225. וְתָאנָא, חֲמִשׁ גְבוּרָאן אִינוּן, בְּהַאי זַעִיר אַנְפִין. וְאֲסִתְלִיקוּ לְאֵלֶף וְאַרְבַּע מֵאָה גְבוּרָאן. וּמִתְפָּשְׁטָאן בְּחוֹטְמוֹי. בְּסוּמָא. בְּדְרוּעוֹי. בְּיַדִין. בְּאַצְבָּעֵין. וּבִג"כ כְתִיב, מִי יִמְלַל גְבוּרוֹת יְי'. גְבוּרַת כְתִיב, כְתִיב הַכָּא גְבוּרוֹת, וְכְתִיב הֵתָם, לֶךְ יְי' הַגְדוּלָה וְהַגְבוּרָה. אֵלֵא הַכִּי תָאנָא, כִּד אֲתַחְבְּרָאן כִּלְהוּ גְבוּרָאן כְּחַדָּא, אֲתַקְרֵי גְבוּרָה חַדָּא.

226. וְכִלְהוּ גְבוּרָאן, שְׂרִיאָן לְנַחְתָּא מִחוֹטְמוֹי. וּמֵהַאי תְלִינָן, אֵלֶף וְאַרְבַּע מֵאָה רְבוּא, לְכֹל חַד מְנִיְהוּ. וּבְהַאי תְנָנָא דְאִפִיק מִחוֹטְמוֹי, תְלִינָן אֵלֶף וְאַרְבַּע מֵאָה דְסֵטֵר גְבוּרָה דָּא. וְכִלְהוּ גְבוּרָאן תְלִינָן מֵהַאי חוֹטְמָא, דְכְתִיב דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂרִין וְגו'. וְכִד שְׂאֵרֵי גְבוּרָה דָּא, כִּלְהוּ גְבוּרָאן מִתְלַהֲטָן וְשָׁטָאן, עַד דְנַחְתָּן לְלֵהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת.

227. It is written: "For we will destroy this place" (Beresheet 19:13), MEANING THE ANGELS OF THE MEASURE OF JUDGMENT, and it is written: "Before Hashem destroyed S'dom and Amorah" SINCE IT IS SAYING YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY. It is further written: "And Hashem rained upon S'dom and upon Amorah" (Ibid. 19:24), WHICH IS THE SECRET OF ZEIR ANPIN AND HIS COURT OF JUDGMENT THAT ARE REFERRED TO AS "AND HASHEM" (VAV YUD HEI VAV HEI). WHY DOES IT SAY ONCE A SENSE OF A MEASURE OF JUDGMENT AND ONCE A MEASURE OF MERCY? HE REPLIES: It is only because we have learned that it is not sufficient to the wicked, but also they reverse the measure of judgment to a measure of compassion, SINCE THE MEASURE OF MERCY ACTIVATES WITHIN THEM THE JUDGMENTS.

228. HE ASKS: How do they reverse THE MEASURE OF JUDGMENT TO A MEASURE OF MERCY, since it is written: "For I am Hashem, I do not change" (Malachi 3:6)? HE REPLIES: It is only because there exists great mercy in everything as long as the Atik of Atikin, the white head THAT IS THE SECRET OF THE CROWN OF ARICH ANPIN, the will of wills, THIS IS THE SECRET OF THE BROW OF ARICH ANPIN, are revealed. During the times they do not get revealed, all the judgments of Zeir Anpin are ready and ZEIR ANPIN, WHO IS compassion, the Ancient of all, executes judgment.

229. We have learned that when the Atik of Atikin gets revealed, the will of all wills, all the candles referred to by the name OF THE ATIK illuminate, and compassion exists all over. During the time that the hidden of hiddens does not reveal Himself and the candles, HIS SFIROT, are not illuminating, judgments get awakened and justice is done. Who caused this justice? The will of all wills that did not reveal Himself; therefore, the wicked overturn the compassion to justice. AS A RESULT OF THEIR SINS, ATIK YOMIN DOES NOT MANIFEST AS ZEIR ANPIN AND CONSEQUENTLY ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI ACTIVATES JUSTICE. It is written: "AND HASHEM RAINED UPON S'DOM... from Hashem out of heaven," which refers to Zeir Anpin. That is the meaning, since it says, "Out of heaven (Heb. shamayim)," WHICH IS ZEIR ANPIN REFERRED TO BY SHAMAYIM. SHAMAYIM CONTAINS THE LETTERS OF fire (Heb. esh) and water (Heb. mayim) THAT INDICATE compassion and justice, to exclude whoever does not contain any kind of justice, THAT DOES NOT REVERT TO JUDGMENT.

230. We have learned that the nose IN ZEIR ANPIN is short. When the smoke starts to emerge, it leaves in a hurry and justice is done. Who delays the nose so justice will not emerge? It is the nose of the holy Atik, who is referred to as longsuffering (lit. 'long-nosed') to everyone, BOTH TO THE RIGHTEOUS AND WICKED ONES.

231. That is the secret that we have learned. "Hashem, Hashem" (Shemot 34:6): There is a separating musical note between them. THAT IS, THERE IS A DIVIDING LINE SEPARATING BETWEEN THE FIRST HASHEM AND THE SECOND HASHEM. The same applies all over where you have a name mentioned twice. A note separates between them, as we find in: "Abraham, Abraham" (Beresheet 22:11); "Jacob, Jacob" (Ibid. 46:2) and "Samuel, Samuel" (I Shmuel 3:10). In all, there is a separating note BETWEEN THE FIRST AND SECOND NAME except by "Moses Moses" (Shemot 3:4). There is no separating note between THE FIRST MOSES AND SECOND MOSES. What is the reason? It is since "Abraham, Abraham" THAT IS MENTIONED TWICE INDICATES that the second ABRAHAM is complete AND AVRAM, the first, is not complete, since it is only now that he is completed with the ten trials. Therefore, the note separates between them TO INDICATE that now he is not like he was before.

227. כתיב, כי משחיתים אנחנו את המקום הזה. וכתיב לפני שחת יי את סדום את עמורה. וכתיב, ויני המטיר על סדום ועל עמורה. אלא הכי תאנא, לא דיין לרשעים וכו', אלא דמהפכי מ"ר למ"ה.

228. והאיך מהפכי, והא כתיב אני יי לא שנית. אלא בכל זמנא דעתיק דעתיקי, רישא חורא, רעוא דרעוין, אתגליין, רחמין רברבין אשתכחו בכלא. ובשעתא דלא אתגלייא, כל דינן דזעיר אפין זמינין, וכביכול רחמי, עביד דינא, ההוא עתיקא דכלא.

229. דתניא, כד אתגלייא עתיקא דעתיקין, רעוא דרעוין, כלהו בוציני דאתקרון בשמא דא, נהירין. ורחמי אשתכחו בכלא. ובשעתא דלא אתגליי טמירא דטמירין, ולא אתנהרן אלין בוציני. מתערין דינין, ואתעביד דינא. מאן גרים להאי דינא. רעוא דרעוין דלא אתגלי, ובג"כ מהפכין חיבייא רחמי לדינא. ומה דאמר הכא, מאת יי מן השמים. בזעיר אפין אתמר. ומשמע דכתיב מן השמים, אש ומים. רחמי ודינא. לאפקא מאן דלית ביה דינא כלל.

230. תאנא, האי חוטמא זעיר. וכד שארי תננא לאפקא, נפיק בבהילו, ואתעביד דינא. ומאן מעבב להאי חוטמא דלא יפיק תננא, חוטמא דעתיקא קדישא, דהוא אקרי ארך אפים מכלא.

231. והיינו רזא דתנינן, יי יי פסיק טעמא בגווייהו. בכלהו אתר דשמא אדכר תרי זמני, פסיק טעמא בגווייהו, כגון אברהם אברהם. יעקב יעקב. שמואל שמואל. כלהו פסיק טעמא בגווייהו. חוץ ממשא משה, דלא פסיק טעמא בגווייהו. מ"ט. אברהם אברהם, בתראה שלים, קדמאה לא שלים, דהשתא שלים בעשר נסיוני, ובגין כך פסיק טעמא בגווייהו, דהשתא לא הוה איהו כדקדמיתא.

232. The same applies for "Jacob, Jacob." It indicates THAT the second JACOB is whole and the first is not complete. It is only now that he has been told the news that Joseph IS ALIVE and the Shechinah is upon him, WHICH WAS NOT THE CASE WHEN HE WAS MOURNING FOR JOSEPH AND THE SHECHINAH WAS GONE FROM HIM. Moreover, the holy tree was now perfected in the land, WHICH IS JACOB, in the likeness of above, LIKE ZEIR ANPIN THAT CONTAINS twelve boundaries, THAT IS THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, and the seventy branches, SINCE TWELVE PERMUTATIONS SHINE IN ALL ITS SIX ENDS, AMOUNTING TO 72, THAT IS THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND TWO WITNESSES. THE SEVENTY MEMBERS OF THE SANHEDRIN ARE REFERRED TO AS SEVENTY BRANCHES. THE HOLY TREE IN THE LAND, THE SECRET OF JACOB, ALREADY BEGAT TWELVE TRIBES THAT EXPANDED TO SEVENTY SOULS which did not exist prior to that. Therefore, the second JACOB is complete and the first JACOB is not complete and the note separates them. The same applies for "Samuel, Samuel" that the note separates them. What is the reason? It is because the second SAMUEL is complete. The first SAMUEL is not complete. Now he is a prophet, but prior to that he was not a prophet. However by "Moses Moses," there is no separating note, since he was complete the day he was born, as it is written: "And when she saw that he was a goodly child" (Shemot 2:2). MEANING THAT IMMEDIATELY WHEN HE WAS BORN, THE SHECHINAH DWELT UPON HIM, ABOUT WHICH IS SAID, "THAT IT WAS GOOD" (BERESHEET 1:10).

233. Here too, "Hashem, Hashem." There is a note separating between them, since the first YUD HEI VAV HEI is whole but the second YUD HEI VAV HEI is complete in its entirety. THE SECOND YUD HEI VAV HEI IS ZEIR ANPIN DURING THE PERIOD IT RECEIVES FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, AND ALSO CONTAINS THE THIRTEEN CORRECTIONS OF THE BEARD LIKE HIM. Moses, in place of justice, WHICH IS ZEIR ANPIN, wanted to bring down THE THIRTEEN MEASURES from the holy Atik, which is compassion, to Zeir Anpin. Since this is what we have learned, how wonderful is the power of Moses that he brought down the THIRTEEN measures of compassion FROM ATIKA KADISHA below. When the holy Atika was revealed in Zeir Anpin, all appear in compassion. The nose (Heb. chotem) gets calmed, and fire and smoke do not emerge, as it is written: "And for My praise I will refrain (Heb. echetom: lit. 'nose') for you" (Yeshayah 48:9), WHICH INDICATES THE TIME WHEN THE NOSE OF ZEIR ANPIN IS IN COMPASSION.

234. We have learned of the two openings of the nose. In one opening, the smoke emerges glowing hot and settles in the crevice of the great depths. From one opening emerges a consuming fire burning with flames and sparking in 1,400 worlds on the left side, THAT IS IN A COLUMN AND A HALF OF THE FIRST THREE SFIROT OF THE LEFT, WHICH ARE 1,400. Whoever manages to get near this is referred to as the fire of Hashem, who is a consuming fire burning all other fires. This fire is not firmly established except through the fire of the altar. The smoke that emerges from the other opening OF THE NOSE is not firmly established except with the smoke of the offering.

232. יַעֲקֹב יַעֲקֹב, בְּתִרְאָה שְׁלִים, קְדָמָא לֹא שְׁלִים, דְּהִשְׁתָּא אֲתַבְּשֵׁר בְּיוֹסֵף, וְשִׂרְאֵת עָלֶיהָ שְׂכִינְתָּא. וְעוֹד, דְּהִשְׁתָּא אֲשַׁתְּלִים בְּאַרְעָא, אֵילָנָא קְדִישָׁא כְּגוֹנָא דְלַעִילָא, בְּתִרְיִסֵּר תְּחוּמִין, בְּשַׁבְּעִין עֲנַמִּין, מַה דְּלֹא הוּוּ בְּקְדָמִיתָא. וּבְגִינֵי כֶךְ, בְּתִרְאָה שְׁלִים, קְדָמָא לֹא שְׁלִים, וּפְסִיק טַעְמָא בְּגוּוּיָהּ. שְׂמוּאֵל שְׂמוּאֵל, טַעְמָא פְּסִיק בְּגוּוּיָהּ. מ"ט. בְּתִרְאָה שְׁלִים, קְדָמָא לֹא שְׁלִים, דְּהִשְׁתָּא הוּוּ נְבִיאָה, וְקוֹדֵם לְכֹן לֹא הוּוּ נְבִיאָה. אֲבָל מֹשֶׁה מֹשֶׁה, לֹא אֲפְסִיק טַעְמָא בְּגוּוּיָהּ, דְּמִיּוּמָא דְּאֲתִילִיד, שְׁלִים הוּוּ. דְּכִתְיִב וְתִרָא אוֹתוֹ כִּי טוֹב הוּוּ.

233. אוֹף הֵכָא יוֹי יוֹי, פְּסִיק טַעְמָא בְּגוּוּיָהּ, קְדָמָא שְׁלִים, בְּתִרְאָה שְׁלִים בְּכֻלְהוּ. וּמֹשֶׁה, בְּאֲתֵר דִּינָא אָמַר, לְנַחְתָּא לֹון מַעֲתִיקָא קְדִישָׁא, רְחֻמִין לְזַעִיר אֲנַפִּין. דְּהִכִּי תְנִינָן, כְּמַה חִילָא דְּמֹשֶׁה, דְּאֲחִית מְכִילָן דְּרַחֲמֵי לְתַתָּא. וְכֹד אֲתַגְּלִי עֲתִיקָא בְּזַעִיר אֲפִין, כֵּלָא בְּרַחֲמֵי אֲתַחְזוּן. וְחוּטְמָא אֲשַׁתְּכִין, וְאֲשָׁא וְתַנְנָא לֹא נְפִיק, כַּד"א וְתַהֲלֵתִי אַחְסֵם לָךְ.

234. וְתַנְנָא, בְּתִרְיִין נוֹקְבִין דְּחוּטְמָא, בְּחַד נוֹקְבָא נְפִיק תַנְנָא, לְהֵיט, וּמִשְׁתַּקְעָא בְּנוֹקְבָא דְּתַהוּמָא רַבָּא. וּמַחַד נוֹקְבָא, נְפִיק אֲשָׁא דְּאוּקִיד בְּשִׁלְהוּבוּי, וּמִתְלַהֵטָא בְּאַלְף וְאַרְבַּע מֵאָה עֲלָמִין דְּבִסְטֵר שְׂמַאלָא. וּמֵאֵן דְּגָרִים לְקִרְבָּא בְּהַאי, אֲקִרֵי אִשׁ יוֹי. אֲשָׁא דְּאֲכֻלָּא וְאוּקִיד כֹּל שָׂר אֲשִׁין. וְהַאי אֲשָׁא לֹא אֲתַבְּסֵם, אֲלֵא בְּאֲשָׁא דְּמַדְבַּחָא. וְהַאי תַנְנָא דְּנְפִיק מִנוֹקְבָא אַחְרָא, לֹא אֲתַבְּסֵם אֲלֵא בְּתַנְנָא דְּקִרְבָּנָא.

235a. All THE SWEETENING OF THE JUDGMENTS depend on the nose, and therefore it is written: "And Hashem smelled the sweet savor" (Beresheet 8:21). Everything is dependent on the nose, which should smell the smoke and the red fire THAT ASCENDS FROM THE OFFERING. Therefore, THE OFFERING is received favorably. This is what is written: "And the anger (lit. 'nose') of Hashem was inflamed" (Bemidbar 12:9), "and then Hashem's anger (nose) be inflamed" (Devarim 11:17), "and my anger (nose) shall be inflamed" (Shemot 22:23) and "lest the anger (nose) of Hashem your Elohim be inflamed" (Devarim 6:15). All this is said of Zeir Anpin and not of the Atik THAT IS ARICH ANPIN.

235(1). וְכֹלֵא תִלְוִיָא בְּחוּטְמָא, בְּגִין כִּךְ כְּתִיב, וַיִּרְחַ יְיָ אֶת רִיחַ הַנִּיחֹחַ. דְּכֹלֵא בְּחוּטְמָא תִלְוִיָן, לְאַרְחָא הָאִי חוּטְמָא, בְּתַנְנָא, וְאַשָּׁא סוּמְקָא. וּבְגִין כִּךְ אֶתְקַבֵּל בְּרַעוּא. וְהָאִי דְכְתִיב, וַיִּחַר אֶף יְיָ. וַחֲרָה אֶף יְיָ. וַחֲרָה אֶפְיָן אֶתְמַר, וְלֹא בְעֵתִיקָא.

31. The ears of Zeir Anpin

We read a description of the ears of Zeir Anpin, that hear both good and bad and distinguish between them. The voice that enters the ears causes the brain to awaken and to bring mercy to the righteous and vengeance to the wicked. Rabbi Shimon says to hear means to understand. He explains the meaning of the full name Yud Hei Vav Hei Elohim, that is comprised of both mercy and judgment.

235b. We have learned that it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). That is the ear that was produced under the hair and the hairs hang over it. The ear was produced with impressions of impressions in its innermost interior, as if someone had produced a slanted step. What is the reason that it is slanted? It is in order to hear good and bad. We have learned that from this slope within the ears, all the winged ones are suspended, about whom it is written: "For a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20).

235(2). תַּאנָּא, כְּתִיב הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע הָאִי אִיהוּ אֹדְנָא דְאַתְעָבִיד תַּחוּת שְׁעָרֵי. וּשְׁעָרֵי תִלְוִיָן עֲלִיָּה. וְאֹדְנָא אֶתְעָבִיד בְּרִשׁוּמֵי רְשִׁימִין לְגָאָו. כְּמָה דְעָבִיד דְרָגָא בְּעִקְיָמָא, מִטְּ בְּעִקְיָמָא. בְּגִין לְמִשְׁמַע טַב וּבִישׁ וְתַאנָּא, מֵהָאִי עִקְיָמָא דְבָגוּ אֹדְנִין, תִּלְוִיָן כֹּל אִינוּן מְאִרֵי דְגִדְפִין, דְכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כַּנְּפַיִם יִגִּיד דְבָר.

236. Within the ear, it flows from the three spaces of the brain OF ZEIR ANPIN, WHICH ARE CHOCHMAH, BINAH AND DA'AT, into this opening in the ears. From these drops, the voice enters into that slope and combines with those drops either for good or for bad. Good, as it is written: "For Hashem hears the poor" (Tehilim 69:34) and bad, as it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1).

236. בָּגוּ אֹדְנָא, נְטִיף מִג' חֲלָלֵי דְמוּחָא, לְהָאִי נֹקְבָא דְאֹדְנִין. וּמֵהָהוּא נְטִיפָא, עֵייל קְלָא בְּהָהוּא עִקְיָמָא, וְאַתְצְרִיף בְּהָהוּא נְטִיפָא, בֵּין טַב וּבֵין בִּישׁ. טַב, דְכְתִיב כִּי שׁוֹמֵעַ אֶל אַבְיוֹנִים יְיָ. בִּישׁ, דְכְתִיב וַיִּשְׁמַע יְיָ וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְיָ.

237. This ear is sealed from the exterior and that slope enters inside to the opening in the ear, which contains the flow from the brain, in order to carry the voice inwards so it will not slip out, so it would be kept guarded and sealed from all sides. Therefore, it is a secret. Woe to the one who reveals the secrets, since it is as if he diminishes the uppermost structure that was prepared in order to gather the secrets WITHIN, so they do not escape to the outside.

237. וְהָאִי אֹדְנָא סְתִים לְבָר. וְעִקְיָמָא עֵייל לְגוּ, לְהָהוּא נֹקְבָא דְנְטִיפָא מִן מוּחָא, בְּגִין לְמַכְנֵשׁ קְלָא לְגָאָו, דְלֹא יִפּוֹק לְבָר, וַיְהִי נְטִיר וְסְתִים מְכַל סְטְרוּי. בְּג"כ הוּא רְזָא. וְוִי לְהָהוּא דְמַגְלֵי רְזִין, דְמָאן דְמַגְלֵי רְזִין כְּאִילוּ אַכְחִישׁ תְּקוּנָא דְלַעִילָא. דְאַתְתְּקִין לְמַכְנֵשׁ רְזִין, וְלֹא יִפְקִין לְבָר.

238. We have learned that when Yisrael scream from their woes, and the hairs are unveiled from over the ears, the voice enters in the ears in that opening which gets the flow from the brain. It gathers FROM the brain and emerges through the openings of the nose, and the nose becomes shorter and warmer. Fire and smoke exit from these nose openings, and all Gvurot are roused and do vengeance.

238. תַּנְיָא, בְּשַׁעֲתָא דְצוּוחִין וְיִשְׂרָאֵל בְּעַאקָא, וּשְׁעָרֵי מִתְגַּלְוִין מֵעַל אֹדְנִין, כְּדִין עֵייל קְלָא בְּאֹדְנִין, בְּהָהוּא נֹקְבָא דְנְטִיף מִמוּחָא, וּכְנֵשׁ בְּמוּחָא. וְנִפְיָק בְּנֹקְבֵי דְחוּטְמָא. וְאַתְזַעַר חוּטְמָא, וְאַתְחַמֵּם, וְנִפְיָק אֲשָׁא וְתַנְנָא מְאִינוּן נֹקְבִין, וּמִתְעָרִין כֹּל גְּבוּרָאן, וְעָבִיד נֹקְמִין.

239. Prior to the emergence of the fire and cloud from these NOSE openings, that voice ascends above and pounds the fragrance of the brain. Two tears flow down from the eyes and cause smoke and fire to escape from His nostrils through that noise that he carries out to the exterior.

240. In that voice that enters the ears, all those MENTIONED ABOVE are drawn and awakened. Therefore, it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them." With that listening of the voice THAT ENTERED THE EARS, the brain gets awakened, BECAUSE FROM THERE THE VOICE DRAWS MERCY TO THE RIGHTEOUS AND VENGEANCE TO THE WICKED. We have learned that it is written: "O my Elohim, incline Your ear, AND HEAR," meaning to say lower down. THAT IS, HE SHOULD DROP AND LOWER THE SLOPE IN THE EAR TO THE PLACE OF THE VOICE AND UPLIFT THE VOICE OF PRAYER TO THE INNER PART OF THE EAR WHERE THE BRAINS ARE. There are six hundred thousand ten thousand winged ones that hang on these ears and all are referred to as the ears of Hashem. In the words: "Hashem, incline Your ear," the ear refers to Zeir Anpin, SINCE THE ACTIONS OF THE LOWER GRADES ARRIVE THUS TO ZEIR ANPIN.

241. From one side of the brain space IN ZEIR ANPIN - THAT IS, THE LEFT SIDE - the ears are suspended. From the fifty gates that emerge from that hollow, there is one gate that continues to emerge and open up within the ear opening, as is written: "For the ear tries words" (Iyov 34:3). It is also written: "Tries the hearts and reins" (Tehilim 7:10). From the aspect of the expansion OF THE BRAIN in the cavern in the fifty gates that spread through the body, BEHOLD in the place where the heart resides, THE BRAIN STARTS to expand in that cavern of the fifty gates. THEREFORE, in relation to the ear, the word "tries" is used and "tries" is also used in relation to the heart, because they expand from the same place.

242. We have learned in the hidden book that this ear distinguishes between good and bad, so it is applicable to everything, MEANING TO ALL THE SFIROT OF ZEIR ANPIN. In Zeir Anpin, there is a good side and a bad side, WHICH ARE right and left, compassion and justice. This ear is included in the brain. Because it is included in the brain and in one cavern, it is included in the voice that enters in it, which is considered hearing once it is in the ear. Binah is included in the hearing. Hear means understand, WHICH IS BINAH, UNDERSTANDING. All this amounts to is that everything has equal import. Those matters were given to those who are seated on the benches of justice, to hear, observe and know.

243. Come and see that it is written: "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). This verse is well known. When the holy prophet heard and observed and knew and understood about these structures IN THE EAR, WHICH IS: "I HAVE HEARD THE REPORT OF YOU," it is written: "I was afraid," since it is proper to fear and break before Him. That is said about THE EARS of Zeir Anpin AS A RESULT OF THE REVELATION OF THE LEFT COLUMN WITHIN WHICH THAT CARRIES ON, AS MENTIONED ABOVE.

239. ועד לא נפקין מאינון נוקבין אשא ותנא, סליק ההוא קלא לעילא, ובטש בריחא דמוחא, ונגדין תרין דמעין מעיינין, ונפק מנחירוי תנא ואשא, בההוא קלא דנגיד לון לבר.

240. בההוא קלא דעייל באודנין, אתמשכאן ומתערן כולי האי, בגין כך כתיב, וישמע יי' ויחר אפו ותבער בם אש יי'. בההיא שמיעה דההוא קלא, אתער מוחא. תנא, כתיב הטה אלהי אזנך, כלומר ארביין. שית מאה אלף רבוא אינון מאריהון דגדפיין, דתליין באלין אודנין. וכלא אתקרון אזני יי'. ומה דאתמר הטה יי' אזנך, אזנך בזעיר אפיין אתמר.

241. מסטרא דחד חללא דמוחא תליין אודנין. ומחמשין תרעין דנפקין מדהוא חללא, דא הוא תרעא חד, דנגיד ונפיק ואתפתח בההוא נוקבא דאודנא, דכתיב כי און מלין תבחן. וכתיב ובוחן לבות וכליות. ומסטרא דאתפשטותא דההוא חללא, דחמשין תרעין דאתפשטותא בגומא, באתר דלבא שארי, מתפשט ההוא חללא דחמשין תרעין, ואודנא קרי ביה בחינה, ובלבא קרי ביה בחינה, משום דמאתר חד מתפשטין.

242. תנא בצניעותא דספרא, כמה דאודנא דא אבחן בין טב ובין ביש, כך כלא. דבזעיר אפיין אית סטרא דטב וביש. ימינא ושמאלא. רחמי ודינא. והאי אודנא כליל במוחא ומשום דאתפלל במוחא ובחללא חד. אתכליל בקלא דעייל ביה. ובאודנא קרי ביה שמיעה. ובשמיעה אתכליל בינה. שמע: כלומר, הבן אשתכח דכלא בחד מתקלא אתקל. ומלין אלין למאריהון דמאריין אתיהבן, למשמע ולאסתכלא ולמנדע.

243. ת"ח, כתיב, יי' שמעתי שמעך וראתי וגו', האי קרא אשתמודע, דכד נביאה קדישא, שמע, ואסתכל, וידע, וקאים על תקונין אליין, כתיב וראתי, תמן יאות הוא לדחלא ולאתבר קמיה, האי בזעיר אפיין אתמר.

244. After he saw and knew, it is written: "Hashem, revive Your work in the midst of the years" (Ibid.). This is said of Atik Yomin, since wherever Yud Hei Vav Hei is found, Yud Hei Vav Hei, twice with Yud-Hei, or ONE with Aleph-Dalet and ONE with Yud-Hei, one NAME IS for Zeir Anpin and one NAME for the Atik Atikin, even though ZEIR ANPIN AND ATIKA are all the same and are called by the same name.

245. We have learned the full name is read when it is written Yud Hei Vav Hei Elohim, because this is the full name of the most Ancient of all and of Zeir Anpin, SINCE YUD HEI VAV HEI IS THE SECRET OF THE ATIK AND ELOHIM IS ZEIR ANPIN. All of it is referred to as the full name, but the other NAMES are not considered a full name, as we have explained: "And Hashem Elohim planted" (Beresheet 2:8). That is the full name that PLANTED among the plantings of the Garden. Yud Hei Vav Hei Elohim is always considered the full name. TWICE Yud Hei Vav Hei, Yud Hei Vav Hei is all inclusive, THAT IS ZEIR ANPIN AND ATIKA, AS MENTIONED ABOVE, BUT IS NOT YET REFERRED TO AS A FULL NAME, SINCE compassion gets awakened in everyone during that period. IT IS NOT INCLUDED IN JUDGMENT. HOWEVER, YUD HEI VAV HEI ELOHIM IS COMPRISED FROM MERCY AND JUDGMENT, SINCE ELOHIM POINTS TO JUDGMENT. THEREFORE, IT IS A FULL NAME.

246. THE VERSE: "Hashem, revive Your work in the midst of the years" is said to Atik Yomin. HE ASKS: What is "Your work"? HE REPLIES: It is Zeir Anpin THAT EMANATES FROM ATIK YOMIN. "In the midst of the years": These are the primordial years referred to as the days of old and not everlasting years, since the years of old are the days of old, THAT IS THE SFIROT OF ATIK YOMIN. Everlasting years (lit. 'the years of the world') are the days of the world WHICH ARE THE SFIROT OF ZEIR ANPIN. It is written: "In the midst of the years." Which years are they? The primordial years OF ATIK YOMIN. "Revive": revive whom? "Revive" Zeir Anpin, that all its light survives thanks to these primordial years OF ATIK YOMIN. Therefore, it says "revive." "In wrath remember mercy" (Chavakuk 3:2), MEANING REMEMBER the supernal Chesed of the Atik of Atikim, in whom compassion is awakened for whoever requires mercy and whoever deserves mercy.

32. The nine Corrections of the beard of Zeir Anpin

Rabbi Shimon says that the beard is not mentioned in scripture because the most precious and concealed of all things are not revealed. The beard is the most valuable part of the entire countenance, its perfection and beauty. When the holy anointing oil drips from the beard of the holy Atika it drips upon the beard of Zeir Anpin, which gets established in nine Corrections, and from which the 22 letters of the Torah emerge. Rabbi Shimon describes all nine Corrections of the black hair of the beard.

247. We have learned that Rabbi Shimon said: I invoke the witness of the sky above and all those who are standing above us, MEANING ALL THE CHARIOTS AND ENCAMPMENTS OF THE ANGELS, that these matters are rejoiced upon in all the worlds. These matters are rejoicing in my heart and are hiding and ascending in the uppermost curtain that is extended over us. The Ancient of all, who is concealed and sealed of all, hides them. When I began to speak, the friends did not know that all these holy matters are inspired here. Praised is the lot of the friends that are here. Praised is my lot with you in this world and the World to Come.

244. כִּד אֶסְתַּכַּל וַיֵּדַע מַה בְּתוּב. יי' פִּעֲלֶךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ. הַאִי לְעֵתִיק יוֹמִין אֲתָמֵר. וּבְכָל אֶתֶר דִּישְׁתַּכַּח, יי' יי', בְּיוֹד הֵ"א תְרֵי זְמוּנֵי, אוּ בְאַלְף דְּלִ"ת, וַיּוֹד הֵ"א, חֵד לְזַעִיר אֶפִּין, וְחֵד לְעֵתִיקָא דְעֵתִיקִין. וְאַף עַל גַּב דְּכֻלְהוּ חֵד, וְחֵד שְׁמָא אֶקְרוּ.

245. וְתַנִּינָן אֵימְתֵי אֶקְרִי שֵׁם מְלֵא. בְּזִמְנָא דְכֻתִּיב יי' אֱלֹהִים. דְּהַאִי הוּא שֵׁם מְלֵא דְעֵתִיק דְכֻלָּא, וְדוֹזַעִיר אֲנַפִּין. וְכֻלָּא הוּא שֵׁם מְלֵא אֶקְרִי. וְשֹׂאֵר לֹא אֶקְרִי שֵׁם מְלֵא, כְּמַה דְּאֻקִּימָנָא, וַיִּטַּע יי' אֱלֹהִים, שֵׁם מְלֵא בְּנֻטִיעוֹת גִּנְתָּא. וּבְכָל אֶתֶר, יי' אֱלֹהִים, אֲתַקְרִיא שֵׁם מְלֵא. יי' יי', כֻּלָּא הוּא בְכֻלָּלָא. וְהַהוּא זְמוּנָא אֲתַעְרוּן רַחֲמִין בְּכֻלָּא.

246. יי' פִּעֲלֶךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ, לְעֵתִיק יוֹמִין אֲתָמֵר. מֵאֵן פִּעֲלֶךָ. זַעִיר אֶפִּין. בְּקֶרֶב שָׁנִים, אֵינּוּן שָׁנִים קְדָמוֹנִיּוֹת, דְּאֶקְרוּן יְמֵי קָדָם, וְלֹא אֶקְרוּן שְׁנוֹת עוֹלָם. שָׁנִים קְדָמוֹנִיּוֹת אֵינּוּן יְמֵי קָדָם. שְׁנוֹת עוֹלָם אֵלִין יְמֵי עוֹלָם. וְהֵכָא בְּקֶרֶב שָׁנִים, מֵאֵן שָׁנִים. שָׁנִים קְדָמוֹנִיּוֹת. חַיִּיהוּ לְמֵאֵן. חַיִּיהוּ לְזַעִיר אֶפִּין. דְּכֻל נַהִירוּ דִּילִיָּה מֵאֵינּוּן שָׁנִים קְדָמוֹנִיּוֹת אֲתַקְיִימוּ, וּבג"כ אֲמַר חַיִּיהוּ. בְּרוּזָה רַחֵם תִּזְכּוֹר, לְהַהוּא חֶסֶד עֲלָאָה דְעֵתִיקָא דְעֵתִיקִין, דְּבִיָּה אֲתַעֵר רַחֲמִין לְכֻלָּא, לְמֵאֵן דְּבַעֵי לְרַחֲמָא, וְלְמֵאֵן דִּיאוֹת לְרַחֲמָא.

247. תִּתְאַנָּא, אַר"ש, אֶסְהַדְנָא עָלֵי שְׁמַיָּא, וְלְכָל אֵלִין דְּעֲלֵנָּא קִיּוּמִין. דְּחֻדָּאֵן מְלִין אֵלִין, בְּכֻלְהוּ עֲלִמִין. וְחֻדָּאֵן בְּלַבְּאֵי מְלֵי, וּבְגוּ פְרוּכְתָּא עֲלָאָה דְּפְרוּסָא עֲלֵנָּא, מִתְטַמְרִין, וְסֻלְקִין, וּגְנִיזוּ לְהוּ עֵתִיקָא דְכֻלָּא, גְּנִיזוּ וְסֻתִּים מְכֻלָּא. וְכִד שְׁרִינָא לְמַלְלָא, לֹא הוּוּ יַדְעִין חֲבֵרִיא, דְּכֻל הֵנִי מְלִין קְדִישִׁין מִתְעַרְיִין הֵכָא. זְכָאָה חוּלְקִיכוּן חֲבֵרִיא דְהֵכָא. וְזְכָאָה חוּלְקֵי עַמְכוּן, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְאַתִּי.

248. Rabbi Shimon opened the discussion with the verse: "But you that did cleave to Hashem your Elohim..." (Devarim 4:4). Who is a holy nation like Yisrael, that it is written of them: "Happy are you, O Yisrael: who is like to you" (Ibid. 33:29)? It is written: "Who is like You, Hashem, among the Elim" (Shemot 15:11), since their adherence is to the Holy Name on this world, and in the World to Come even more than here IN THIS WORLD, since there they do not get separated from the bond into which the righteous are tied, MEANING THE BOND OF LIFE, WHICH IS THE SECRET OF MALCHUT THAT IS BOUND IN THE TREE OF LIFE THAT IS ZEIR ANPIN. This is what is written: "But you that did cleave to Hashem" and it is not written: 'did cleave towards Hashem', but actually "to Hashem."

249. We have learned that when the holy anointing oil descends upon the beard of Zeir Anpin from the dear beard of the uppermost of the holy Atika, who is hidden and concealed from everyone, the beard of Zeir Anpin gets established in nine Corrections. During the time that the dear beard of the Atik of Atikim illuminates within this beard of Zeir Anpin, thirteen springs flow from the uppermost oil into the beard OF ZEIR ANPIN, and 22 Corrections prevail in it. From Him flow the 22 letters of the Torah.

250. You might say that the beard does not get mentioned anywhere and Solomon mentioned only "His cheeks" (Shir Hashirim 5:13), BUT DOES NOT SAY BEARD. HE REPLIES: So we have learned in the hidden book that everything that is hidden and concealed is neither mentioned nor revealed. This thing, THE BEARD, is uppermost and most precious of all. It is hidden and concealed since the beard is the praise and the most valued feature of the entire countenance; therefore, the scripture concealed it and did not reveal it. We have learned that this beard, which is the perfection of the countenance and the beauty of Zeir Anpin, starts out from His ears and drops and ascends and covers with an offering of fragrance. What is this offering of fragrance? It is as it says: "His cheeks are like a bed of spices" (Ibid.). With nine Corrections, this beard of Zeir Anpin was established with black hair all established in a beautiful arrangement like a valiant, beautiful and mighty man, as is written: "Excellent as the cedars" (Ibid. 15).

251. The first Correction: The hairs are arranged from above, FROM THE SIDES OF THE HEAD. That spark goes out, that strong spark, emanates from the pure air and pounds from underneath the head hair, under the HAIR locks above the ears. It descends hair after hair in front of the ear opening to the beginning of the mouth.

252. The second Correction: The hairs exit and ascend from the start of the mouth, WHICH IS THE UPPER LIP, to the other end of the mouth opening. They ALSO come down underneath the mouth FROM ONE END to the other end OF THE LOWER LIP, hair by hair, in a beautiful arrangement.

248. פתח ר"ש ואמר, ואתם הדבקים ביי' אלהיכם וגו'. מאן עמא קדישא כישראל, דכתיב בהו אשריך ישראל מי כמוך, דכתיב מי כמוה באלם יי' משום דאתדבקותא דלהון הוא בשמא קדישא בעלמא דין. ובעלמא דאתי יתיר מהכא. דהתם לא מתפרשן מניה, מההוא צורא דצירין ביה צדיקא, הה"ד ואתם הדבקים ביי', ולא כתיב הדבקים ליי', אלא ביי' ממש.

249. תאנא, כד נחית מן דיקנא וקירא עלאה, דעתיקא קדישא, סתים וטמיר מכלא, משחא דרבות קדישא, לדיקנא דזעיר אפין. אתתקן דיקנא דיליה, בתשעה תקונין. ובשעתא דנהיר דיקנא וקירא דעתיקא דעתיקין, בהאי דיקנא דזעיר אפין, נגדין תליסר מבויעין דמשחא עלאה, בהאי דיקנא. ומשתכחין ביה, עשרין ותרין תקונין. ומניה נגדין, עשרין ותרין אתון דאורייתא קדישא.

250. וא"ת דיקנא לא אשתבח, ולא אמר שלמה אלא לחייו. אלא הכי תאנא בצניעותא דספרא, כל מה דאטמר וגניז, ולא אדבר ולא אתגלייא. ההוא מלה הוי עלאה ויקירא מכלא, ובג"ד הוא סתים וגניז. ודיקנא משום דהוא שבחא ושלימותא, ויקירותא מכל פרצופא, גנזיה קרא, ולא אתגלייא. ותאנא, האי דיקנא דאיהו שלימותא דפרצופא ושפירותא דזעיר אפין, נפיק מאודנוי, ונחית וסליק וחקי, בתקווא דבוסמא. מאי תקווא דבוסמא. כד"א לחייו בערוגת הפושם. בתשעה תקונין, אתתקן האי דיקנא דזעיר אנפין. בשערי אוכמי, מתתקנא בתקווא שפיר. כגבר תקיף שפיר למחזי. דכתיב בחור כארזים.

251. תקווא קדמאה. מתתקן שערא מלעילא, ונפיק ההוא ניצוצא בוצינא דקרדינותא, ונפיק מכללא דאורא דכיא, ובטש בתחות שערא דרישא, מתחות קוצין דעל אודנין. ונחית מקמי פתחא דאודנין נימי על נימי, עד רישא דפומא.

252. תקווא תניינא. נפיק שערא, וסליק מרישא דפומא, עד רישא אחרא דפתחא דפומא. ונחית מתחות פומא, עד רישא אחרא, נימין על נימין, בתקווא שפירא.

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253. The third Correction: Under the nose, in the center, under the two nostrils of the nose one path goes out that is FREE OF HAIR, BUT tiny tough hairs fill that path. The rest of the hairs occupy both sides surrounding that path. On the bottom, THE LOWER LIP, there is no path visible at all. THAT SHOULD BE CLEAR OF HAIR, EXCEPT THAT the path above IS VISIBLE, OVER THE UPPER LIP, that descends downwards to the beginning where the lips are JOINED. There, the path is submerged. IT DOES NOT CONTINUE UNDER THE LOWER LIP AS BY ARICH ANPIN.

254. The fourth Correction: Hairs sprout out and are arranged to ascend and cover his cheeks like a fragrant offering. THAT IS THE SECRET MEANING OF: "HIS CHEEKS ARE LIKE A BED OF SPICES." The fifth Correction: The hairs stop GROWING. The two apples OF THE FACE become visible, CLEAR OF HAIR, on both sides. They are red like a red rose and glow in 270 worlds that glow from there. The sixth Correction: The hairs sprout out like one string around the beard and hang to the top of his belly, MEANING TO HIS CHEST, and do not descend to the navel. The seventh Correction: The hair does not hang over the mouth and the mouth is free OF HAIR all around. The hairs are set in an arrangement around it.

255. The eighth Correction: The hairs descend under the beard and cover the back of the neck so it is not seen. All the hairs are thin. Tiny strands upon strands fill every direction. The ninth Correction: The hairs join, altogether evenly, with those hairs that are hanging, all evenly and beautifully like a mighty man who wins battles.

256. With these nine Corrections nine springs of the anointing oil of the above flow and spring forth. From that anointing oil, there is a flow to all those below. These nine Corrections reside in the beard OF ZEIR ANPIN and with the perfection of the arrangement of the beard. He is considered such a mighty man, that whoever observes this beard prevails, and mighty strength is connected to him. Up until here is the description of the supernal beard in Zeir Anpin.

33. First Correction of the nine Corrections of the beard

Rabbi Elazar tells us that King David needed these nine Corrections in order to conquer the other kings and nations; he called upon God, who answered him with liberation and took his part. Rabbi Elazar talks about the form of man, including the forms of Lion, Ox and Eagle, and how man is mentioned in the quoted scriptures only in conjunction with the Holy Name. He says that Zeir Anpin will do all that one desires for whoever holds on to the holy beard and honors Him. The essential message of this section is: If God takes my part, I will not fear, for what can man possibly do to me?

253. תְּקוּנַת תְּלִיתָא. מֵאֲמֻצְעֵיתָא דְתַחוּת חוּטְמָא, מִתַּחוּת תְּרִין נוֹקְבִין, נְפִיק חַד אֲרַחָא, וְשַׁעֲרִין זְעִירִין תְּקִיפִין, מְלִיזִין לְהוּא אֲרַחָא, וְשַׁאֲר שַׁעֲרִין מְלִיזִין מֵהָאֵי גִיסָא, וּמֵהָאֵי גִיסָא, סוּחְרִינִיָּה דְהוּא אֲרַחָא. וְאֲרַחָא לֹא אֲתַחֲזִי לְתַתָּא כָּלֵל, אֶלָּא הוּא אֲרַחָא דְלַעִילָא, דְנַחֲיִת עַד רִישָׁא דְשַׁמוּוֹתָן, וְתַמָּן שְׂקִיעָא הוּא אֲרַחָא.

254. תְּקוּנַת רְבִיעָא. נְפִיק שַׁעֲרָא, וְאֲתַתְּקֵן, וְסָלִיק וְחָפִי בַעֲלֵעוּי דְתַקְרוּבָא דְבוּסְמָא. תְּקוּנַת חֲמִשָּׁא. פְּסִיק שַׁעֲרָא, וְאֲתַחֲזִיזִין תְּרִין תְּפוּחִין, מִכָּאן וּמִכָּאן, סוּמְקָן כְּהָאֵי וְרָא סוּמְקָא. וּמִתְלַהֲטֵן בְּמֵאתָן וְשַׁבְעִין עֲלָמִין, דְמִתְלַהֲטִין מִתַּמָּן. תְּקוּנַת שְׁתִּיתָא. נְפִיק שַׁעֲרָא בְּחַד חוּטָא בְּסוּחְרִינִיָּה דְדִיקְנָא, וְתַלְזִין עַד רִישָׁא דִּמְעוּי, וְלֹא נַחֲיִת עַד טְבוּרָא. תְּקוּנַת שְׁבִיעָא. דְלֹא תַלְזִין שַׁעֲרֵי עַל פּוּמָא, וּפּוּמָא אֲתַפְנִי מִכָּל סְטְרוּי. וְיִתְבִּין שַׁעֲרֵי בְּתַקּוּנַת סְחוּר סְחוּר לִיה.

255. תְּקוּנַת תְּמִינָא. דְנַחֲתִין שַׁעֲרֵי בְּתַחוּת דִּיקְנָא, דְמַחְפִּיזִין קַדְלָא, דְלֹא אֲתַחֲזִיא. כְּלֵהוּ שַׁעֲרֵי דְקִיקִין, נִימִין עַל נִימִין. מְלִיזִין מִכָּל סְטְרוּי. תְּקוּנַת תְּשִׁיעָא. דְמִתְחַבְּרֵן שַׁעֲרֵי כְּלֵהוּ בְּשַׁקּוּלָא מְעֻלִּיא, עִם אִינוּן שַׁעֲרֵי דְתַלְזִין. כְּלֵהוּ בְּשַׁקּוּלָא שְׁפִיר, כְּחַד גִּיבַר תְּקִיף, מֵאֲרִי נֶצַח קְרַבִּין.

256. בְּתַשְׁעָה תְּקוּנִין אֵלִין, נְגִדִין וְנִמְקִין ט' מְבוּעִין דְמִשַׁח רְבוּת דְלַעִילָא. וּמֵהוּא מִשַׁח רְבוּת, נְגִדִין לְכָל אִינוּן דְלַתַּתָּא. ט' תְּקוּנִין אֵלִין אֲשַׁתְּכַחוּ בְּדִיקְנָא דָא. וּבְשִׁלִּימוֹת תְּקוּנַת דְדִיקְנָא דָא, אֲתַקְרִי גִיבַר תְּקִיף. דְכָל מֵאן דְחָמֵי דִיקְנָא קִימָא בְּקִיּוּמִיה, תְּלִינָא בֵּיה גְבוּרָה תְּקִיפָא. עַד כָּאן תְּקוּנַת דְדִיקְנָא עֲלָא דְזַעִיר אֲפִין.

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257. Rabbi Shimon said to his son Rabbi Elazar: Get up my son and curl the structure of the holy beard through these Corrections. Rabbi Elazar stood up and said, "Out of my distress I called upon Yah: Yah answered me with liberation...than to trust in princes" (Tehilim 118:5-9). We have learned here, IN THIS VERSE, the nine forms that exist in this beard, IN ZEIR ANPIN. King David needed these Corrections in order to conquer the other kings and nations.

258. Come and see that as soon as he said those nine Corrections, he concluded with the verse: "All nations compassed me about: but in the name of Hashem I cut them off" (Ibid. 10). He said: All these Corrections that I mentioned, what purpose do they serve me? It is because all nations compassed me about. In the setting of this beard are nine Corrections, which are the name of Hashem, AND THROUGH THEM, I will abolish them from the world. This is what is written: "In the name of Hashem I cut them off."

259. We have learned in the hidden book that King David has mentioned here nine Corrections IN THE VERSES OF: "OUT OF MY DISTRESS..." Six are in the Holy Name, in that there are IN THESE VERSES six names, and three times Adam (lit. 'man'). If you say we only find "MAN" twice, IT IS NOT SO, BUT RATHER there are three, since "princes" are also included in "man." WE CONSIDER THE WORD "PRINCES" AS IF "MAN" IS SAID, SO WE HAVE "MAN" THREE TIMES, AS IS FURTHER EXPLAINED.

260. We have learned that there are six names, as is written: 1) "Out of my distress I called upon Yah"; 2) "Yah answered me with liberation"; 3) "Hashem is on my side; I will not fear"; 4) "Hashem takes my part"; 5) "It is better to take refuge in Hashem" and 6) "It is better to take refuge in Hashem," WHICH IS IN THE SECOND VERSE. THUS WE HAVE HERE SIX NAMES. "Man" is there three times, as is written: 1) "Hashem is on my side; I will not fear: what can a man do to me?"; 2) "It is better to take refuge in Hashem than to put confidence in man," and 3) "It is better to take refuge in Hashem than to trust in princes." PRINCES ARE MAN, AS MENTIONED ABOVE, SO WE HAVE "MAN" THREE TIMES.

261. Come and see the secret of the matter. Everywhere that man is mentioned here, it is mentioned only together with the Holy Name, THAT IS TO SAY, IN THE SAME VERSE MAN IS MENTIONED, HASHEM IS ALSO MENTIONED. This is as it should be, as man is only referred to with that which he deserves. What is THE NAME "MAN" deserving? It is the Holy Name YUD HEI VAV HEI, MEANING TO SAY THAT PRIOR TO THE PERFECTION OF THE HOLY NAME, YUD HEI VAV HEI, THE MOCHIN THAT ARE REFERRED TO AS "MAN" ARE NOT COATED WITH IT, as is written: "Hashem Elohim formed man" (Beresheet 2:7), YUD HEI VAV HEI ELOHIM BEING THE SECRET OF CHOCHMAH AND BINAH, 'THE MAN', MEANING THE MOCHIN IN THE IMAGE OF ZEIR ANPIN, THAT ARE REFERRED TO AS "MAN," THAT IS, with a full name which is Yud Hei Vav Hei Elohim, as is befitting it, THE NAME MAN (HEB. ADAM). Therefore, man is not mentioned except TOGETHER with the Holy Name.

257. אָמַר רַבִּי שִׁמְעוֹן לְרַבִּי אֱלֶעָזָר בְּרִיָּה, קוּם בְּרִי, סִלְסַל תְּקוּנָא דְדִיקְנָא קְדִישָׁא, בְּתַקּוּנֵי אֲלִין. קָם ר' אֱלֶעָזָר, פִּתַּח וְאָמַר, מִן הַמִּצַּר קְרָאתִי יְהוָה עֲנֵנִי בְּמִרְחָב יְהוָה וְגו'. עַד מִבְּטוּחַ בְּנְדִיבִים. תְּנָא, הֲכָא ט' תְּקוּנֵי הַבְּדִיקְנָא דָּא. לְהֵנִי תְּקוּנֵי אֲצַטְרִיךְ דְּדוּד מִלְפָּא, בְּגִין לְנִצְחָא לְשָׂאֵר מַלְכִין, וְלְשָׂאֵר עַמִּין.

258. ת"ח, בֵּינוֹן דְּאָמַר הֵנִי ט' תְּקוּנֵי, לְבַתֵּר אָמַר כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם יי' כִּי אֲמִילֵם. אָמַר, הֵנִי תְּקוּנֵי דְאֲמִינָא, לְמַאי אֲצַטְרִיכְנָא. מְשׁוּם דְכָל גּוֹיִם סָבְבוּנִי. וּבְתַקּוּנָא דְדִיקְנָא דָּא, ט' תְּקוּנֵי, דְאִינוּן שֵׁם יי', אֲשַׁצִּינוּן מִן עֲלְמָא, הַה"ד בְּשֵׁם יי' כִּי אֲמִילֵם.

259. וְתָנָא בְּצַנִּיעוּתָא דְסַפְרָא, תְּשַׁעָּה תְּקוּנֵי אָמַר דְּדוּד, הֲכָא, שִׁיתָא אִינוּן בְּשֵׁמָא קְדִישָׁא. דְּשִׁיתָ שְׁמֵהּ הוּו, וְתַלְתָּ אָדָם. וְאִי תִימָא תְּרִין אִינוּן. תַּלְתָּא הוּו, דְּהָא נְדִיבִים בְּכֻלָּל אָדָם הוּו.

260. תְּנָא שִׁיתָא שְׁמֵהּ, דְּכֶתִיב: מִן הַמִּצַּר קְרָאתִי יְהוָה, חֲד. עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִין. יי' לִי לֹא אִירָא, תַּלְתָּ. יי' לִי בְּעוֹזֵי, אַרְבַּע. טוֹב לְחַסוֹת בַּיי', חֲמִשָּׁה. טוֹב לְחַסוֹת בַּיי', שִׁיתָא. אָדָם תַּלְתָּ, דְּכֶתִיב: יי' לִי לֹא אִירָא מַה יַעֲשֶׂה לִי אָדָם, חֲד. טוֹב לְחַסוֹת בַּיי' מִבְּטוּחַ בְּאָדָם, תְּרִין. טוֹב לְחַסוֹת בַּיי' מִבְּטוּחַ בְּנְדִיבִים, תַּלְתָּ.

261. וְת"ח רְזָא דְמַלְהָ, דְּבִכְל אֲתֵר דְּאֲדַכְרֵ אָדָם הֲכָא, לֹא אֲדַכְרֵ אֲלָא בְּשֵׁמָא קְדִישָׁא. דְּהֲכִי אֲתַחְזִי. מְשׁוּם דְלֹא אֲקִרִי אָדָם, אֲלָא בְּמַה דְאֲתַחְזִי לִיה. וּמַאי אֲתַחְזִי לִיה. שְׁמָא קְדִישָׁא. דְּכֶתִיב וַיִּצַּר יי' אֱלֹהִים אֶתְּ אֶתְּ הָאָדָם, בְּשֵׁם מְלָא, דְּהוּא יי' אֱלֹהִים. כְּמַה דְאֲתַחְזִי לִיה וּבג"כ הֲכָא לֹא אֲדַכְרֵ אָדָם אֲלָא בְּשֵׁמָא קְדִישָׁא.

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262. We have learned that it is written: "Out of my distress I called upon Yah: Yah answered me with liberation"; that is twice Yud-Hei. That is for the two cheeks to which the hairs are attached. When DAVID saw that the hairs flow and hang, he opened the discussion saying, "Hashem is on my side; I will not fear... Hashem takes my part," MEANING WITH THE COMPLETE NAME OF YUD HEI VAV HEI, with a name that is not missing in it VAV-HEI, a name that is holy. Man is mentioned with this FULL name, SINCE THE MOCHIN DO NOT RESIDE EXCEPT WITH THE FULL NAME, AS MENTIONED.

263. He said, "What can a man do to me?" WHICH IS THE DESCRIPTIVE NAME OF THE EXPANSION OF THE MOCHIN, AS MENTIONED ABOVE, so this is ITS MEANING. We have learned that all these holy Sfirot of the King that were established with shapes, THAT IS, THAT THE MOCHIN FLOW THROUGH THEM, are referred to as man, who is the general form including all FORMS. THE THREE FORMS - LION, OX, EAGLE - ARE COMPRISED IN THE FORM OF MAN. THAT IS THE SECRET OF MALCHUT THAT COMPRISES IN IT ALL THE THREE COLUMNS. CONSEQUENTLY, THE UNION OF THE THREE MOCHIN - CHOCHMAH, BINAH AND DA'AT, WHICH CORRESPOND TO LION, OX, EAGLE - ARE ONLY IN THE FORM OF MAN. THEREFORE, IT IS CONSIDERED AS THE SIX ENDS IN THE MOCHIN OF CHOCHMAH, BINAH AND DA'AT, SINCE THE MALCHUT IS THE FEMALE LIGHT THAT ILLUMINATES ONLY FROM BELOW UPWARDS. THAT IS THE SECRET OF THE SIX ENDS OF THE MOCHIN. What emanates FROM THE MOCHIN, THAT IS, WHAT IS CONCEIVABLE TO THE LOWER ONES, is referred to as the Holy Name, SINCE NAME IS EXPLAINED AS CONCEPTION. The sheath, THAT IS THE SECRET OF MALCHUT REFERRED TO AS SHEATH, and what it contains, WHICH ARE THE MOCHIN, are called Yud Hei Vav Hei and are called man. That is the whole of the sheath together with its content.

264. Those nine Corrections that David said here were in order to subdue his enemies. Whoever holds on to the beard of the King and honors Him with the utmost honor, the King will oblige and do for him all that he desires from the King. HE ASKS: What is the reason THAT THERE IS A NEED TO HOLD on to the beard and not to his body? HE REPLIES: It is because the body follows after the beard, SINCE ALL THE LIGHTS OF THE BODY GET DRAWN FROM THE BEARD, BUT the beard does not follow the body. CONSEQUENTLY, WHEN YOU ARE ATTACHED TO THE BEARD YOU ARE ALSO ATTACHED TO THE BODY, BUT WHEN ONE IS ATTACHED TO THE BODY HE IS NOT YET ATTACHED TO THE BEARD.

265. There are two ways to count THE NINE CORRECTIONS OF THE BEARD IN THE VERSES OF: "OUT OF MY DISTRESS." The first is as we already said, THAT "OUT OF MY DISTRESS I CALLED UPON YAH" IS THE FIRST DESCRIPTION AND "YAH ANSWERED ME WITH LIBERATION" IS THE FOURTH DESCRIPTION THAT IS REFERRED TO IN OUR PRESENT ACCOUNT AS: "WHAT CAN A MAN DO TO ME?" The second IS THE ACCOUNT BEFORE US, OF WHICH "out of my distress I called upon Yah," is the first CORRECTION. The second is: "Yah answered me with liberation"; the third is: "Hashem is on my side; I will not fear" and the fourth is: "What can man do to me?" The fifth is "Hashem takes my part"; the sixth is: "Therefore I shall gaze upon those who hate me"; the seventh is: "It is better to take refuge in Hashem"; the eighth is: "Than to put confidence in man" and the ninth is: "It is better to take refuge in Hashem than to trust in princes."

262. וְתָנָא, כְּתִיב מִן הַמִּצַּר קִרְאתִי יְהוָה עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִי זְמַנִּי יְהוָה יְהוָה, לְקַבֵּל תְּרִי עֲלֵעוּי, דְּשַׁעְרֵי אֲתֵאֲחֶדֶן בְּהוּ. וּמִדְּחָמָא דְּשַׁעְרֵי אֲתַמְשַׁכְּאֵן וְתַלְיִין, שְׂאֵרֵי וְאָמַר יְיָ לִי לֹא אִירָא. יְיָ לִי בְּעוֹזְרֵי. בְּשִׁמְא דְּלֹא חֲסֵר. בְּשִׁמְא דְּהוּא קְדִישָׁא. וּבְשִׁמְא דְּא, אֲדַבְּר אָדָם.

263. וּמַה דְּאָמַר מַה יַעֲשֶׂה לִי אָדָם, הֲכִי הוּא. דְּתַנָּא כָּל אֵינּוֹן כְּתָרִין קְדִישִׁין דְּמַלְכָּא, כִּד אֲתַתְּקִין בְּתַקּוּנױ. אֲתַקְרוּן אָדָם. דְּיוֹקְנָא דְּכֻלִּיל כֻּלָּא. וּמַה דְּמַשְׁלָפָא בְּהוּ, אֲתַקְרִי שְׁמָא קְדִישָׁא. וְתַעֲרָא וּמַה דְּבִיָּה, אֲתַקְרִי יְרוּד', וְאֲתַקְרִי אָדָם בְּכֻלְלָא דְּתַעֲרָא, וּמַה דְּבִיָּה.

264. וְאֵלִין תְּשַׁעָּה תְּקוּנִין דְּאָמַר דְּוֹד הַכָּא, לְאַכְנַעָּא שְׁנֵאוֹי בְּגִין דְּמֵאן דְּאֲחִיד דְּיוֹקְנָא דְּמַלְכָּא, וְאֹקִיר לִיה בְּיֻקִּירוֹ עֲלָאָה, כָּל מַה דְּבַעֵי מִן מַלְכָּא. מַלְכָּא עֲבִיד בְּגִינִיה. מ"ט דְּיוֹקְנָא, וְלֹא גּוּפָא. אֲלֵא גּוּפָא אֲזִיל בְּתַר דְּיוֹקְנָא, וְדִיֻּקְנָא לֹא אֲזִיל בְּתַר גּוּפָא.

265. וּבְתָרֵי גּוּוּנֵי אֲתֵי הָאֵי חוּשְׁבָּנָא, חַד כְּדַקְאֲמַרְן. תְּרִין: מִן הַמִּצַּר קִרְאתִי יְהוָה, חַד. עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִי. ה' לִי לֹא אִירָא, תֵּלַת. מַה יַעֲשֶׂה לִי אָדָם, אַרְבַּע. ה' לִי בְּעוֹזְרֵי, חֲמִשׁ. וְאֵנִי אֲרָאָה בְּשׁוֹנְאֵי, שִׁיתָא טוֹב לְחֲסוֹת בְּה', שִׁבְעָה. מִבְּטוּחַ בְּאָדָם, תְּמַנְיָא. טוֹב לְחֲסוֹת בֵּינִי מִבְּטוּחַ בְּנַדְיָבִים תְּשַׁעָּה.

266. HE ASKS: THE FIRST SHAPE THAT IS REFERRED TO, "Out of my distress I called upon Yah," what does it say, WHY IS IT CALLED THAT? HE REPLIES: All that David said here, MEANING THE REST OF THE EIGHT BEARD CORRECTIONS, he said about this Correction of the beard, THE FIRST ONE, "Out of my distress (lit. 'straight') I called upon Yah," that is, from the place where the beard begins to spread out, which is a narrow area above and in front of the ear openings below the hair of the head. THIS MEANS THAT AT THESE POINTS, THE HAIRS ARE SHORT AND THE AREA IS NARROW THAT POINTS OUT THE ASPECT OF JUDGMENT THAT EXISTS IN THE BEARD, WHICH IS THEREFORE REFERRED TO AS: "THE STRAIGHT." This is why he says Yud-Hei Yud-Hei twice, MEANING IN THE FIRST CORRECTION AND THE SECOND, BEFORE THE BEARD STARTS TO WIDEN, SINCE YUD-HEI POINTS OUT THAT THE NAME IS DEVOID OF VAV-HEI. However, in the area where the beard spreads out, where it drops from the ears and begins to widen, MEANING IN THE THIRD CORRECTION, he says, "Hashem is on my side; I will not fear." THAT IS THE COMPLETE NAME - YUD HEI VAV HEI - because that is an area that is not narrow. CONSEQUENTLY, ALL THE CORRECTIONS FOLLOW TO SWEETEN THE JUDGMENT IN THE FIRST CORRECTION, IN WHICH THE NAME IS NOT COMPLETE. David required all these CORRECTIONS in order to subdue kings and nations beneath him, through the glory of this beard.

267. We have learned in the hidden book that whoever sees in his dream his hand holding on to the beard of an important person, or extending his hand TO HOLD ON to it, he should be aware that he is in union with the ones above. He will throw under him all those who distress him, SINCE THE BEARD INDICATES THE SUBDUING OF ENEMIES AND WHOLENESS, AS MENTIONED ABOVE. We have learned that the supernal beard gets established with nine Corrections, which is the beard in Zeir Anpin that gets established in nine Corrections SINCE THE BEARD IN ARICH ANPIN GETS RESTORED IN THIRTEEN CORRECTIONS.

268. The first Correction: The hair is shaped from above and grows out in front of the ear openings underneath the locks OF HEAD HAIR that hang over the ears. The hair descends strand by strand to the top of the mouth. We have learned that all these hairs in the beard are harder than all the strands in the locks of head hair. The head hairs are long, while those IN THE BEARD are not long. In head hairs, there are some that are smooth and some that are rough.

269. When the white hairs of Atik Yomin are drawn to the hair of Zeir Anpin, it is written: "Wisdoms cry aloud in the street (lit. 'outside')" (Mishlei 1:20). What is the meaning of: "outside"? That is in Zeir Anpin, WHICH VESTS THE NETZACH, HOD AND YESOD IN ARICH ANPIN THAT IS CONSIDERED THE OUTWARD ASPECT, SINCE ALL NETZACH, HOD AND YESOD ARE OUTWARD OF THIS BODY, to which two brains join, THE BRAIN OF ARICH ANPIN IN THE BRAINS OF ZEIR ANPIN OUTWARD OF ARICH ANPIN, ABOUT WHICH IS SAID "WISDOMS CRY ALOUD OUTSIDE."

270. HE ASKS: Two brains, how could you imagine this, SINCE IN ZEIR ANPIN ALONE THERE ARE THREE BRAINS? HE REPLIES: Therefore, just say four brains. Three brains are in Zeir Anpin existing in the three spherical cavities in the skull and one brain OF ARICH ANPIN rests in its station that includes WITHIN IT all three brains. From it there is a flow FROM ARICH ANPIN, balanced perfectly, continuously, into the white hair IN ARICH ANPIN to the three brains within Zeir Anpin.

266. מן המצר קראתי י"ה, מאי קא מיירי אלא דוד, כל מה דאמר הכא, על תקונא דדיקנא דא קאמר. מן המצר קראתי יה, מאתר דשאר דיקנא לאתפשטא, דהוא אתר דחיק, מקמי פתחא דאודנין מעילא, תחות שערי דרישא. ובג"כ אמר י"ה י"ה תרי זמני. ובאתר דאתפשט דיקנא, ונחית מאודנוי, ושאר דאתפשטא, אמר יי' לי לא אירא, דהוא אתר דלא דחיק וכל האי אצטריך וכו', דוד לאכנע תחותיה מלכין ועמין, בגין יקרא דדיקנא דא.

267. ותאנא בצנועותא דספרא, כל מאן דחמי בחלמיה דדיקנא דבר נש עלאה אחיד בידיה, או דאושט ידיה ליה. ינדע דשלים הוא עם עלאי, וארמיה תחותיה אינון דמצערין ליה. תנא, מתתקן דיקנא עלאה בתשעה תקונין, והוא דיקנא דזעיר אפין, בט' תקונין מתתקן.

268. תקונא קדמאה. מתתקן שפרא מעילא, ונמיק מקמי פתחא דאודנין, מתחות קוצי דתליין על אודנין, ונחתין שערי, נימין על נימין, עד רישא דפומא. תאנא, כל אליון נימין דבדיקנא, תקיפין יתיר מכל נימין דקוצין דשערי דרישא, ושערי דרישא אריכין, והגני לאו אריכין, ושערי דרישא, מנהון שעיעי, ומנהון קשוישין.

269. ובשעתא דאתמשכן שערי חוורי דעתיק יומין, לשערי דזעיר אפין, כתיב, חכמות בחוץ תרנה. מאי בחוץ. בהאי זעיר אפין. דמתחברן תרי מוחי.

270. תרי מוחי ס"ד. אלא אימא ארבע מוחי. תלת מוחי דהוו בזעיר אפין, ואשתכחו בתלת חללי דגולגלתא דרישא. וחד מוחא שקיט על בורייה, דכליל כל תלת מוחי. דאתמשך מניה משיכן כלילן שקילן, בשערי חוורי. להאי זעיר אפין לתלת מוחי דביה.

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271. Four brains exist in Zeir Anpin, WHICH ARE CHOCHMAH AND BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. AS A RESULT OF THE BRAIN ILLUMINATION IN ARICH ANPIN TO HIS THREE BRAINS, HIS THREE BRAINS DIVIDE UP TO FOUR. As a result of these, the four portions, written in Tefilin, are completed, SINCE THE FOUR CHAPTERS IN THE TEFILIN ARE THE SECRET OF THE SURROUNDING LIGHT OF THE THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - IN ZEIR ANPIN. DUE TO THE INCLUSION OF THE BRAIN OF ARICH ANPIN WITHIN THEM, THE BRAIN OF DA'AT IN ZEIR ANPIN IS SPLIT INTO TWO BRAINS, TO THE RIGHT AND TO THE LEFT, AND THAT COMPLETES THE FOUR CHAPTERS - THAT IS, FOUR BRAINS, since the Holy Name of Atik Yomin is included in them, Atik of Atikin, WHICH IS THE FIRST BRAIN THAT IS ARICH ANPIN, and that of Zeir Anpin, WHICH CONTAINS THREE BRAINS. This is the perfection of the Holy Name, as is written: "And all people of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). The name of Hashem is truly the name of Hashem, which are the boxes of the Tefilin, SINCE THE MOCHIN (LIT. 'BRAINS') IS THE SECRET OF YUD HEI VAV HEI AND THE COMPARTMENTS OF THE BRAINS IS THE SECRET OF MALCHUT, REFERRED TO AS THE NAME OF HASHEM.

272. Therefore, SCRIPTURE SAYS: "Wisdoms cry aloud outside," WHICH ARE THE CHOCHMAH OF ZEIR ANPIN AND THAT OF ARICH ANPIN. They exist here IN ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN. The wisdom of Atik of Atiks, the most concealed of all concealed, is not available and is not prepared TO BE DISCOVERED, since it is wisdom concealed from all and is not describable. Since the four brains joined in Zeir Anpin, four springs flow forth from it to every direction, WHICH ARE FOUR BRAINS - CHOCHMAH, BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. THESE FOUR are separated by one spring that emanates to them all, THAT IS THE BRAIN OF CHOCHMAH, WHICH GOES OUT AND SPLITS INTO FOUR BRAINS, WHICH IS THE SECRET OF THE 32 PATHS OF WISDOM THAT ARE REVEALED TO THE LOWER GRADES. Therefore, there are four BRAINS IN CHOCHMAH OF ZEIR ANPIN DUE TO THE REASON THAT CHOCHMAH OF ARICH ANPIN IS INCLUDED IN THEM, SO THAT THEY WILL BE BESTOWED BY HIM UPON THE LOWER GRADES SINCE IN THE CONCEALED BRAIN, FROM ITS LOCATION, NOTHING AT ALL IS REVEALED. THEREFORE, THE VERSE SAYS: "WISDOMS CRY ALOUD OUTSIDE," SINCE ONLY ON THE OUTSIDE IN THE PLACE OF ZEIR ANPIN WILL THEY SING JOYOUSLY - THAT IS, BE REVEALED.

273. We have learned this Chochmah that is a combination of four, MEANING THE BRAIN OF CHOCHMAH IN ZEIR ANPIN, is drawn through the hairs OF ZEIR ANPIN that hang wave upon wave. All are rough and coarse and are drawn and go forth, each to its own direction. A thousand of thousands and ten thousand of tens of thousands are hanging, some of them without number. This is what it says, "His locks are wavy" (Shir Hashirim 5:11), wave upon wave. All are too heavy and coarse to join, similar to a hard flint, and like that stone that is strong and sturdy until holes and streams under the hair are caused, and strong currents continue forth in each side and every direction. Since these hairs are black and dark, it is written about them: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

274. We have learned that the hairs in the beard are rougher than the head hair because the BEARD HAIRS alone are available and explainable. CONSEQUENTLY, they are harsher in their ways.

271. ומשתכחן ארבע מוחי בהאי זעיר אפין. בגין כך אשתלימו ארבע פרשיות דכתיבין בתפילין, דאתכליל בהו שמא קדישא דעתיק יומין, עתיקא דעתיקין, וזעיר אפין. דהאי הוא שלימותא דשמא קדישא. דכתיב, וראו כל עמי הארץ כי שם יי' נקרא עליך ויראו ממך. שם יי'. שם יי' ממש, דאינון ארבע רהיטי בתי דתפילין.

272. ובג"כ, חכמות בחוץ תרנה. דהכא משתבחין. דהא עתיקא דעתיקין, סתימא דסתימין, לא אשתכח, ולא זמין חכמתא דיליה, משום דאית חכמתא סתימא דכלא ולא אתפרש. ובגין דאתחברו ארבעה מוחין בהאי זעיר אפין. אתמשכן ארבע מבוועין מניה לארבע עיבר, ומתפרשן מחד מבוועא, דנפיק מכלהו. ובג"כ אינון ארבע.

273. ותאנא, האי חכמתא דאתכלילא בארבע, אתמשכא בהני שערי, דאינון תליין תלין על תלין. וכלהו קשיין ותקיפין, ואתמשכו ונגידו כל חד לסטרוי. ואלף אלפין ורבוא רבבן תליין, מנייהו דליתהון בחושבנא. הה"ד, קווצותיו תלתלים. תלי תלים. וכלהו קשיין ותקיפין לאתחברא, בהאי חלמיש תקיף. וכהאי טנרא דאיהי תקיפא. עד דעבדין נוקבין ומבוועין מתחות שפרא, ונגדין מבוועין תקיפין לכל עיבר ועיבר לכל סטר וסטרו. ובגין דהני שערי אוכמי וחשוכן, כתיב מגלה עמוקות מני חשך ויוצא לאור צלמות.

274. ותנא, הני שערי דדיקנא תקיפין משאר שערי דרישא, משום דהני בלחודייהו מתפרשן ומשתכחן, ואינון תקיפין באורחיהו.

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275. HE ASKS: Why are they harsh? If you will say because all pertain to judgment, it is not so, for mercy ALSO exists in these forms. When the thirteen springs of oil come down, THAT IS THIRTEEN BEARD CORRECTIONS OF ARICH ANPIN THAT DESCEND DOWN TO THE BEARD in Zeir Anpin, they all pertain to mercy. IF SO, WHY ARE THEY HARSH?

276. HE REPLIES: We have learned that all the beard hairs are rough. What is the explanation? It is because all these of mercy - THAT IS, THE ONES THAT DRAW FROM THE CENTRAL COLUMN, WHICH IS COMPASSION - must be harsh in order to subdue THE LEFT COLUMN, WHICH IS judgment, AND TO JOIN HIM IN THE RIGHT. All these which pertain to judgment, MEANING THE ONES DRAWN FROM THE LEFT COLUMN, WHICH ARE HARSH JUDGMENTS, are ESSENTIALLY harsh. They need to be harsh from the two directions, BOTH FROM THE COMPASSIONATE SIDE AND FROM THE JUDGMENTAL SIDE. When the world requires mercy, THOSE HAIRS OF compassion FROM THE CENTRAL COLUMN are strong and overcome judgments, BECAUSE THEY UNITE THE LEFT WITH THE RIGHT COLUMN, WHICH IS CHASSADIM, AND THE BRAINS THAT ARE COMPASSIONATE GET REVEALED. When the world requires judgment, DURING THE ILLUMINATION OF CHOCHMAH THAT DOES NOT ILLUMINATE EXCEPT WITH THE EXPOSITION OF JUDGMENT, the judgment is then strong and overcomes compassion. Therefore, they need to be harsh on both sides. When compassion is required, the hairs that are mercy stand up and the beard is seen in these hairs. THE OTHERS ARE NOT VISIBLE and everything happens according to compassion. When justice is needed, the beard is seen ONLY in these hairs OF JUSTICE AND THE OTHERS ARE NOT VISIBLE. And everything, EITHER MERCY OR JUSTICE, prevails through the beard.

277. When the holy white beard OF ARICH ANPIN gets revealed, all these and all these shine and bathe IN THE CHASSADIM OF THE BEARD IN ARICH ANPIN. This is similar to someone who bathes from the deep river from THE MURKINESS that was in it, MEANING FROM THE JUDGMENTS. Everything exists with compassion and the judgment does not exist. When all these nine BEARD CORRECTIONS illuminate together, they all bathe in mercy.

278. Therefore, Moses repeated for a second time THE ATTRIBUTES: "Hashem is longsuffering, and great in love" (Bemidbar 14:18), THAT IS IN THE PORTION OF SHELACH. However 'truth' is not said THERE, AS HE SAYS IN THE THIRTEEN ATTRIBUTES IN THE PORTION OF KI TISA. THAT IS because the secret of the matter is those nine Attributes, MEANING THE NINE CORRECTIONS OF THE BEARD IN ZEIR ANPIN. They illuminate from Atik Yomin to Zeir Anpin. When Moses said THE ATTRIBUTES the second time, IN THE PORTION OF SHELACH, he said nine Corrections, which are the Corrections of the beard that exist in Zeir Anpin, and descend from Atik Yomin and illuminate within him. Therefore, HE DID NOT MENTION IN THEM 'AND TRUTH', SINCE truth depends upon the Atika Kadisha, WHO IS THE SECRET OF THE SEVENTH OF THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, WHICH IS THE SECRET OF THE BRIGHTENING OF THE FACE IN ARICH ANPIN. WHEN HE ONLY RECEIVED NINE CORRECTIONS FROM THE ATIK, Moses did not say, 'and truth', SINCE THIS CORRECTION OF THE ATIK IS NOT SHINING WITHIN HIM AT PRESENT.

275. אָמַאי תְּקִיפִין. אִי תִימָא, מְשׁוּם דְכֻלְהוּ דִּינָא, לָאוּ דְכִי, דְהָא בְתַקּוּנִין אֲלִין אֲשַׁתְּכּוּ רַחְמִי. וּבְשַׁעְתָּא דְנַחְתִּין תְּלִיסַר מְבוּעֵי נְהָרֵי דְמִשְׁחָא, אֲלִין כְּלָהוּ רַחְמִי.

276. אֵלָא תְּאָנָא, כָּל הָנִי שְׁעָרֵי דְדִיקְנָא, כְּלָהוּ תְּקִיפִין. מ"ט. כָּל אֵינוֹן דְרַחְמִי, בְּעֵינִין לְמַהוּי תְּקִיפִין. לְאַכְפֵּינָא לְדִינָא. וְכָל אֵינוֹן דְאֵינְהוּ דִּינָא, הָא תְּקִיפִין אֵינוֹן. וּבִין כֶּךָ וּבִין כֶּךָ בְּעֵינִין לְמַהוּי תְּקִיפִין, מִתְרִין סְטְרִין. כִּד בְּעֵי עֲלְמָא רַחְמִין, רַחְמֵי תְּקִיפִין וְנִצְחִין עַל דִּינָא. וְכִד בְּעֵי דִינָא, דִּינָא תְּקִיפָה, וְנִצְחָא עַל רַחְמֵי. וּבג"כ בְּעֵינִין לְמַהוּי תְּקִיפִין מִתְרִין סְטְרִין, דְכִד בְּעוּ רַחְמֵי, שְׁעָרֵי דְאֵינוֹן בְּרַחְמֵי, קִינִימִין וּמִתְחַזֵּיא דִּיקְנָא בְּאֵינוֹן שְׁעָרֵי, וְכֻלָּא הוּוּ רַחְמֵי. וְכִד בְּעֵינָא דִּינָא, אֲתַחַזֵּיא דִּיקְנָא בְּאֵינוֹן שְׁעָרֵי. וְכֻלָּא אֲתַקִּים בְּדִיקְנָא.

277. וְכִד אֲתַגְלִינָא דִּיקְנָא קְדִישָׁא חוּרָא, כָּל הָנִי וְכָל הָנִי מִתְנַהֲרִין וּמִסְתַּחֲיִין, כְּמָאן דְאֲסַתְּחֵי בְּנִהְרָא עֵמִיקָא מִמָּה דְהוּוּ בֵּיה. וְאֲתַקִּימוּ כְּלָהוּ בְּרַחְמֵי, וְלִית דִּינָא אֲשַׁתְּכּוּ, וְכָל הָנִי תְּשַׁעָה כִּד נְהָרִין כְּחֵדָא, כְּלָהוּ אֲסַתְּחִין בְּרַחְמֵי.

278. וּבג"כ אָמַר מֹשֶׁה זְמַנָּא אַחְרָא, יְיָ אֲרַךְ אַפְּסִים וְרַב חֶסֶד. וְאֵלוּ אָמַת לֹא קָאמַר. מְשׁוּם דְרִזָּא דְמִלְהָ, אֵינוֹן תְּשַׁעָה מְכִילִן דְנִהָרִין מַעַתִּיק יוֹמִין לְזַעִיר אַפִּין. וְכִד אָמַר מֹשֶׁה תְּנִינָא, תְּשַׁעָה תְּקוּנִין אָמַר. וְאֵינְהוּ תְּקוּנֵי דִּיקְנָא דְמִשְׁתַּכְּחֵי בְּזַעִיר אַפִּין, וְנַחְתִּין מַעַתִּיק יוֹמִין וְנִהָרִין בֵּיה. וּבג"כ אָמַת תְּלִינָא בְּעַתִּיקָא, וְהִשְׁתָּא לֹא אָמַר מֹשֶׁה וְאָמַת.

279. We have learned that the hairs of Zeir Anpin are all rough, wave upon wave, and are not smooth AS THE HAIR OF ARICH ANPIN. I see that three brains exist there in the three spaces and illuminate from the concealed brain IN ARICH ANPIN. The brain of Atik Yomin, THAT IS THE CONCEALED BRAIN, is quiet and resting like fine wine upon its sediments. AS THOSE SEDIMENTS DO NOT SPOIL THE WINE, BUT QUITE THE OPPOSITE, THEY FORTIFY IT, SO TOO THE JUDGMENTS IN THE CONCEALED BRAIN ARE NOT JUDGMENTS THAT WOULD EVEN SLIGHTLY DIMINISH THE CONCEALED BRAIN IN ITS OWN ESSENCE, TO THE CONTRARY, THEY STRENGTHEN IT. THEREFORE, the hairs OF ARICH ANPIN are all smooth and polished in fine oil and it is written: "And the hair of whose head was like the pure wool" (Daniel 17:9).

280. Those of Zeir Anpin are rough yet not so hard, since all are hanging up and not twisted. Therefore, the wisdom continues to flow THROUGH THEM. THIS IS THE ILLUMINATION OF CHOCHMAH FROM BINAH THAT RETURNS TO CHOCHMAH, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH THAT IS THE SECRET OF THE BINAH OF CHOCHMAH. FOR THIS CHOCHMAH DOES NOT FLOW EXCEPT THROUGH JUDGMENTS; THEREFORE, THE HAIRS NEED TO BE ROUGH. But this is not so for Chochmah of Chochmah, THAT IS, CHOCHMAH OF OR YASHAR (LIT. 'DIRECT LIGHT') IN ITS OWN ESSENCE, which is silent and quiet, IN THE CONCEALED BRAIN OF ARICH ANPIN. We have learned that there is nobody who could fathom the brain of Atik Yomin, except Himself, and it is written: "Elohim understands its way, and He knows its place" (Iyov 28:23). This is said only OF CHOCHMAH of Zeir Anpin THAT IS REVEALED, AND NOT OF CHOCHMAH OF ARICH ANPIN THAT IS CONCEALED AND IS NOT REVEALED AT ALL. Rabbi Shimon said: Blessed is my son to the Holy One, blessed be He, in this world and in the World to Come.

34. The second and third of the nine Corrections of Zeir Anpin

Rabbi Aba describes the second Correction as meaning several things: it is like a dominating, great, beautiful and mighty man; it is mercy; it is truth. He talks a good deal about Chesed in various contexts; we learn that the third Correction is "and abundant in Chesed."

281. The second Correction: The hairs leave and ascend from the beginning of the mouth to the other side of the mouth opening, THAT IS, FROM ONE END TO THE OTHER END ABOVE THE UPPER LIP. They descend under the mouth, BELOW THE LOWER LIP, FROM THE BEGINNING to the other end, AND strands upon strands descend in a beautiful shape.

282. RABBI SHIMON SAID TO RABBI ABA: Rise Rabbi Aba. Rabbi Aba stood up, opened by saying: When this Correction is established with the Correction of the King, IT IS like a ruling, great, handsome and mighty man. This is what is written: "Great is our Master, and of great power" (Tehilim 147:5). When He was established with the formation of the precious holy beard OF ARICH ANPIN and looks at it, THIS CORRECTION is called by His light: "El, merciful..." (Shemot 34:6). THAT IS WHEN THE THIRTEEN BEARD CORRECTIONS IN ARICH ANPIN SHINE UPON THE NINE BEARD CORRECTIONS IN ZEIR ANPIN. THEN HIS SECOND CORRECTION IS CALLED BY THE NAME MERCIFUL. This second Correction is established by another of the Corrections OF THE BEARD OF ZEIR ANPIN and it is called: "and truth" (Shemot 34:6), WHICH IS THE SEVENTH CORRECTION OF THESE BEARD CORRECTIONS IN ZEIR ANPIN. His face shines, MEANING THAT IT THEN CONTAINS THE FIRST THREE SFIROT, WHICH ARE THE SECRET OF: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1).

279. תָּנָא, שְׁעָרֵי דְרִישָׁא דְזַעִיר אֲפִין, בְּלָהוּ קְשִׁישִׁין, תְּלִין עַל תְּלִין. וְלֹא שְׁעִיעִין. דְּהָא חֲמִינָא דְתַלְתָּ מוּחֵי בְתַלְתָּ חֲלָלִי מִשְׁתַּבְּחִין בֵּיהּ, וְנִהְרִין מִמוּחָא סְתִימָא. וּמְשׁוּם דְמוּחָא דְעֵתִיק יוֹמִין, שְׁקִיט וְשָׂכִיךְ בְּחֶמֶר טַב עַל דּוֹרְדֵינָהּ, שְׁעָרוֹי בְּלָהוּ שְׁעִיעִין, וּמְשִׁיחִין בְּמִשְׁחָא טַב. וּבג"כ בְּתֵיב, רֵאשֵׁה בְּעֶמֶר נְקָא.

280. וְהָאֵי דְזַעִיר אֲפִין, קְשִׁישִׁין וְלֹא קְשִׁישִׁין. דְּהָא בְּלָהוּ תְלִין וְלֹא מִתְקַמְטִין, וּבג"כ חֲכַמְתָּא נְגִיד וְנַפְיָא. אֲבָל לֹא חֲכַמְתָּא דְחֲכַמְתָּא, דְּאִיהִי שְׂכִיבָא וְשְׁקִיטָא. דְּהָא תְּנִינָא דְלִית דְיַדַּע מוּחֵיהּ דְעֵתִיק יוֹמִין, בַּר אִיהוּ. וְהָאֵי דְכְּתִיב אֱלֹהִים הִבִּין דְרַבָּה וְהוּא יָדַע אֶת מְקוֹמָהּ, בְּזַעִיר אֲפִין אֲתַמַּר. אָמַר רַבִּי שְׁמַעוֹן, בְּרִיךְ בְּרִי לְקוֹדֶשָׁא בְּרִיךְ הוּא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

281. תְּקוּנָא תְּנִינָא. נַפְיָא שְׁעָרָא, וְסָלִיק מְרִישָׁא דְפּוּמָא, עַד רִישָׁא אַחְרָא דְפִתְחָא דְפּוּמָא, וְנַחֲתַת מִתַּחוֹת פּוּמָא, עַד רִישָׁא אַחְרָא, נִימִין עַל נִימִין, בְּתְקוּנָא שְׁפִיר.

282. קוּם רַבִּי אַבָּא. קָם ר' אַבָּא, פְּתַח וְאָמַר, בַּד תְּקוּנָא דְרִיקְנָא דָּא מִתְתַּקֵּן בְּתְקוּנָא דְמַלְכָּא, כְּגַבְרַת תְּקִיף שְׁפִיר לְמַחְזִי, רַב וְשְׁלִיט, הֵה"ד גְּדוּל אַדוּנִינּוּ וְרַב כַּח. וְכַד אֲתַבְּסֵם בְּתְקוּנָא דִיקְנָא וְיִקְרָא קְדִישָׁא, וְיִשְׁגַּח בֵּיהּ, אֲקָרִי בְנֵהִירוֹ דִּילֵיהּ, אֵל רַחוּם וְגו'. וְהָאֵי תְקוּנָא תְנִינָא אֲתַתְּקֵן, בַּד נֵהִיר בְּנֵהִירוֹ דְעֵתִיק יוֹמִין, אֲקָרִי רַב חֶסֶד. וְכַד מִסְתַּבְּלִי דָּא בְּרָא, אֲתַקְרִי בְּתְקוּנָא אַחְרָא וְאֲמַת. דְּהָא נֵהִירוֹ אֲנַפִּיהּ.

283. We have learned that this Correction should have been called "pardons iniquity" (Michah 7:18), similar to THE SECOND CORRECTION OF the Atika Kadisha, WHICH MEANS THAT BINAH FORGIVES THE INIQUITY OF MALCHUT, SINCE IT WAS DIMINISHED THROUGH IT FROM THE FIRST THREE SFIROT IN ORDER TO FORGIVE THE TRANSGRESSION, IN THE THIRD CORRECTION, MEANING TO SWEETEN THE JUSTICE OF MALCHUT REFERRED TO AS TRANSGRESSION. However, due to the path that departs HERE in the third Correction, under the two nose openings where tiny rough hairs fill in this path, AND IS NOT CLEAR OF HAIR, LIKE THE THIRD CORRECTION IN ARICH ANPIN, THEREFORE, it is not called here "pardons iniquity, and forgives the transgression" (Ibid.). It prevails somewhere else; THAT IS, IN THE FOURTH CORRECTION.

284. We have learned that Shin-Ayin-Hei (=375) Chassadim are included in the Chesed of Atik Yomin, WHICH IS THE MEANING OF: "BUT TO CAIN AND HIS OFFERING HE HAD NO RESPECT (HEB. SHA'AH - SHIN AYIN HEI)" (BERESHEET 4:5). FOR HE DID NOT DESERVE THESE CHASSADIM OF ATIK YOMIN and all are referred to as Chassadim of old, as is written: "Where are your former oaths of steadfast love (Heb. Chassadim)" (Tehilim 89:50). All are comprised in Chesed of the Atika Kadisha, who is concealed from all. And the Chesed of Zeir Anpin is referred to as Chesed of the world (everlasting Chesed).

285. In the hidden book, he calls the Chesed of old of Atik Yomin: "And abundant in love (Heb. Chesed)" (Shemot 34:6). In Zeir Anpin, CHASSADIM ARE simply REFERRED TO AS Chesed. Thus, it is written here IN THE THIRD CORRECTION OF ZEIR ANPIN: "And abundant in Chesed," SINCE THE FIRST CORRECTION IS "LONG" AND THE SECOND CORRECTION IS "SUFFERING." THE THIRD CORRECTION IS: "AND ABUNDANT IN CHESED" AS MENTIONED, SINCE HE RECEIVES HERE FROM THE ORIGINAL CHASSADIM OF ARICH ANPIN AND IS ALSO REFERRED TO AS ABUNDANT IN CHESED. It is written: "Keeping troth to thousands" (Ibid.) simply AND IT IS NOT WRITTEN: 'AND ABUNDANT IN CHESED', SINCE HE SPEAKS THERE OF CHESED OF ZEIR ANPIN HIMSELF, WHICH IS REFERRED TO AS SIMPLY CHESED. We have explained that "abundant in Chesed" OF ARICH ANPIN leans towards Chesed OF ZEIR ANPIN, to illuminate to Him and light the candles, MEANING THE SFIROT OF ZEIR ANPIN.

286. We have learned about this path that descends under the two nose openings OF ZEIR ANPIN. Narrow hair occupies that path, which is not referred to as "forgives (lit. 'passes over') the transgression," since there is no room to pass over THE TRANSGRESSION. This is due to two reasons: Because of the hair that occupy that path, it is a difficult passage for the passing OF CHOCHMAH THERE and because the passage of that path goes down only to the beginning of the mouth and no further.

287. Therefore, it is written: "His lips like roses" (Shir Hashirim 5:13), which is red like roses, "dropping flowing myrrh" (Ibid.), which is deep red, WHICH IS JUSTICE. This path here, ABOVE THE LIPS, did not get firmly established in two manners, AS MENTIONED. THEREFORE, JUDGMENT IS APPARENT ON THE LIPS, THE MEANING OF THE RED HUE. From here, whoever wishes to frighten HIS FRIEND IN AN EXTRAORDINARY MANNER strikes twice with his hand on that path.

283. וְתַנְיָא, נוֹשָׂא עוֹן אֶתְקָרִי דְּאֵ תְּקוּנָא תְּנִינָא, כְּגוּוּנָא דְּעֵתִיקָא קְדִישָׁא. אֲבָל מְשׁוּם הֵהוּא אֹרְחָא דְּנִפְיָק, בְּתְּקוּנָא תְּלִיתָא תְּחֹת תְּרִין נֹקְבִין דְּחוּטְמָא, וְשַׁעְרִין תְּקִיפִין זְעִירִין מְלִינִין לְהֵהוּא אֹרְחָא. לֹא אֶתְקָרוּן הֵכָא נוֹשָׂא עוֹן וְעוֹבֵר עַל פְּשַׁע, וְאֶתְקִימוּ בְּאֶתֶר אַחֲרָא.

284. וְתַנְיָא, תְּלַת מָאָה וְשִׁבְעִין וְחֲמֵשׁ חֲסָדִים, כְּלִילָן בְּחֶסֶד דְּעֵתִיק יוֹמִין, וְכִלְהוּ אֶקְרוּן חֲסָדֵי קְדָמָי. דְּכִתִּיב, אֵיךְ חֲסָדֵיךְ הִרְאִשׁוּנִים. וְכִלְהוּ כְּלִילָן בְּחֶסֶד דְּעֵתִיקָא קְדִישָׁא, סְתִימָא דְּכֻלָּא. וְחֲסֵד דְּזְעִיר אֲפִין אֶקְרִי חֲסֵד עוֹלָם.

285. וּבְסִפְרָא דְּצְנִיעוּתָא, קְרִי בֵּיהַ לְחֶסֶד קְדָמָא דְּעֵתִיק יוֹמִין רַב חֲסֵד. וּבְזְעִיר אֲפִין, חֲסֵד סְתָם. וּבְג"כ כְּתִיב הֵכָא, וְרַב חֲסֵד. וְכִתִּיב, נוֹצֵר חֲסֵד לְאַלְפִים סְתָם. וְאוֹקִימְנָא, הָאֵי רַב חֲסֵד, מִטָּה כְּלָפֵי חֲסֵד, לְנִהְרָא לֵיהַ, וְלֹאֲדַלְקָא בּוֹצִינֵי.

286. דְּתַנְיָא הָאֵי אֹרְחָא דְּנִחִית תְּחֹת תְּרִין נֹקְבִין דְּחוּטְמָא, וְשַׁעְרִין זְעִירִין מְלִינִין לְהֵהוּא אֹרְחָא, לֹא אֶקְרִי הֵהוּא אֹרְחָא עוֹבֵר עַל פְּשַׁע, דְּלִית אֶתֶר לְאַעְבְּרָא לֵיהַ בְּתַרֵּי גּוּוּנֵי. חֵד מְשׁוּם שַׁעְרֵי דְּאֶשְׁתַּכַּח בְּהֵהוּא אֹרְחָא, הוּא אֶתֶר קִשְׂיָא לְאַעְבְּרָא. וְחֵד, מְשׁוּם דְּנִחִית אֶעְבְּרָא דְּהֵהוּא אֹרְחָא עַד רִישָׁא דְּפּוּמָא, וְלֹא יִתִּיר.

287. וְע"ד כְּתִיב, שְׁפָתוֹתַי שׁוֹשָׁנִים, סוּמְקִין כּוֹרְדָא, נוֹטְפוֹת מוֹר עוֹבֵר, סוּמְקָא תְּקִיף, וְהָאֵי אֹרְחָא דְּהֵכָא, בְּתַרֵּי גּוּוּנֵי וְלֹא אֶתְבַּסֵּם. מִכָּאן מֵאן דְּבַעֵי לְאַגְזָמָא, תְּרִי זְמַנֵּי בְּטַשׁ בִּידֵיהַ בְּהָאֵי אֹרְחָא.

35. The fourth of the nine Corrections of Zeir Anpin

Rabbi Aba says that this Correction is splendor and glory, and from it are suspended the vestments in which Zeir Anpin gets dressed, as He is

clothed in glory and majesty. These are the Corrections in which He was dressed and was established in the form of man.

288. The fourth Correction: The hairs grow and take form, rising and covering over his cheeks with firmly established offerings. This Correction is beautiful to behold. It is splendor and glory. We have learned the highest glory (Hod) goes out and is decorated and continues to take hold of his cheeks. It is referred to as the glory of the beard. From this glory and splendor are suspended the vestments in which ZEIR ANPIN gets dressed, which are the splendid vestments of the King, as is written: "You are clothed in glory and majesty" (Tehilim 104:1). These are the Corrections in which he was dressed and was established in the form of man, more than in any other form.

288. תְּקוּנָא רְבִיעָא נְמִיק שְׁעָרָא, וְאַתְתַּקֵּן, וְסָלִיק וְחָפִי בְעַלְעוּי, בְּתַקְרוּבְתָא דְבוֹסְמָא. הָאִי תְּקוּנָא יָאָה וְשִׁפּוּרָא, לְאַתְחֻזָּא הוּד וְהֵדֵר הוּא. וְתַנּוּא, הוּד עֲלָאָה, נְמִיק וְאַתְעֵטֵר וְנָגִיד לְאַתְאַחְדָּא בְעַלְעוּי, וְאַתְקֵרִי הוּד זְקָן. וּמַהֲאִי הוּד וְהֵדֵר, תְּלִיזִין אֲלִינן לְבוּשֵׁי, דְאַתְלַבֵּשׁ בְּהוּ, וְאַיְנוּן פּוּרְפּוּרָא יִקְרָא דְמַלְכָא. דְכַתִּיב הוּד וְהֵדֵר לְבִשְׁתָּ, תְּקוּנִין דְאַתְלַבֵּשׁ בְּהוּ, וְאַתְתַּקֵּן בְּהָאִי דְיוֹקְנָא דְאָדָם, יְתִיר מִכָּל דְיוֹקְנִין.

289. We have learned the glory OF THIS BEARD when it shone in the light of the upper beard OF ARICH ANPIN. It spread in the rest of the shining Corrections, MEANING ALSO IN THE FIFTH CORRECTION, which is: "pardons iniquity" (Michah 7:18) on this side and "forgives the transgression" (Ibid.) from that side. Therefore, it is written: "his cheeks" (Shir Hashirim 5:13). THAT INCLUDES BOTH THE HAIR ON THE CHEEKS, WHICH ARE THE FOURTH CORRECTION, AND BOTH APPLES THAT ARE CLEAR OF HAIR, WHICH ARE THE FIFTH CORRECTION. In the hidden book, this FOURTH CORRECTION is referred to as Hod, Hadar (lit. 'majesty') and Tiferet. Tiferet "forgives the transgression," as it says: "And it is his glory (Heb. Tiferet) to pass over a transgression" (Mishlei 19:11). However, we did not explain this Tiferet until the ninth Correction, as it says, "The glory (Tiferet) of young men is their strength" (Ibid. 20:29). IN THE NINTH CORRECTION, it is called Tiferet. Upon weighing, they are BOTH equal in weight. Rabbi Shimon said: You are worthy, Rabbi Aba, to be blessed by the Atika Kadisha, from whom all blessings emanate.

289. וְתַנּוּא הָאִי הוּד, כִּד אַתְנַהֵר בְּנִהִירוֹ דְדִיקְנָא עֲלָאָה, וְאַתְפָּשֵׁט בְּשַׁאֲרֵי תְּקוּנִין נְהִירִין. הָאִי הוּא נוֹשֵׂא עוֹן מַהֲאִי גִיסָא, וְעוֹבֵר עַל פְּשַׁע מַהֲאִי גִיסָא. וּבַג"כ, לְחֻזּוֹ כְּתִיב. וּבְצַנְיֵעוּתָא דְסַפְרָא אֲקֵרִי, הוּא וְהֵדֵר וְתַפְאֶרֶת. דְהָא תַפְאֶרֶת הוּא עוֹבֵר עַל פְּשַׁע, שְׁנֵאמֵר וְתַפְאֶרְתוֹ עוֹבֵר עַל פְּשַׁע. אֲבָל הָאִי תַפְאֶרֶת לֹא אוֹקִימָנָא, אֲלֵא בְתַקּוּנָא תְּשִׁיעָאָה, כִּד"א וְתַפְאֶרֶת בְּחֻזּוֹ כְּחָם. וְתַמְנֵן אֲקֵרִי תַפְאֶרֶת. וְכִד אַתְתַּקֵּל, בְּמַתְקֵלָא חֵד סְלִקִין. אָמַר ר"ש, יְאוּת אַנְתָּ רַבִּי אַבְבָּא, לְאַתְבָּרְכָא מַעֲתִיקָא קְדִישָׁא, דְכָל בְּרַכָּאן נְפָקִין מִנֵּיהּ.

36. The fifth Correction of the nine Corrections of Zeir Anpin

We learn that all the lights that illuminate from Arich Anpin are referred to as the original Chassadim, and due to these, all the everlasting Chassadim shine that are the Chassadim in Zeir Anpin. Thus His countenance shines upon the world and blesses it.

290. The fifth Correction: The hairs stop and two apples are visible, CLEAR OF HAIR, on either side, red like a red rose. They glow in 270 worlds. When these two apples shine the light of the two uppermost holy apples of the Atika, WHO IS ARICH ANPIN AND THAT ARE HIS SEVENTH CORRECTION, the red hue disappears and the white color appears. About this, it is written: "Hashem make His face shine upon you, and be gracious to you" (Bemidbar 6:25). When they are shining, the world gets blessed. When it gets red, it is written: "Hashem lift up His countenance to you" (Ibid. 26), meaning to say that HIS FACE will be gone and there will not be anger in the world. We have learned that all the lights that illuminate from the Atika Kadisha, MEANING FROM ARICH ANPIN, are referred to as the original Chassadim. Due to these FIRST CHASSADIM, all these everlasting Chassadim shine, WHICH ARE THE CHASSADIM IN ZEIR ANPIN.

290. תְּקוּנָא חֲמִישָׁאָה. פְּסִיק שְׁעָרָא, וְאַתְחֻזֵּן תְּרִין תַּפּוּחִין מִכָּאן וּמִכָּאן, סוּמְקָן בְּהָאִי וְרָדָא סוּמְקָא. וּמַתְלֵהֲטֵן בְּמַאתָן וְשִׁבְעִין עֲלָמִין, הֲגִי תְּרֵי תַפּוּחִין, כִּד נְהִרִין מְנִהִירוֹ דְתְּרִין תַּפּוּחִין קְדִישִׁין עֲלָיִן דְעֵתִיקָא, אַתְמַשְׁךְ סוּמְקָא, וְאַתִּי חִיּוּרָא. בְּהָאִי כְּתִיב, יְאֵר יי' פָּנָיו אֵלַיךְ וַיְחַנֵּךְ. דְכִד נְהִרִין מִתְבָּרַךְ עֲלָמָא. וּבְשַׁעֲתָא דְאַתְעֵבְדוּ סוּמְקָא, כְּתִיב יֵשָׂא יי' פָּנָיו אֵלַיךְ, כְּלוּמַר יִסְתַּלֵּק. וְלֹא יִשְׁתַּבַּח רוּגְזָא בְעֲלָמָא. תַנּוּא, כְּלָהוֹן נְהוּרִין דְאַתְנַהֲרֵן מַעֲתִיקָא קְדִישָׁא, אַתְקֵרוּן חֲסָדֵי קְדָמָאִי. וּבְגִין אֲיְנוּן, נְהִרִין כָּל אֲיְנוּן חֲסָדֵי עוֹלָם.

37. The sixth Correction of Zeir Anpin

This is called one of the five edges of the beard, that depends on Chesed, and one must not destroy this Chesed by cutting it.

291. The sixth Correction: The hairs go out like one string of hair around the beard, MEANING THE UPPERMOST AREA OF THE BEARD THAT CONTINUES TO THE CHEST, SIMILAR TO THE EIGHTH CORRECTION OF ARICH ANPIN. That is called one of the five edges of the beard, which depends on Chesed, and one must not destroy this Chesed, as we have learned. Therefore, it is written: "Neither shall you mar the corner of your beard" (Vayikra 19:27).

291. תְּקוּנַת שְׁתִּיתָאָה. נִמְיָק שְׁעָרָא, כְּחַד חוּטָא, דְּשַׁעְרֵי בְּסַחְרִינְיָה דְּדִיקְנָא. פֶּאת הַזֶּקֶן וְאִיהוּ חַד מִחַמְשׁ פְּאִין, דְּתַלְיִין בְּחֶסֶד, וְלֹא אֲבַעֵי לְחַבְלָא הַאי חֶסֶד, כְּמָה דְּאֶתְמַר. וּבְגִין כֵּן, לֹא תִשְׁחִית אֶת פֶּאת זִקְנְךָ כְּתִיב.

38. The seventh Correction of Zeir Anpin

Here we learn that the mouth is clear because the hairs do not hang over it. Rabbi Yehuda says that the hosts or watchers are invested from the breath that leaves the mouth. Also when the breath spreads out of the mouth many faithful prophets get invested with the breath, and all are called the mouth of Hashem. This Correction dominates over all the six that precede it.

292. The seventh Correction: The hairs do not hang over the mouth and the mouth is clear all around its sides. The hairs are situated in a proper setting surrounding it. Rise, Rabbi Yehuda. Rabbi Yehuda rose. He opened the discussion saying, "This matter is by the decree of the watchers" (Daniel 4:14). How many thousands of ten thousands get settled and exist through this mouth and depend upon it, and all are called mouth. This is what is written: "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). From that breath that leaves the mouth they get invested.

292. תְּקוּנַת שְׁבִיעָאָה. דְּלֹא תַלְיִין שְׁעָרָא עַל פּוּמָא, וּפּוּמָא אֶתְפְּנֵי מְכַל סְטְרוּי, וְיִתְבִּין שְׁעָרִין בְּתַקְוָנָא סָחוּר סָחוּר לִיָּה. קוּם רַבִּי יְהוּדָה. קוּם רַבִּי יְהוּדָה, פִּתַּח וְאָמַר, בְּגִזִּירַת עִירִין פִּתְגָּמָא. כְּמָה אֶלְף רַבְּבָן מִתִּישְׁבָן וּמִתְקִימָן בְּהַאי פּוּמָא, וְתַלְיִין מְנִיָּה, וְכִלְהוֹן אֶקְרוּן פֶּה. הַה"ד וּבְרוּחַ פִּיו כָּל צַבָּאָם. וּמַהְוָא רוּחָא דְנִמְיָק מִפּוּמָא, מִתְלַבֶּשָׁן.

293. All those that are outside are dependents of this mouth. Many faithful prophets get invested with the breath when it spreads out of this mouth, and all of them are called the mouth of Hashem. On the place where the breath exits, THAT IS THE MOUTH, nothing else gets blended with it there. All wait to get invested with that breath that leaves THE MOUTH. This Correction dominates over all the six CORRECTIONS THAT PRECEDE IT, since all prevail here and take hold. Therefore, the hairs are even around the mouth and the mouth itself is cleared FROM HAIR from all its sides. Rabbi Shimon said: Blessed are you to the Atika Kadisha.

293. כָּל אֵינוֹן דְּלִבְר, תַלְיִין מֵהַאי פּוּמָא. וּמַהְוָא פּוּמָא כַּד אֶתְפָּשֵׁט הַאי רוּחָא, מִתְלַבֶּשָׁן בֵּיה כְּמָה נְבִיאֵי מֵהֵימְנָא, וְכִלְהוּ פֶּה יִי אֶתְקְרוּן. וּבִאתֵר דְּרוּחָא נִמְיָק, לֹא אֶתְעַרְבָא מְלָה אַחְרָא וְכִלְהוּ מִחֻכָּאן לְאֶתְלַבֶּשָׁא בְּהַוָּא רוּחָא דְנִמְיָק. וְהַאי תְּקוּנָא שְׁלִיטָא עַל כְּלָהוּ שִׁיתָא. מְשׁוּם דְּהִכָּא מִתְקִימָן כְּלָהוּ וּמִתְאַחֲדָן. וּבְגִינֵי כֵּן שְׁעָרוּהֵי שְׁקִילִין סוּחְרִינְיָה דְּפּוּמָא. וְאֶתְפְּנֵי מְכַל סְטְרוּי, וְהַאי תְּקוּנָא שְׁלִיטָא עַל כְּלָהוּ מְשׁוּם דְּהִכָּא מִתְקִימָן כְּלָהוּ וּמִתְאַחֲדָן. אָמַר ר"ש, בְּרִיךְ אַנְתָּ לְעֵתִיקָא קְדִישָׁא.

39. The eighth Correction of Zeir Anpin

This Correction refers to the back of the neck, and Rabbi Yehuda says that when Zeir Anpin engages in war the back of the neck is visible to show strength. He talks about the shields of the mighty.

294. The eighth Correction: The hairs go lower below the beard and cover the back of the neck, so it would not be visible. We have learned that above there is no back of the neck and no fatigue. During the time that He engages in war, THE BACK OF THE NECK is visible to show strength, since we have learned that a thousand worlds are attached to it. This is what is written: "On which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). "A thousand bucklers" is a secret. WE FIND in the hidden book all the shields of the mighty, MEANING those who come from the side of one Gvurah of those Gvurot.

294. תְּקוּנַת תְּמִינָא דְנַחְתִּין שְׁעָרֵי בְּתַחוֹת דִּיקְנָא, מִחֲפִיין קְדָלָא דְלֹא אֲתַחְזִי. דְּתַנְיָא, אֵין לְמַעְלָה לֹא עֶרְף וְלֹא עֶפּוּי, וּבְזִמְנָא דְאַגַּח קְרִבֵי אֲתַחְזִי. מְשׁוּם לְאַחְזָא גְבוּרָתָא. דְּהָא תְּנִינָן, אֶלְף עֲלִמִין אֲתַאחְדִּין מְנִיָּה, הֵה"ד, אֶלְף הַמְּגִן תְּלוּי עֲלִיו כֹּל שְׁלִטֵי הַגְּבוּרִים. וְאֶלְף הַמְּגִן רְזָא הוּא. בְּצַנִּיעוּתָא דְסִפְרָא, כֹּל שְׁלִטֵי הַגְּבוּרִים דְאַתּוּ מְסִטֵר גְבוּרָה חַד, מְאִינֹן גְבוּרָאן.

40. The ninth Correction of Zeir Anpin

We hear that this Correction relates to strength and balance, like a brave man who does mighty deeds. That is Tiferet - power, might, and compassion.

295. The ninth Correction: The hairs get joined in full weight with those hanging hairs and all are nicely balanced like a valiant mighty man who wins battles. Since all the hairs follow after those that hang, they are all generally included in those that hang, and all continue TO THE CHEST. Therefore, it is written: "The glory (Tiferet) of young men is their strength" (Mishlei 20:29). It is also written: "excellent as the cedars" (Shir Hashirim 5:15), meaning like a brave man who does mighty deeds. That is Tiferet, WHICH COMPRISES power, might and compassion.

295. תְּקוּנַת תְּשִׁיעָא. דְּמִתְחַבְּרֵן שְׁעָרֵי בְּשְׂקוּלָא מְלִיא, עִם אִינּוֹן שְׁעָרֵי דְתַלְיִין, כְּלֵהוּ בְּשְׂקוּלָא שְׁפִיר, בְּחַד גִּיבַר תְּקִיף, מְאִרֵי נִצְחֹן קְרִבֵיָּא. מְשׁוּם דְּכֵלְהוּ שְׁעָרֵי אֲתַמְשְׁכֵן בְּתֵר אִינּוֹן דְּתַלְיִין. וְכֵלְלָא דְכֵלְהוּ בְּאִינּוֹן דְּתַלְיִין. וְכֵלְלָא אֲתַמְשְׁךְ, וְעַל דָּא כְּתִיב, תְּפָאֶרֶת בַּחוּרִים כְּחֵם. כְּתִיב בְּחֹר בְּאֶרְזִים, כְּגִיבַר עֵבִיד גְבוּרָאן, וְדָא הוּא תְּפָאֶרֶת, חִילָא וּגְבוּרָתָא וְרַחֲמֵי.

296. We have learned that Rabbi Shimon said: All these Corrections and all these matters I wish to reveal to those who were balanced in weight, MEANING TO THOSE WHO ADHERE TO THE CENTRAL COLUMN WHERE THE SECRET OF THE WEIGHT IS, not to those who entered TO THE ORCHARD OF WISDOM and did not exit FROM IT IN PEACE, but rather to those that entered and left IT IN PEACE, since whoever entered and did not leave, it would have better for him not to have been born.

296. תְּנָא, אַר"ש כֹּל הַיְי תְּקוּנִין, וְכֹל הַיְי מְלִין, בְּעִינָא לְגַלְאָה לְמֵאֲרִיהוֹן דְּאַתְקִלוּ בְּמִתְקִלָּא, וְלֹא לְאִינּוֹן דְּעָאֵלוּ, וְלֹא נִמְקוּ אֶלָּא לְאֵלִין דְּעָאֵלוּ וְנִמְקוּ, דְּכֹל מֵאֵן דְּעִייל וְלֹא נִמְיָק, טַב לִיָּה דְלֹא אֲבִרֵי.

41. The form of Man

Rabbi Shimon begins by saying that the Atik of Atikin and Zeir Anpin are really all one; time has no meaning in this context. Really there is no change from compassion to justice, for example, it is just that it was established with these Corrections for the sake of the lower ones. The Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in the image and structure of the form of man. Rabbi Shimon says that when Hashem Elohim formed man he made a form within a form, meaning the highest form called man that is comprised of both male and female. He talks about the breath of life and how the man became a living soul.

297. The generality of all these matters is that the Atik of Atikin and Zeir Anpin are all one, IN THE ASPECT OF THEM, ALL IS BEYOND TIME FROM THE ASPECT OF THEIR ESSENCE, AS 'WAS', 'IS', AND 'WILL BE' ARE THE SAME TO THEM. Everything is in the present and everything is in the past and everything is in the future, SINCE THERE DOES NOT EXIST IN DIVINITY A SENSE OF BEFORE AND AFTER. SIMILARLY, THERE DOES NOT EXIST AT ALL ANY CHANGE OF ACTION FROM THEIR ESSENTIAL ASPECT; FOR EXAMPLE, FROM COMPASSION TO JUSTICE AND THE LIKE. Since there will be no change IN THE FUTURE and there was no change IN THE PAST, there is no change AT PRESENT. IT IS JUST that it was established with these Corrections FOR THE SAKE OF THE LOWER GRADES. The final form, encompassing all the forms, was perfected, THAT IS, ZEIR ANPIN, WHICH IS THE SECRET OF THE HUMAN FORM THAT INCLUDES MALE AND FEMALE. It is the form that includes all the names, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, WHICH IS A NAME THAT IS COMPRISED OF ALL NAMES, the form in which all forms are seen, but not the ACTUAL form, only something similar to this form.

298. When the decorations and crowns OF ZEIR ANPIN are joined, THAT IS THE MOCHIN OF THE FIRST THREE SFIROT, it is the perfection of everything, OF ALL THE UPPER GRADES AND THE LOWER GRADES, since the form of man is a form in which the upper grades and lower grades are all inclusive. This form comprises the supernal ones and the lower ones; the Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in this image and structure.

299. You may wonder what is the difference BETWEEN THE Atika and Zeir Anpin. HE REPLIES: It all has the same measure. However, from here on, FROM THE ATIKA, His paths divide up. From here, FROM ZEIR ANPIN, judgment prevails, AND ONLY from our own perspective are they different from one another. These secrets are not passed on except to the reapers of the holy field, MEANING THOSE THAT DESERVED TO RESTORE MALCHUT THAT IS CALLED THE FIELD AND ARE ALREADY REAPING ITS HARVEST. It is written: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

300. It is written: "And Hashem Elohim formed (Heb. vayyitzer) the man" (Beresheet 2:7) with two Yuds. He perfected and completed one correction within another, that is the seal of the ring, and that is "vayyitzer" WITH TWO YUDS. HE EXPLAINS HIMSELF: Why two Yuds? Because they denote the secret of the Atika Kadisha and the secret of Zeir Anpin. "Formed": what did he form? HE REPLIES: He formed a form within a form. HE ASKS: What is a form within a form? HE REPLIES: These are two names that are referred to as a full name, which are Yud Hei Vav Hei Elohim. That is the secret of the two Yuds in "vayyitzer," indicating that He formed a form within a form, which is the correction of the full name Yud Hei Vav Hei Elohim.

297. בְּלֵאָה דְּכָל מְלִין, עֲתִיקָא דְּעִתִּיקִין, וְזַעִיר אֲפִין, בְּלֵא חַד. בְּלֵא הוּהּ. בְּלֵא הוּי. בְּלֵא יְהֵא. לֵא יִשְׁתַּנִּי. וְלֵא מִשְׁתַּנִּי. וְלֵא שְׁנֵא. אֲתַתְּקֵן בְּתַקּוּנֵין אֵלִין. אֲשַׁתְּלִים דְּיוֹקְנָא דְּכָלִּיל בְּל דְּיוֹקְנֵין. דְּיוֹקְנָא דְּכָלִּיל בְּל שְׁמֵהּ. דְּיוֹקְנָא דְּאֲתַחְזִי בְּגוּוּיָה בְּל דְּיוֹקְנֵין לֵאוּ הֵאֵי דְּיוֹקְנָא הוּי, אֶלֶּא כְּעִין הֵאֵי דְּיוֹקְנָא.

298. בְּד אֲתַחְבְּרֵן עֲטְרִין וְכַתְרִין, כְּדִין הוּא אֲשַׁלְמוּתָא דְּכָלֵּא. בְּגִין, דְּדְּיוֹקְנָא דְּאָדָם, הוּי דְּיוֹקְנָא דְּעֵלְאִין וְתַתְּאִין דְּאֲתַבְּלְלוּ בֵּיהּ. וּבְגִין דְּהֵאֵי דְּיוֹקְנָא בְּלִיל עֵלְאִין וְתַתְּאִין, אֲתַתְּקִין עֲתִיקָא קְדִישָׁא תְּקוּנֵין, וְתַקּוּנָא דְּזַעִיר אֲפִין, בְּהֵאֵי דְּיוֹקְנָא וְתַקּוּנָא.

299. וְאֵי תִימָא מַה בֵּין הֵאֵי לְהֵאֵי. בְּלֵא הוּא בְּמַתְקְלָא חַדָּא, אֲבָל מִכָּאן אֲתַפְרֵשׁן אֲרַחוּי. וּמִכָּאן אֲשַׁתְּבַּח דִּינָא. וּמִסְטְרָא דִּילָן הוּוּ שְׁנֵין דֵּא מִן דֵּא. וְרִזִּין אֵלִין לֵא אֲתַמְסְרוּ, בְּר לְמַחְצְדֵי חַקְלָא קְדִישָׁא. וְכַתִּיב סוּד יְיָ לִירְאִיו.

300. כְּתִיב וַיִּיצֶר יְיָ אֱלֹהִים אֶת הָאָדָם, בְּתָרֵי יוּדֵין. אֲשֵׁלִים תְּקוּנָא גוּ תְּקוּנָא, טְבַרְקָא דְּגוּשְׁפִּנְקָא. וְדֵא הוּא וַיִּיצֶר. תְּרִין יוּדִין לְמַה. רְזָא דְּעִתִּיקָא קְדִישָׁא, וְרְזָא דְּזַעִיר אֲפִין. וַיִּיצֶר, מֵאֵי צֶר. צֶר צוּרָה בְּגוּ צוּרָה. וּמַהוּ צוּרָה בְּגוּ צוּרָה. תְּרִין שְׁמֵהּ, דְּאֲתַתְּקֵי שֵׁם מְלֵא, יְיָ אֱלֹהִים. וְדֵא הוּא רְזָא דְּתָרִין יוּדֵין דְּוַיִּיצֶר, דְּצֶר צוּרָה גוּ צוּרָה. תְּקוּנָא דְּשְׁמָא שְׁלִים, יְיָ אֱלֹהִים.

301. HE ASKS: In what were they included, THESE TWO FORMS OF CHOCHMAH MENTIONED ABOVE WHERE HE CREATED A FORM WITHIN A FORM? HE REPLIES: In this highest form called man that is comprised of male and female, WHICH IS ZEIR ANPIN THAT ENCOMPASSES ZEIR ANPIN AND MALCHUT. Therefore, it is written: "the man," which includes male and female. Et (lit. 'the') AS IN "THE" MAN is meant to include the kind that is produced from him, MEANING MALCHUT, WHICH IS THE FEMALE OF ZEIR ANPIN AND IS DERIVED FROM HIM, SINCE IN MALCHUT ARE VESTED TWO FORMS, AS MENTIONED, A FORM WITHIN A FORM, THE SECRET OF THE TWO YUDS IN "FORMED." THAT IS THE MYSTERY OF SUPERNAL CHOCHMAH OF ARICH ANPIN WITHIN THE LOWER CHOCHMAH OF MALCHUT. THAT IS THE SECRET OF THE CHOCHMAH OF THE 32 PATHS THAT EMERGE FROM ZEIR ANPIN. ITS REVELATION TAKES PLACE ONLY IN MALCHUT, THAT IS, THE FEMALE OF ZEIR ANPIN. THEREFORE, IT IS REFERRED TO AS LOWER CHOCHMAH, CORRESPONDS TO CHOCHMAH OF ARICH ANPIN, WHOSE ILLUMINATION IS VESTED WITHIN IT.

302. "Dust of the ground" (Ibid.): That is a form within a form. "And breathed into his nostrils the breath of life" (Ibid.), NAMELY the seal of the ring in the most inner parts. Why is this? In order to produce and bring within it the concealed one of supernal concealment, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, to the end of all the concealed ones, CHOCHMAH OF THE 32 PATHS, IN ZEIR ANPIN, WHICH IS THE FINAL PART OF THE HIDING. AFTER CHOCHMAH OF THE 32 PATHS REACHES FROM ZEIR ANPIN TO THE FEMALE OF ZEIR ANPIN, IT GETS REVEALED AND IS NO LONGER CONCEALED. Therefore, Zeir Anpin is considered as the ending of all concealment. And every life above and below, THAT IS, THE MOCHIN OF ZEIR ANPIN AND OF THE FEMALE THAT COMPRISES THE LOWER GRADES, depends upon and thrives through this soul.

303. "And the man became a living soul" (Ibid.): The corrections OF THE SEAL OF THE RING are bestowed upon the soul of man, and the soul is taken from the higher levels downward to the last level, THAT IS FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, TO MALCHUT, WHICH IS THE LAST OF THE LEVELS, so that the soul will be present in all LEVELS and will spread in all. And all shall be in a single union. Whoever interrupts this union from the world, MEANING THAT HE SEPARATES MALCHUT FROM THE UNION OF THE THREE COLUMNS, it is as if he severs this soul. THAT IS LIKE SOMEONE THAT VIOLATES THE MOCHIN OF ZEIR ANPIN and indicates that another soul exists besides this one, WHICH MEANS THAT HE ADHERES TO THE OTHER SIDE. As a result, he and his memory will disappear from this world for generations upon generations.

301. ובמה אתבלולו. בדיוקנא עלאה דא, דאקרי אדם. דכליל דכר ונוקבא. ועל דא כתיב את האדם דכליל דכר ונוקבא. את: לאפקא ולמסגי זינא דנפיק מניה.

302. עפר מן האדמה: דיוקנא בגו דיוקנא. ויפח באפיו נשמת חיים: טברקא דגושפנקא גו בגו. וכל דא למה. בגין לאשתלפא ולעיילא ביה סתים דסתומא עלאה, עד סופא דכל סתימין. נשמתא, דכל חיי דעיילא ותתא תליין מההיא נשמתא, ומתקיימי בה.

303. ויהי האדם לנפש חיה, לאתקא, ולעיילא בתקונין בגוונא דא, ולאשתלפא לההיא נשמתא. מדרגא לדרגא עד סופא דכל דרגין. בגין דיהוי ההיא נשמתא משתבחה בכלא, ומתפשטא בכלא. ולמהוי כלא ביחודא חד. ומאן דפסיק האי יחודא מן עלמא, כמאן דפסיק נשמתא דא, ומחזי דאית נשמתא אחרא, בר מהאי. ובגין כן, ישתצי הוא דוכרניה מן עלמא לדרני דרין.

42. The order of Atzilut of the female

This section tells of the creation of the female from Tiferet of Zeir Anpin; this Tiferet is encompassed in mercy and judgment. Rabbi Shimon lists the five types of impropriety revealed in the female from the side of the five judgments.

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304. In the image of man, the wholeness of male and female began to be prepared, THAT IS ZEIR ANPIN THAT INCLUDES MALE AND FEMALE. AFTERWARDS, when the form OF MAN was prepared in His Corrections, ZEIR ANPIN began TO SPREAD from his chest, between his two arms, in the area where his beard hairs hang, SINCE THIS AREA is referred to as Tiferet. This Tiferet spread and prepared two chests, and then took to the back and made the skull of the female, WHICH IS MALCHUT. She is totally concealed from all sides, the hair and the facial countenance of the head. These MALE AND FEMALE as one were made by Tiferet, and male and female are referred to as man, as is written: "According to the beauty (Heb. Tiferet) of a man; that it may remain in a house" (Yeshayah 44:13).

304. בְּהַאי דְיוֹקְנָא דְאָדָם, שְׂאֵרֵי וְתִקִּין כְּלָלָא דְכָר וְנוֹקְבָא. כִּד אֶתְתַּקֵּן הָאִי דְיוֹקְנָא בְּתַקּוּנֵי, שְׂאֵרֵי מַחְדוּי, מִבֵּין תְּרִין דְרוּעִין. בְּאַתֵּר דְתַלְוִין שְׂעָרֵי דְדִיקְנָא, דְאֶתְקְרִי תַפְאֶרֶת. וְאֶתְפָּשֵׁט הָאִי תַפְאֶרֶת, וְתִקִּין תְּרִין חֲדָיִן, וְאֶשְׁתַּלִּיף לְאַחֲרוּי, וְעַבְד גּוֹלְגֶלְתָּא דְנוֹקְבָא. כִּלְאָּ סְתִימָא מִכָּל סְטְרוּי. בְּשַׁעֲרָא בְּפִרְצוּפָא דְרִישָׁא. וּבְכָלְלָא חֲדָא אֶתְעַבִּידוּ בְּהַאי תַפְאֶרֶת, וְאֶקְרִי אָדָם דְכָר וְנוֹקְבָא. הַה"ד כְּתַפְאֶרֶת אָדָם לְשֶׁבֶת בֵּית.

305. When the facial countenance of the female head was created, a lock of hair hung in the back of Zeir Anpin and hung until the head of the female and her head hairs were roused, all red consisting of all hues. This is what is written: "And the hair of your head like purple" (Shir Hashirim 7:6). What is "purple"? It is hues blended inclusively within hues.

305. כִּד אֶתְבְּרֵי פְרִצוּפָא דְרִישָׁא דְנוֹקְבָא, תַלְוִיָּא חֲדָא קוּצָא דְשְׂעָרֵי מְאַחֲרוּי דְזַעִיר אֶפְיִן, וְתַלְוִי עַד רִישָׁא דְנוֹקְבָא. וְאֶתְעָרוּ שְׂעָרֵי בְרִישָׁהָ, כְּלָהוּ סוּמְקֵי דְכָלְלָן בְּגוּ גּוּוּנֵי, הַה"ד, וְדַלַת רֵאשִׁי כְּאַרְגָּמָן. מַהוּ אַרְגָּמָן. גּוּוּנֵי דְכָלִילָן בְּגוּ גּוּוּנֵי.

306. We have learned that Tiferet spreads from the center of the heart, FROM THE CAVITY IN THE CHEST, permeates and crosses to the other side, MEANING THE BACK, and fixes the countenance of the female to the center. She starts at the center and ends at the center.

306. תָּאנָא, אֶתְפָּשֵׁט הָאִי תַפְאֶרֶת מִטְּבוּרָא דְלְבָא, וְנָקִיב וְאֶתְעַבֵּר בְּגִיסָא אַחֲרָא, וְתִקִּין פְרִצוּפָא דְנוֹקְבָא עַד טְבוּרָא. וּמִטְּבוּרָא שְׂאֵרֵי, וּבְטְבוּרָא שְׁלִימִים.

307. Tiferet further expanded and the intestines of the male were prepared. He put into that area all the mercy and every facet of compassion. We have learned that six hundred times thousand ten thousand creatures of compassion are attached in these intestines, and they are referred to as creatures of intestines, as is written: "Therefore My inward parts are moved for him; I will surely have mercy on him", says Hashem." (Yirmeyah 31:19).

307. תּוּ אֶתְפָּשֵׁט הָאִי תַפְאֶרֶת, וְאֶתְקֵן מְעוּי דְכּוֹרָא, וְעֵייל בְּהַאי אֶתֵּר כָּל רַחֲמִין, וְכָל סְטְרָא דְרַחֲמֵי. וְתָאנָא, בְּהַנִּי מֵיעֵיין אֶתְאַחֲדֵן, שִׁית מְאָה אֶלְף רְבּוּא מְאֵרֵי דְרַחֲמֵי. וְאֶתְקֵרֵן בְּעַלְוֵי מֵיעֵיין. דְכְּתִיב, עַל כֵּן הָמוּ מְעוּי לּוֹ רַחֵם אֶרְחַמְנוּ נְאֻם יי'.

308. We have learned that Tiferet is encompassed in mercy and encompassed in judgment. The compassion permeates in THE BRAINS OF the male, THAT IS ZEIR ANPIN AS MENTIONED ABOVE, and crosses and illuminates the other side, MEANING THE BACK OF ZEIR ANPIN. It prepares the intestines of the female, MEANING HER MOCHIN, and her intestines were established by the side of judgment.

308. תָּאנָא, הָאִי תַפְאֶרֶת, כְּלִיל בְּרַחֲמֵי, וְכָלִיל בְּדִינָא, וְאֶתְפָּשֵׁט רַחֲמֵי בְּכּוֹרָא, וְאֶתְעַבֵּר וְנִהִיר לְסֵטֶר אַחֲרָא, וְתִקִּין מֵיעוּי דְנוֹקְבָא, וְאֶתְתַּקְּנוּ מְעָהָ בְּסֵטֶרָא דְדִינָא.

309. We have learned that the male, WHICH IS ZEIR ANPIN, was prepared on his side, WHICH IS THE RIGHT, in the 248 Corrections that are included in him. Some of them are in the innermost OF ZEIR ANPIN and some on his externals. Some of them are compassionate and some of them judgmental. All of those that are judgmental were attached in the judgments in the back OF ZEIR ANPIN where the female expands, and they joined together and spread on her side.

309. תָּאנָא, אֶתְתַּקֵּן דְכּוֹרָא בְּסֵטֶרִיהָ, בְּמֵאתָן וְתַמְנַיָּא וְאַרְבַּעִין תַּקּוּנֵין דְכָלִילָן בֵּיהּ, וּמְנַהוּן לְגוּ, וּמְנַהוּן לְבַר. מְנַהוּן רַחֲמֵי. וּמְנַהוּן דִּינָא. כְּלָהוּ דְדִינָא, אֶתְאַחֲדוּ בְּדִינָא דְאַחֲרוּי, דְנוֹקְבָא אֶתְפָּשֵׁט תַּמָּן. וְאֶתְאַחֲדוּ וְאֶתְפָּשֵׁטוּ בְּסֵטֶרֶהָ.

310. We have learned that five types of impropriety were revealed in her from the side of the five judgments, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD OF THE LEFT COLUMN THAT WERE ATTACHED TO THE FEMALE. Five judgments were dispersed in 248 paths, as we have learned. Hearing a woman's voice is an impropriety, the sight of the hair of a woman is an impropriety, the sight of the thigh of a woman is an impropriety, the sight of the hand of a woman is an impropriety and the sight of the foot of a woman is an impropriety. These two, HAND AND FOOT, our friends did not preach about; HOWEVER, these two are even more than an impropriety.

310. וְתַאנָּא, חֲמִשָּׁה עֲרִיזָתָא אֲתַגְלִיין בְּהַ, בְּסִטְרָא דְדִינִין חֲמִשָּׁה. וְדִינִין ה' אֲתַפְּשֵׁן, בְּמַאתָן וְאַרְבַּעִין וְתַמְנִיא אֲרַחִין. וְהָכִי תַאנָּא, קוֹל בְּאִשָּׁה עֲרוּה. שְׁעַר בְּאִשָּׁה עֲרוּה. שׁוֹק בְּאִשָּׁה עֲרוּה. יָד בְּאִשָּׁה עֲרוּה. רֶגֶל בְּאִשָּׁה עֲרוּה. דַּאֲעִיג דְתֵרִין אֲלִין לֹא שְׁנוּיָה חֲבַרְנָא, וְתֵרִין אֲלִין יִתִיר מִעֲרוּה אִינוּן.

43. A pure covering

We read about the cubit called Chesed. Rabbi Shimon considers and explains the perfection of Abraham and how it came about. He says that man includes both Chesed and Gvurah, and therefore in all the Sfirot there exist a right and a left, judgment and mercy.

311. We have learned in the hidden book that the male spread and was established in his own formations. The shape of a clean covering was prepared and it became a clear cubit. The length of that cubit is 248 worlds. Everything depends on that opening of the cubit called Yud. As soon as that Yud, which is the opening of the cubit, is revealed, the uppermost Chesed becomes apparent. This cubit is called Chesed and is dependent on the opening of the cubit, but it is not considered Chesed until the Yud of the mouth of the cubit becomes uncovered.

311. וְתַאנָּא בְּצַנִיעוּתָא דְסִפְרָא, אֲתַפְּשֵׁט דְכוּרָא וְאֲתַתְּקֵן בְּתַקּוּנָא. אֲתַתְּקֵן תְּקוּנָא דְכִסּוּתָא דְכִיָּא. וְהָאִי הוּיָא אִמָּה דְכִיָּא. אֲרַכִּיָּה דְהָהוּא אִמָּה, מְאָתָן וְאַרְבַּעִין וְתַמְנִיָּה עֲלָמִין. וְכִלְהוּ תַלְיִין בְּפּוּמָא דְאִמָּה, דְאֲתַקְרִי יו"ד. וְכִיּוֹן דְאֲתַגְלִיָּא יו"ד פּוּמִיָּה דְאִמָּה, אֲתַגְלִי חֶסֶד עֲלָאָה. וְהָאִי אִמָּה חֶסֶד הוּא דְאֲתַקְרִי, וְתַלִּי בְּהָאִי פּוּם אִמָּה. וְלֹא אֲקָרִי חֶסֶד, עַד דְאֲתַגְלִיָּא יו"ד דְפּוּם אִמָּה.

312. Come and see that Abraham was not considered perfect in this Chesed up until the Yud of the cubit was revealed, THAT IS THE CROWN OF YESOD. As soon as it was uncovered, he was considered perfect. This is what is written: "Walk before Me, and be perfect" (Bereshheet 17:1), actually perfect. It is also written: "I was also upright before Him, and have kept myself from my iniquity" (II Shmuel 22:24). HE ASKS: What does it mean, THE RELATIONSHIP OF the beginning of the verse to the conclusion of the verse? HE REPLIES: It is telling about whoever uncovers that Yud, MEANING HE REVEALS THE CHOCHMAH IN THE CROWN OF YESOD, and who is carefully guarding himself so as not to give the Yud to another's jurisdiction, OF THE OTHER SIDE. He will be perfect for the World to Come, and he will be bound in the bundle of life, MEANING THAT HIS SOUL WILL BE INCLUDED IN MALCHUT THAT IS REFERRED TO AS THE BUNDLE OF LIFE, SINCE THE THREE COLUMNS GET TIED INTO ONE BUNDLE. What is the other's jurisdiction? It refers to what is written: "And has married the daughter of a strange El" (Malachi 2:11). THAT MEANS MALCHUT OF THE OTHER SIDE, WHICH DRAWS CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, it is written: "I was also upright before Him," since he is perfect when revealing the Yud, MEANING IN THE ASPECT OF THE CROWN OF YESOD THAT ILLUMINATES FROM BELOW UPWARDS. THEN, "and have kept myself from my iniquity," NOT TO ADHERE TO DAUGHTERS OF A STRANGE EL, AS MENTIONED ABOVE.

312. וְת"ח, דְלֹא אֲתַקְרִי אַבְרָהָם שְׁלִים בְּהָאִי חֶסֶד, עַד דְאֲתַגְלִיָּא יו"ד דְאִמָּה. וְכִיּוֹן דְאֲתַגְלִי אֲקָרִי שְׁלִים, הַה"ד הִתְהַלַּךְ לְפָנַי וְהִיָּה תָמִים, תָּמִים מִמֶּשֶׁ. וְכַתִּיב וְאִהְיָה תָמִים לוֹ וְאֲשַׁתְּמְרָה מֵעוֹנֵי. מֵאִי קָא מִיּוֹרֵי, רִישָׁא וְסִיפָא. אֲלֵא כָּל דְגַלִּי הָאִי יו"ד, וְאֲשַׁתְּמַר דְלֹא עֵיילִיָּה לְיו"ד בְּרִשׁוּתָא אַחְרָא. לִיהוּי שְׁלִים לְעֲלָמָא דְאֲתִי, וְלִהוּי צְרִיר בְּצִרּוּרָא דְחַיִּי. מֵאִי בְּרִשׁוּתָא אַחְרָא. דְכַתִּיב וּבָעַל בַּת אֵל נָכָר. וּבְגִין כֵּן כַּתִּיב, וְאִהְיָה תָמִים לוֹ, דְכִיּוֹן דְהוּא תָמִים בְּגִלּוּיָא דְיו"ד, וְאֲשַׁתְּמְרָה מֵעוֹנֵי.

313. When this cubit gets extended, the side of Gvurah is extended from the Gvurot of the left of the female, WHICH ARE THE FIVE GVUROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF THE LEFT. It gets submerged in a specific area in the female and the whole covering of the female body is marked by nakedness. In this place, it is considered the overall nakedness, which is the area in which to conceal this cubit referred to as Chesed in order to sweeten the Gvurah that is comprised of five Gvurot with the Chesed that comprises five Chassadim. Chesed is right and Gvurah is left. One gets firmly established in the other and is called man, which is inclusive of both sides. Therefore in all the Sfirot, there exists a right and a left, judgment and mercy.

313. וכיון דאתפשט אמה דא, אתפשט סטר גבורה מאינון גבוראן בשמאלא בנוקבא, ואשתקע בנוקבא באתר חד, וארשם בערייתא, כסותה דכל גומא דנוקבא. ובהווא אתר אקרי ערוה דכלא. אתר לאצנעא להווא אמה, דאקרי חסד. בגין לאתבסמא גבורה דא דכליל חמש גבוראן, בהאי חסד דכליל בחמש חסדין. חסד ימינא, גבורא שמאלא. אתבסם דא בדא, ואקרי אדם, כליל מתרין סטרין. ובגין כך, בכלהו כתרין אית ימינא ושמאלא, דינא ורחמי.

44. The seven kings of the female who died

Rabbi Shimon goes back to the issue of the kings of Edom who perished, and he says that prior to the time the corrections of the king were prepared, Atika of Atikin was constructing worlds and working out corrections for existence. The female did not endure until the uppermost Chesed descended and caused them to endure. The kings of Edom did not endure because they consisted of judgment in judgment without Chesed.

314. We have learned that prior to the time the corrections of the king were prepared, the Atika of Atikin, THAT IS THE SUPREME EMANATOR, WAS constructing worlds and working out corrections for existence. The female was not firmly established and did not endure until the uppermost Chesed descended and caused them to endure, DUE TO HER BEING CHOCHMAH OF THE LEFT THAT HAS NO LASTING ENDURANCE EXCEPT BY VESTING WITH THE CHESED OF THE RIGHT, AS MENTIONED ABOVE. The constructions of the female were firmly established with Yesod that is considered Chesed. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any King... (Bereshheet 36:31), meaning the area where all judgments exist, SINCE EDOM IS INDICATIVE OF JUDGMENTS. They were not firmly established until everything was restored. Chesed emerged and was situated at the mouth of Yesod, WHICH IS THE CROWN OF YESOD WHERE CHOCHMAH IS REVEALED. This is what is written: "And... died... and... died" (Bereshheet 36:32-39), since they did not last and were not firmly established, BECAUSE THEY CONSISTED OF judgment in judgment DEVOID OF CHESED.

314. תאנא, עד לא זמין תקונוי דמלכא, עתיקא דעתיקין, בנה עלמין, ואתקין תקונון לאתקיימא. ההוא נוקבא לא אתבסמא, ולא אתקיימו, עד דנחית חסד עלאה ואתקיימו, ואתבסמו תקונוי נוקבא, בהאי אמה דאקרי חסד. הה"ד ואלה המלכים אשר מלכו בארץ אדום, אתר דכל דינון משתכחין תמן ולא אתבסמו, עד דאתקן כלא, ונפיק האי חסד, ואתישב בפומא דאמה. הה"ד, וימת וימת, דלא אתקיימו, ולא אתבסמו, דינא בדינא.

315. If you will wonder that all are judgments, why is it written: "And Saul of Rehoboth by the river reigned in his place" (Ibid. 37). It does not seem THAT THERE WILL BE judgment, since we have learned that Rehoboth by the river means Binah, from whose source are opened fifty gates of lights and candles to the six corners of the world. THAT IS ZEIR ANPIN REFERRED TO AS WORLD AND, THEREFORE, IT WAS CALLED REHOBOTH, SO WE SEE THAT SAUL OF REHOBOTH BY THE RIVER IS NOT OF JUDGMENT. HE REPLIES: We have learned that they all are judgments except for one, the last KING that lasted, THAT IS HADAR. This Saul from Rehoboth by the river is only one side, THE LEFT SIDE, that spread and emerged from Rehoboth by the river. THEREFORE, HE TOO IS OF JUDGMENT.

315. ואי תימא אי הכי דינא בלהו, והא כתיב וימלוך תחתיו שאול מרחובות הנהר, והא לא אתחזי דינא. דתנינן, רחובות הנהר איהו בינה, דמינה מתפתחין חמשין תרעין דנהורין ובוצינין, לשית סטרי עלמא. תאנא, בלהו דינא, בר מחד דאתקיים בתראה, והאי שאול מרחובות הנהר, דא הוא חד סטרא, דאתפשט ונפיק מרחובות הנהר.

316. None of them endured, and yet do not say they were voided. It is simply that they did not endure in that kingdom OF JUDGMENT until this last one of all was roused and awakened and spread out, as is written: "And Hadar reigned in his place" (Ibid. 39). Who is Hadar? It is the uppermost Chesed. "And the name of his city was Pa'u" (Ibid.). What is Pa'u? It is that through him a man cries (Heb. po'e), who merits the holy spirit. "iro (lit. 'his city')" IS DERIVED FROM HIT'ORERUT (LIT. 'REVIVAL'). "And the name of his wife was Mehetabel" (Ibid.): at this point, they became firmly established from each other. MALCHUT is called his wife, something that is not written by them all - "THE NAME OF HIS WIFE."

317. Mehitavel INDICATES perfuming one in the other, OF MALE AND FEMALE. ZEIR ANPIN IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS WHICH NUMERICALLY AMOUNT TO 45 AND THE FEMALE, THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH HEI, WHICH IS NUMERICALLY 52. AND MEHITAVEL NUMERICALLY AMOUNTS TO 45 PLUS 52. "Daughter of Matred" (Ibid.), MEANING THAT DUE TO THE constructions WITHIN HER from the side of Gvurah, MATRED IS DERIVED FROM TIRDUT (LIT. 'INCONVENIENCE'). "DAUGHTER OF Mei zahav" (lit. 'golden waters') (Ibid.), meaning that golden waters were firmly established and involved one in the other, mercy and judgment. SINCE GOLD INDICATES JUDGMENT, THAT IS THE ILLUMINATION OF CHOCHMAH. WATERS IS THE SECRET OF CHASSADIM. THEY ARE INCLUDED TOGETHER. Here were joined the woman to the male, Mehitavel with Hadar.

45. The arms of the male

Rabbi Shimon describes the arms and legs and the joints tied in the arms. He says that the entire body is connected to all three brains - Chochmah, Binah and Da'at - and they connect to the right arm. This has application to David because he was connected with the patriarchs on the right. He talks about the right hand of God and about the left hand, and about when judgments are tempered with compassion and when they are not.

318. On the sides, he separates into arms and legs. In the arms of the male, one is right and one is left. Three joints were tied in the one arm, THE RIGHT ONE, and were included in the two arms. HE ASKS: Could you imagine that they were included? IT SHOULD HAVE SAID THAT THEY ARE IN BOTH ARMS. HE REPLIES: It is only that there are three joints in the right ARM and three joints in the left, and the three joints of the right were included in the three joints of the left. This is why it is only written 'one arm'. THIS IS THE LEFT. By the right, it is not written arm but it is merely called "Your right (hand), Hashem" (Shemot 15:6) - "The right (hand) of Hashem" (Tehilim 118:16) WHEN IT CONTAINS the three joints of the patriarchs, that were given them as their portion.

319. You might ask, Aren't they located in the three cavities of the brain in the skull and not in the body, SINCE THERE IS NO CHOCHMAH, BINAH, DA'AT EXCEPT IN THE HEAD? HE REPLIES: We have learned that all THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - permeate and are connected to the whole body. The entire body is connected to these three, and they connect to the right arm. That is why David was desirous and said, "Sit you at my right hand" (Ibid. 110:1), because he was connected with the patriarchs, CHESD, GVURAH AND TIFERET, THAT WERE TRANSFORMED TO CHOCHMAH, BINAH, DA'AT, AND WERE CONNECTED TO THE RIGHT, AS MENTIONED ABOVE. DAVID will return there to a perfected throne; THAT IS TO SAY, DAVID IS THE SECRET OF MALCHUT, WHICH IS A LEG OF THE THRONE, SINCE CHESD, GVURAH AND TIFERET IS THE SECRET OF THE THREE LEGS OF THE THRONE. HE IS THE FOURTH, AND COMPLETES THE THRONE. Therefore, it is written: "The stone which the builders rejected has become the head stone of the corner" (Ibid. 118:22), WHICH WAS SAID ABOUT MALCHUT CALLED DAVID, because he sat at the right. This is what is written: "For you shall rest, and stand up for your

316. וְכִלְהוּ לֹא אֶתְקַיְמוּ, לֹא תִימָא דְאֶתְבְּטְלוּ, אֲלֵא דְלֹא אֶתְקַיְמוּ בְּהוּא מְלֻכּוֹ, עַד דְּאֶתְעַר וְאֶתְפָּשַׁט הָאִי בִּתְרֵאָה מְכֻלְהוּ, דְּכֵתִיב וַיִּמְלוֹךְ תַּחְתּוֹ הַדָּר. מֵאֵי הַדָּר. חֶסֶד עֲלֵאָה. וְשֵׁם עִירוֹ פְּעוּ, מֵאֵי פְּעוּ. בְּהָאֵי פְּעֵי בַר נֶשׁ דְּזָכִי לְרוּחָא דְקוּדְשָׁא וְשֵׁם אִשְׁתּוֹ מְהִיטְבָּאֵל, בְּכֹאן אֶתְבְּסָמוּ דָּא בְּדָא, וְאֶתְקַרֵי אִשְׁתּוֹ, מֵה דְּלֹא כְּתִיב בְּכֻלְהוּ.

317. מְהִיטְבָּאֵל, אֶתְבְּסָמוּתָא דְּדָא בְּדָא. בַּת מְטָרָד, תְּקוּנִין דְּמְטָר גְּבוּרָה. בַּת מִי זְהָב, אֶתְבְּסָמוּ וְאֶתְבְּלִילוּ דָּא בְּדָא, מִי זְהָב: רַחֲמֵי וְדִינָא. כֹּאן אֶתְדַבְּקוּ אֶתְתָּא בְּדְכוּרָא.

318. בְּסִטְרוֹי, אֶתְפָּרְשָׁן בְּדְרוּעִין, בְּשׁוּקִין. דְּרוּעִין דְּדְכוּרָא, חַד יְמִינָא, חַד שְׁמָאֵלָא דְרוּעָא קְדָמָאָה תְּלַת קְשָׁרִין אֶתְקָשְׁרוּ בֵּיהּ, וְאֶתְבְּלִילוּ ב' דְרוּעִין. וְאֶתְבְּלִילוּ ס"ד. אֲלֵא ג' קְשָׁרִין בִּימִינָא, וּג' קְשָׁרִין בְּשְׁמָאֵלָא. ג' קְשָׁרִין דִּימִינָא, אֶתְבְּלִילֵן בְּג' קְשָׁרִין דְשְׁמָאֵלָא. וּבג"כ, דְרוּעָא לֹא כְּתִיב אֲלֵא חַד. אֲבָל יְמִינָא, לֹא כְּתִיב בֵּיהּ זְרוּעַ, אֲלֵא יְמִינֵךְ יי'. יְמִין יי' אֶתְקַרֵי, בְּג' קְשָׁרִין דְאֶבְהֵתָא דְאַחְסִינוּ לְחוּלְקִיהוּן.

319. וְאֵי תִימָא הָא בַּתְּלַת חֲלָלִין מוּחָא דְגוּלְגֻלְתָּא מְשִׁתְּכַחֲזִין. תֵּאנָא, כְּלָהוּ ג' מִתְּפָּשְׁטִין, וּמִתְקָשְׁרִין בְּכָל גּוּפָא, וְכָל גּוּפָא אֶתְקָשֶׁר בְּהֵינִי תְּלַת, וּמִתְקָשְׁרִין בְּדְרוּעָא יְמִינָא. וּבְגִין כֵּן תֵּאִיב דְּוֹד וְאָמַר, שֶׁב לִימִינִי. מְשׁוּם דְּהוּא אֶתְחַפֵּר עִמָּהוּן דְאֶבְהֵתָא, וְיִתִּיב תַּמָּן לְכוּרְסִיא שְׁלִימָתָא. וּבְגִין כֵּן כְּתִיב אֲבָן מְאִסוּ הַבּוֹנִים וְגו', מְשׁוּם דִּיתִיב לִימִינָא. הֵיִינוּ דְכְּתִיב, וְתִנּוּחַ וְתַעֲמוּד לְגוּרְלֵךְ לִקְץ הַיָּמִין, כְּלוּמַר, כְּמֵאן דְּזָכִי לְחַבִּיבוּתָא דְמִלְכָּא. זְכָאָה חוּלְקִיָּה, דְמֵאן דְּפָרִישׁ מְלָכָא יְמִינִיָּה. וְקָבִיל לִיָּה תַּחוּת יְמִינִיָּה. וְהָאֵי יְמִינָא כְּד יִתִּיב, קְשָׁרִין אֶתְפָּשְׁטָא.

allotted portion at the end of the days (also: 'right')" (Daniel 12:13). HE REMINDED HIM OF THE RIGHT END; that is to say HE INFORMED HIM THAT HE was like one that gained the King's favor, IN WHICH CASE THE KING RECEIVES HIM TO THE RIGHT. Praised is the lot of the one to whom the King extends his right to receive him under his right. When this right sits, its three knots permeate AND ILLUMINATE TO THE LOWER ONES.

320. The arm does not extend its hand with the three joints that we mentioned, MEANING WITH THE MOCHIN OF CHOCHMAH, BINAH, DA'AT WHERE THE DOMINATION OF THE RIGHT IS. THEREFORE, IT IS REFERRED TO AS "THE RIGHT OF HASHEM," AS MENTIONED ABOVE. When the wicked are wakened and increase in the world, the other three JOINTS get reawakened, which are of harsh judgment, and extend the arm. When He extends the arm, it is the right hand, yet it is called, "O arm of Hashem" (Yeshayah 51:9) and "Your stretched out arm" (Devarim 9:29). During the period that these three joints of the right are in the three other joints, WHICH ARE HARSH JUDGMENT, all are referred to as the right, and He executes judgment with compassion. This is what is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, dashed the enemy in pieces" (Shemot 15:6), since compassion gets awakened IN THE JUDGMENTS.

321. We have learned that, with this right, are attached 3,700,000,000 of those who are called right, WHICH ARE THE NUMBER OF THE ENTIRETY OF MOCHIN, and 1,850,000,000 from the arm that is called "the arm of Hashem." THAT IS THE MYSTERY OF THE GELLING OF THE LIGHTS IN THE LEFT COLUMN FOR THE WICKED, WHICH IS THE RIGHT CALLED "THE ARM OF HASHEM," AS MENTIONED PREVIOUSLY. THAT IS THE MYSTERY OF RIGHT AND LEFT THAT ARE BOTH OF THE RIGHT. The arm is suspended from the one and the other, FOR THE ARM IS ALSO COMPRISED OF THE RIGHT AND THE LEFT. The one and the other are called Tiferet, SINCE THE TIFERET IS ALSO COMPOSED OF RIGHT AND LEFT. It is written: "At the right hand of Moses" (Yeshayah 63:12), which is here the right. Arm is the left, as is written: "His glorious arm" (Ibid.). SO WE SEE THAT THEY ARE INCLUDED this with that.

322. We have learned that in the left hand are attached 450 shielded ones that hang on to each and every finger. On each and every finger exist ten thousand shielded ones. Go figure out how many there are in the entire hand. The right is called 'holy help' that emerges from the three joints in the right arm, as is written: "And, behold, my hand shall be with you" (II Shmuel 3:12). Attached from this are 41,000 and 580,000 helpers in the whole world. They are called the uppermost hand of Hashem and the lower hand of Hashem. Although the hand of Hashem is always the left one, IF they are worthy, it is the right of Hashem, as the hand is included in the arm and becomes a help and is referred to as right. If not, then it is the lower hand of Hashem, WHICH IS LEFT. We have learned that when harsh judgments get awakened to descend upon the world, it is written here: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

320. ודרועא לא אושיט ידיה בתלת קשירין דאמרן. וכד מתערין חייביא, ומתפשטן בעלמא, מתערין תלת אחרנין, דאינון דינא קשיא, ואושיט דרועא וכד אושיט דרועא, יד ימינא הוא, אבל אתקרי זרוע יי, זרועך הנטויה בזמנא דג' אלין אתכלילן בג' אחרנין, אקרי כללא ימינא, ועביד דינא ברחמי, הדא הוא דכתיב, ימינך יי נאדרי בפח ימינך יי תרעץ אויב, בגין דמתערן רחמי בהו.

321. ותאנא, בהאי ימינא מתאחדן תלת מאה ושבעין אלף רבוא, דאקרון ימינא. ומאה ותמנין וחמשה אלף רבוא, מזרוע דאקרי זרוע יי. מהאי ומיהאי תלויא זרועא, והאי והאי אקרי תפארת, דכתיב מוליך לימין משה, הא ימינא. זרוע, הא שמאלא. דכתיב, זרוע תפארתו, דא בדא.

322. ותאנא, בידיא שמאלא, מתאחדן ארבע מאה וחמשין רבוא מארי תריסין, מתאחדן בכל אצבעא ואצבעא. ובכל אצבעא ואצבעא עשר אלפין מארי תריסין משתכחין. פוק וחשוב, כמה אינון דבידיא. והוא ימינא אקרי סיועא קדישא, דאתי מדרועא דימינא, מתלת קשירין. דכתיב והנה ידי עמך. ומתאחדן מהאי, אלף וארבע רבוא, ותמניא, וחמש מאה אלפין מאריהון דסיועין בכל עלמא. ואקרון יד יי עלאה. יד יי תתאה. ואע"ג דבכל אתר יד יי שמאלא. זכו ימין יי, אתכליל ידא בזרועא, והוי סיועא, ואקרי ימין. ואי לאו, יד יי תתאה. תאנא, כד מתערין דינין קשיין לאחתא בעלמא, הכא כתיב, סוד יי ליראיו.

46. The sawing

We learn how Atika of Atikin let sleep fall upon Zeir Anpin and separated the female from Him. Rabbi Shimon talks about the judgments that are from the male and those that are from the female. He tells how the male and female are joined to be perfumed together, and how the upper and lower grades are thus corrected.

323. We have learned in the hidden book that all the judgments that are from the male, ZEIR ANPIN, are rough in the beginning and soft at the end. All the judgments that exist from the female are soft in the beginning and rough at the end. Had they not joined to a single union, the world could not have endured until the Atik of Atikin, the most concealed of all, separated them one from each other, AND THEREAFTER joined them to be firmly established together.

323. וְתֵאנָא בְּצִנְיָעוּתָא דְסַפְרָא, דְכָל דִּינִין דְּמִשְׁתַּכְּחִין מִדְּכוּרָא, תְּקִיפִין בְּרִישָׁא, וְנִיחִין בְּסוּפָא. וְכָל דִּינִין דְּמִשְׁתַּכְּחִין מִנּוּקְבָא, נִיחִין בְּרִישָׁא, וְתְקִיפִין בְּסוּפָא. וְאַלְמָלָא דְאַתְעֵבִידוּ בְּחֻדָּא, לֹא יְכֻלִין עֲלֵמָא לְמַסְבֵּל. עַד דְּעֵתִיק דְּעֵתִיקִי סְתִימָא דְכֻלָּא, פְּרִישׁ דָּא מִן דָּא, וְחֵבֵר לִוְן לְאַתְבַּסְמָא בְּחֻדָּא.

324. When he separated them, he let the sleep fall upon Zeir Anpin and separated the female from the back of his sides. He prepared her with all her adornments and saved her for His day, FOR SHABBAT, to bring her to the male, TO ZEIR ANPIN. This is what is written: "And Hashem Elohim caused a deep sleep to fall upon the man, and he slept" (Bereshheet 2:21). What is meant by: "And he slept." This is what it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24) and "he took one of his sides" (Bereshheet 2:21). What is meant by "one"? That is meant to indicate the female, as it says: "My dove, my undefiled is but one" (Shir Hashirim 6:9). She ascended TO ABA AND IMA and was restored. In her area are imbedded compassion and Chesed. This is what is written: "And closed up the flesh in its place" (Bereshheet 2:21). It is also written: "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26).

324. וְכֵד פְּרִישׁ לִוְן, אָפִיל דּוּרְמִיטָא לְזַעִיר אַפִּין, וּפְרִישׁ לְנוּקְבָא מֵאַחֲרוּי דְסִטְרוּי, וְאַתְקִין לָהּ כָּל תְּקוּנָהָא, וְאַצְנַעָא לְיוֹמָא דִּילִיָּהּ, לְמִיתְהָא לְדְכוּרָא. הֵה"ד וַיִּפֹּל יי' אֱלֹהִים תְּרַדְמָה עַל הָאָדָם וַיִּישָׁן. מֵהוּ וַיִּישָׁן. הָאִי הוּא דְכְתִיב, עוֹרָה לְמָה תִישָׁן יי'. וַיִּקַּח אַחַת מִצְלָעוֹתָיו, מֵאִי אַחַת. דָּא הִיא נּוּקְבָא. כְּד"א, אַחַת הִיא יוֹנְתִי תַמְתִּי, וְסֻלְקָא, וְאַתְתַּקְנָא. וּבְאַתְרָהָא שְׁקִיעַ רַחֲמֵי וְחֻסְדֵּי הֵה"ד וַיִּסְגֹּר בְּשַׁר תַּחְתָּנָהּ. וְכְתִיב וְהִסִּירוֹתִי אֶת לֵב הָאֲבֵן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בְּשַׁר.

325. When the Shabbat wished to enter, THAT IS THE PERIOD BETWEEN SUNDOWN AND NIGHT FALL, He was creating spirits, ghosts, and storms, WHICH ARE HARMFUL SPIRITS OF THE WORLD. Before he finished them, the Queen came WITH ALL her adornments FROM THE SHABBAT, and sat down before Him. IN THIS DAY, SHE ACHIEVES THE FIRST THREE SFIROT OF CHAYAH THAT SUBDUE AND MAKE VOID ALL THE HARMFUL ONES AND THE OTHER SIDE, SINCE THEN THERE EXISTS NO DOMINION IN THE WORLD BESIDES HER. During the time she sat in His presence, He put down these creatures and they were not completed, because the Queen sat with the King and they were joined face to face. Who would enter between them and who would dare get close to them? When they joined, they were firmly established from each other, SINCE THE SHABBAT IS a day in which everything becomes fragrant. Therefore, the judgments got firmly established in each other, SINCE THE JUDGMENTS OF THE MALE THAT ARE STRONG AT THE BEGINNING BECOME FIRMLY ESTABLISHED AT THE TOP OF THE FEMALE, FOR THE JUDGMENTS THERE ARE SOFT. THE JUDGMENTS OF THE FEMALE THAT ARE ROUGH AT THE END GET FIRMLY ESTABLISHED IN THE END OF THE MALE, WHERE THE JUDGMENTS ARE SOFT and the upper grades and lower grades are corrected.

325. וּבְשַׁעְתָּא דְּבַעָא לְמִיעַל שַׁבְּתָא הוּהּ בְּרִי רוּחִין וְשֵׁדִין וְעֲלֵעוּלִין, וְעַד לֹא סִיִּים לִוְן, אַתְתַּ מְטְרוּנִיתָא בְּתַקּוּנָהָא, וְיִתְיַבַּת קַמִּיהּ. בְּשַׁעְתָּא דִּיתְיַבַּת קַמִּיהּ, אֲנַח לִוְן לְאַיְנוּן בְּרִיָּיאַן, וְלֹא אֲשַׁתְּלִימוּ. בֵּינִין דְּמִטְרוּנִיתָא יִתְבַּת עִם מְלַכָּא, וְאַתְחַבְּרוּ אַפִּין בְּאַפִּין, מֵאֵן יִיעוּל בִּינִיָּיָהּ, מֵאֵן הוּא דִּיקְרַב בְּהִדְיָהּ. וְכֵד אַתְחַבְּרוּ, אַתְבַּסְמוּ דָּא בְּדָא. יוֹמָא דְכֻלָּא אַתְבַּסֵּם בִּיהּ. וּבִג"כ, אַתְבַּסְמוּ דִּינִין דָּא בְּדָא, וְאַתְתַּקְּנוּ עֲלֵאִין וְתַתְּאִין.

47. Cain and Abel

Rabbi Shimon tells us how the hidden book says that Atika of Atikin wished to see if the judgments were perfumed; when Adam and Eve joined together a harsh judgment emerged from her, and the world could not tolerate it since the snake instilled the impurity of harsh judgment in her so she could not be perfumed. Even though after Cain's birth she was weakened and became perfumed and gave birth to a sweeter soul, Abel, Cain rose above him because he was stronger, having all the judgments adhering to him. God submerged Cain in the hole of the great abyss together with his brother; they formed one body, from which descend the souls of all sinful people who are strong in spirit.

326. We have learned this in the hidden book. The holy Atika wished to see if the judgments were firmly established. ADAM AND EVE were joined to each other, and a harsh judgment emerged from the female side, as is written: "And Adam knew Eve his wife; and she conceived, and bore Cain, saying, I have acquired..." (Beresheet 4:1). The world could not tolerate it, since EVE was not yet firmly established and the harsh snake instilled the impurity of harsh judgment in her, so that she could not be firmly established. Therefore, when Cain emerged from the side of the female he exited rough and hard, harsh in judgment and heavy in judgment. As soon AS CAIN emerged FROM HER, she was weakened and became firmly established. Following that, she gave birth to another soul that was more sweetened, but the first, CAIN, rose ABOVE HIM, being stronger, in that all the judgments adhered to him.

327. Come and see what is written: "And it came to pass, when they were in the field" (Ibid. 8). That is the known field of above, in the field that is called a field of apple trees, MEANING MALCHUT, FROM WHERE THEY WERE BORN. The judgment of Cain overcame his brother, because he was harsher than him and he subdued him and hid him beneath until the Holy One, blessed be He, was roused by it and removed CAIN from His presence. He submerged him in the hole of the great abyss and he included his brother in that depression of the great ocean that firmly establishes the uppermost tears, from them descend the souls to the world to each man according to his way.

328. HE RETURNS TO THE TIME PRIOR TO WHEN THEY WERE JOINED ONE WITH THE OTHER, WHEN THEY WERE COVERED, SINCE CAIN BOUND AND HID ABEL BEFORE HIM. CAIN WAS ALSO HIDING, AS IT SAYS: "AND FROM YOUR FACE I SHALL BE HID" (IBID. 14). He says: Although they were hidden, they prevailed and extended one to the other and formed one body, NAMELY UNDER THE DOMINATION OF CAIN. From that body descend the souls of the wicked, sinful and strong in spirit, BEING UNDER THE DOMINATION OF CAIN. HE ASKS: Is it then from both together THAT THE SOULS DESCEND? ARE THEY NOT TWO OPPOSITES? HE REPLIES: Only the one to his side and the other to his side, MEANING TO SAY THAT FROM CAIN ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE LEFT AND FROM ABEL ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE RIGHT. ALL THIS IS PRIOR TO WHEN THEY WERE COMBINED WITH EACH OTHER IN THE DEPRESSION OF THE GREAT OCEAN THAT FIRMLY ESTABLISHES THE UPPER TEARS OF ABOVE. HOWEVER, AFTER THEY WERE SWEETENED, THE SOULS OF THE RIGHTEOUS ARE DRAWN FROM THEM THAT ARE NOT SO RIGHTEOUS. Praised are those righteous whose souls are drawn from this holy body called Adam, which includes everyone and is a place that the crowns, THE SECRET OF THE FIRST THREE SFIROT, and the holy Sfirot get joined together in the bundle of the cluster, MEANING TO SAY THAT ALL THE SFIROT OF THE FIRST THREE SFIROT AND THE SIX ENDS, THE RIGHT AND THE LEFT, ARE INCLUDED IN IT TOGETHER.

326. וְתָאנָא בְּצַנְיֵעותָא דְסַפְרָא, בְּעָא עֵתִיקָא קְדִישָׁא לְמַחְזִי, אִי אֲתַבְּסָמוּ דִינִין, וְאֲתַדְבְּקוּ תְרִין אֲלִין דָּא בְּדָא, וְנַפְק מַסְטֵרָא דְנוֹקְבָא דִינָא תְקִיפָא, דְכַתִּיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי וְגו'. וְלֹא הוּא יָכִיל עֲלֵמָא לְמַסְבֵּל, מְשׁוּם דְלֹא אֲתַבְּסַמְת, וְחוּיָא תְקִיפָא אֲטוּל בְּה זִוְהֵמָא דְדִינָא קְשִׁיא, וּבג"כ לָא הוּא יָכִיל לְאֲתַבְּסַמָּא. וְכַד נָפִיק דָּא קַיִן מַסְטֵר דְנוֹקְבָא, נָפִק תְּקִיף קְשִׁיא, תְּקִיף בְּדִינוּי, קְשִׁיא בְּדִינוּי. כִּיּוֹן דְנָפִק אֲתַחְלֶשֶׁת וְאֲתַבְּסַמְת. בְּתַר דָּא, אֲפִיקַת אַחְרָא בְּסִימָא יְתִיר, וְסָלִיק קְדַמָּא דְהוּא תְקִיפָא קְשִׁיא, וְכֹל דִּינִין אֲתַעְרְבוּ עִמָּיה.

327. ת"ח, מַה כְּתִיב, וַיְהִי בְהִיּוֹתָם בְּשָׂדֵה. בְּשָׂדֵה: דְאֲשַׁתְּמוּדַע לְעֵילָא. בְּשָׂדֵה דְאֲקָרִי שָׂדֵה דְתַפּוּחִים. וְנִצַּח הָאִי דִינָא לְאַחוּה, מְשׁוּם דְהוּא קְשִׁיא מְנִיָּה, וְאֲכַפְיָיָה וְאֲטַמְרִיָּה תַּחֲוֹתֶיהָ. עַד דְאֲתַעַר בְּהָאִי קוּדְשָׁא בְּרִין הוּא, וְאֲעַבְרִיָּה מְקַמֵּיהָ. וְשַׁקְעִיָּה בְּנוֹקְבָא דְתַהוּמָא רַבָּא. וְכֹלִיל לְאַחוּי בְּשַׁקּוּעָא דִינָא רַבָּא, דְמַבְסָם דְמַעִין עֲלָאִין. וּמְנַהוּן נַחְתִּין נִשְׁמַתִּין לְעֵלְמָא, אֵינֶשׁ לְפּוּם אֹרְחוּי.

328. וְאֵע"ג דְטַמְרִין אֵינּוּן. מִתְפַּשְׁטִין דָּא בְּדָא, וְאֲתַעְבְּדוּ גּוּפָא חַד וּמְהָאִי גּוּפָא, נַחְתִּין נִשְׁמַתְהוּן דְרִשְׁוֵעִיָּא חַיִּיבִיא, תְּקִיפֵי רוּחָא. מִתְרוּוִיָּהוּן כְּחַדָּא ס"ד. אֲלֹא דָא לְסַטְרוּי, וְדָא לְסַטְרוּי. זְכָאִין אֵינּוּן צְדִיקָאִי, דְמִשְׁלָפִי נִשְׁמַתְהוּן מְהָאִי גּוּפָא קְדִישָׁא דְאֲקָרִי אָדָם, דְכֹלִיל כֹּלָא, אֲתַר דְעַטְרִין וְכַתְרִין קְדִישִׁין מִתְחַבְּרָאן תַּמּוּן, בְּצַרְוֵרָא דְאֲתַבְּלָא.

329. Praised are the righteous, that all these holy things that are said in the uppermost holy spirit, a spirit in which all the most holy were included, was revealed to you, WHICH ARE matters to which those above and those below listen. Praised ARE you and capable of judging, MEANING THOSE WHO CAN SIT IN A COURT OF JUDGES, the reapers of the field, that you will be aware of these things and you will pay attention to them. You shall know your Lord face to face, eye to eye. With these matters, you will merit the World to Come. This is what it says: "Know therefore this day, and consider it in your heart, that Hashem (who is Atik Yomin), He is Elohim" (Devarim 4:39) (WHICH IS ZEIR ANPIN). All is One. Blessed is His Name forever and forever more.

329. זְכַאִין אִינוֹן צְדִיקִיָא, דְּכָל הֵנוּ מְלִין קְדִישִׁין, דְּאִתְמַרו בְּרוּחַ קְדִישָׁא עֲלָא, רוּחַ, דְּכָל קְדִישִׁין עֲלָאִין אִתְכַּלְלִין בֵּיהּ, אִתְגְּלִיין לְכוּ. מְלִין דְּעֲלָאִין וְתַתָּאִין צִיּוּתִין לְהוּ, זְכַאִין אַתּוֹן מְאָרִיהוֹן דְּמָאֲרִין, מִחְצְדֵי חֻקְלָא, דְּמְלִין אֵלִין תְּנַדְעוֹן וְתַסְתַּכְלוֹן בְּהוּ, וְתַנְדְעוֹן לְמָאֲרִיכוֹן אִפִּין בְּאִפִּין, עֵינָא בְּעֵינָא. וּבְהֵנִי מְלִין תְּזַכּוֹן לְעֲלָמָא דְאַתִּי, הַהִ"ד וְיַדְעַת הַיּוֹם וְהַשְּׁבוֹת אֵל לְבַבְךָ וְגו'. יי': עֵתִיק יוֹמִין הוּא הָאֱלֹהִים. וְכֹלָא הוּא חַד, בְּרִיךְ שְׁמִיָה לְעֵלְמָא וְלְעֵלְמֵי עֲלָמֵיָא.

48. The upper grades below and the lower grades above

Rabbi Shimon says that the shape of man is the uppermost correction that comprises everything, and that the righteous man is an everlasting foundation.

330. Rabbi Shimon said: I see the upper ones below and the lower ones above. The upper grades below AND THE LOWER GRADES ABOVE: that is the shape of man, who is the uppermost correction that comprises everything.

330. אָמַר ר"ש, חֲמִינָא עֲלָאִין לְתַתָּא, וְתַתָּאִין לְעִילָא. עֲלָאִין לְתַתָּא, דְּיוֹקְנָא דְאַדָּם, דְּהוּא תְּקוּנַי עֲלָא, בְּלָלָא דְכֻלְהוּ.

331. We have learned that it is written: "But the righteous is an everlasting foundation" (Mishlei 10:25), as he includes six (Heb. shesh) in one source. This is what is written: "His legs are pillars of marble (Heb. shesh)" (Shir Hashirim 5:15).

331. תָּאנָא, בְּתִיב וְצְדִיק יִסוֹד עוֹלָם, דְּכֻלִּיל שִׁית בְּקֶרְטוּפָא בְּחַדָּא. וְהָאִי הוּא דְכְּתִיב שׁוֹקֵינוּ עֲמוּדֵי שׁשׁ.

49. General and particular, particular and general

The hidden book says that the highest Sfirot in general and in particular, and the lowest Sfirot in particular and in general, were included in man. Rabbi Shimon explains the meaning of this. Finally he says that the masters of judgment from below get attached in the lowest Sfirot.

332. We have learned in the hidden book that in man were included the uppermost Sfirot, FROM THE CHEST UPWARDS, in general and in particular, and in man were included the lowest Sfirot, THAT IS FROM THE CHEST DOWNWARDS, in particular and in general. HE EXPLAINS: The uppermost Sfirot are in general, as we have learned, within the form of all the forms, THAT IS THE FORM OF MAN. In particular, that is in the fingers of the hand, WHICH ARE five corresponding to five. The lowest Sfirot in the toes of the feet are particular and general, since the body, THAT IS TIFERET, is not seen with them, since they are outside the torso. That is why they are not part of the body, since the body was removed from them.

332. וְתָאנָא בְּצִנְיַעוּתָא דְסַפְרָא, בְּאַדָּם אִתְכַּלְלוּ כְּתָרִין עֲלָאִין, בְּכֻלָּל וּבְפֶרֶט. וּבְאַדָּם אִתְכַּלְלוּ כְּתָרִין תַּתָּאִין, בְּפֶרֶט וּכְלָל. כְּתָרִין עֲלָאִין בְּכֻלָּל, כְּמָה דְאַתְמַר בְּדִיוֹקְנָא דְכָל הֵנוּ דְיוֹקְנִין. בְּפֶרֶט: בְּאַצְבָּעֵן דִּידָן, חֲמִשׁ בְּנֶגְדַ חֲמִשׁ. כְּתָרִין תַּתָּאִין, בְּאַצְבָּעֵין דְרִגְלִין דְאִינוֹן פֶּרֶט וּכְלָל. דְּהָא גּוּפָא לָא אִתְחַזֵּי בְּהַדְיָיְהוּ. דְאִינוֹן לְבַר מְגוּפָא. וּבְג"כ לָא הוּוּ בְּגוּפָא. דְּגוּפָא אֲעֵדִיו מְנִיְהוּ.

333. HE ASKS: If so, what is the meaning of: "And his feet shall stand in that day" (Zacharia 14:4). IT SEEMS THAT THEY ARE NOT OUTSIDE OF THE BODY THAT IS ZEIR ANPIN, SINCE IT IS ASCRIBED TO HIM. HE ANSWERS: It is the legs of the body, MEANING the masters of judgment, to do revenge ON THE WICKED. They are referred to as those who have legs, since from them are the harsh JUDGMENTS. The masters of judgment from below get attached in the lowest Sfirot THAT ARE CALLED LEGS, AND ABOUT THIS IS WRITTEN: "AND HIS FEET (LIT. 'LEGS') SHALL STAND..."

333. אִי הָכִי, מָאי וְעַמְדוּ רִגְלֵיו בְּיוֹם הַהוּא. אֵלָא רִגְלֵיו דְּגוּפָא, מְאָרִיהוֹן דְּרִינִין לְמַעַבְדַּ נּוֹקְמִין וְאַקְרוּן בְּעֵלֵי רִגְלִים. וּמְנַהוֹן תְּקִיפִין. וּמְתַאֲחַדִּין מְאָרִיהוֹן דְּרִינִין דִּי לְתַתָּא, בְּכְתָרִין תַּתָּאִין.

50. The generality of Man

Rabbi Shimon tells how all the formations of above that are in the holy body, the wholeness of man, irrigate and illuminate one another until they enlighten all the world. He talks about the desire of the Klipot for the students of the Torah, since they wish to nourish from the holy body. We learn that even angels are not outside of the generality of the holy body. Rabbi Shimon describes those spirits who left the general holy body and are from the left side, and tells what their actions are. He tells us that the hidden book says that when Seth was born the worlds above and below were perfumed and perfected; this was male and female from the aspect of the holy body, and the worlds were bound together and became one body. Thus as the spirit was drawn and entered that body, everything throughout the universe is seen to be one. Whoever excludes himself from general humanity does not enter into the realm of man when he leaves this world. Within the generality of man there is all the perfection of faith. The hidden book says that whoever keeps a holy body overnight when the spirit has left it makes a flaw in the body of the worlds, so it must not stay overnight. Rabbi Shimon talks about the Nefilim or fallen ones who mated with the daughters of men; the fallen ones are of the aspect of spirits of the left, that do not bond to the body (Zeir Anpin) at all but rather to Malchut referred to as earth. We hear how God repented that He had ever made man on the earth, and how He decided to destroy man below; all the same since one cannot differentiate between man above and man below, the destruction of man below flaws the man above. If the wisdom of Arich Anpin would have illuminated Malchut there would not have been a flood, for wisdom includes everything; this is concealed Chochmah, with which man's correction was established and strengthened. With this, Rabbi Shimon calls upon the most Ancient of all ancient ones to witness that he has not revealed these secrets for his own honor, but only so that the friends should not err in His ways.

334. We have learned that all these formations of above that are in the holy body, which is the wholeness of man, are derived one from the other and are attached to each other. They irrigate each other like the blood that runs with the flow of the veins to this direction and that direction, from this area to that area, and they irrigate the body. HERE TOO, they irrigate each other and illuminate each other until they enlighten all the worlds, and are blessed for their sake.

335. We have learned that these Sfirot which were not included in the body, WHICH IS THE CENTRAL COLUMN, BUT ARE DRAWN FROM THE LEFT COLUMN, are all abominable and unclean, and defile everyone that gets near to them, in order to find out things from them.

336. We have learned what the desire OF THESE KLIPOT is for the students of the Torah. HE REPLIES: This is since they observe in them a holy body and they wish to be included, MEANING TO NOURISH from that body. You might say, Yet there are angels, not included in the body. HE ANSWERS: No. If they were, heaven forbid, outside of the generality of the holy body, THAT IS THE SECRET OF THE CENTRAL COLUMN, they would not have been holy and they could not have endured, since it is written: "His body also was like the beryl" (Daniel 10:6). It is also written: "And their rims were full of eyes" (Yechezkel 1:18:) and "the man Gavriel" (Daniel 9:21). SO YOU SEE that all are incorporated in the generality of man, IN THE CENTRAL COLUMN, except those that are not in the body, BUT ARE FROM THE LEFT COLUMN, who are unclean and defile all those that will get near to them.

337. We have learned all these are from the spirit of the left side that was not sweetened in man, THAT IS THE CENTRAL COLUMN, ZEIR ANPIN. They left the general holy body and did not adhere to it. Therefore, they are all unclean. They go wandering in the world and reach the depression of the great abyss, WHERE CAIN WAS SUBMERGED, to adhere in the first judgment that is called Cain that was expelled from the general body below SINCE IT WAS OF THE LEFT WITHOUT A RIGHT. They flutter and wander throughout the world, and fly and do not get attached to the wholeness of the body, THAT IS THE CENTRAL COLUMN. Therefore, they are outside of all the camps above and below and are defiled. About them, it is written: "Outside of the camp shall his habitation be" (Vayikra 13:46).

334. תָּאנָא, כָּל אֵינוֹן תְּקוּנֵי דְלַעִילָא, דְּבְגוּפָא קְדִישָׁא, כְּלָלָא דְאָדָם, אֲתַמְשִׁין דָּא מִן דָּא, וּמִתְאַחֲדִין דָּא בְדָא, וְאֲשְׁקוֹן דָּא לְדָא. כְּמָה דְאֲתַמְשֵׁן דְמָא בְּקִטְפִין דְּוִרִידִין לְדָא וּלְדָא, לְהֵכָא וּלְהֵכָא, מֵאַתְרָ דָּא לְאַתְרָ אַחְרָא, וְאֵינוֹן מְשַׁקִּין דְּגוּפָא. אֲשְׁקִיין דָּא לְדָא, מְנַהֲרִין דָּא לְדָא. עַד דְּאֲנַהֲרוּ כְּלָהוּ עֲלָמִין, וּמִתְבְּרַכְאִין בְּגִינְהוֹן.

335. תָּאנָא, כָּל אֵינוֹן כְּתִרִין דְּלָא אֲתַכְּלָלוּ בְּגוּפָא, כְּלָהוּ רְחִיקִין וּמִסְאָבִין, וּמִסְאָבִין כָּל מָאן דְּיִקְרַב לְגִבְיֵהוֹן, לְמַנְדַּע מְנַהֲוֹן מְלִיז.

336. תָּאנָא, מָאי תִּיאוּבְתָא דְּלָהוֹן לְגִבְיֵי תְּלַמִּידֵי חֻכְמַיִם. אֲלָא מְשׁוּם דְּחָמֵן בְּהוּ גוּפָא קְדִישָׁא, וְלֹאֲתַכְּלָלָא בְּהוּ בְּהוּא גוּפָא. וְכִי תִּימָא, אִי הֲכִי, הָא מְלֹאכִין קְדִישִׁין וְלִיתְהוֹן בְּכְלָלָא דְּגוּפָא. לָא. דְּח"ו אִי לִיהוּוֹן לְבַר מְכְלָלָא דְּגוּפָא קְדִישָׁא, לָא הוּוּ קְדִישִׁין וְלָא מְתַקְוִימִי. וְכִתִּיב וּגְוִייתוּ כְּתַרְשִׁישׁ. וְכִתִּיב וּגְבוּתֵם מְלֹאֹת עֵינַיִם. וְהָאִישׁ גְּבִרְיָאֵל. כְּלָהוּ בְּכְלָלָא דְּאָדָם. בַּר מַהֲנֵי דְּלִיתְהוֹן בְּכְלָלָא דְּגוּפָא, דְּאֵינוֹן מִסְאָבִין, וּמִסְאָבִין כָּל מָאן דְּיִקְרַב בְּהַרְדִּייהוּ.

337. וְתָאנָא, כְּלָהוּ מְרוּחָא דְּשְׂמַאלָא, דְּלָא אֲתַבְּסֵם בְּאָדָם מִשְׁתַּבְּחִין, וְנִפְקוּ מְכְלָלָא דְּגוּפָא קְדִישָׁא, וְלָא אֲתַדְּבָקוּ בֵּיהּ. וּבְג"כ כְּלָהוּ מִסְאָבִין וְאֲזִלִּין וְטָאסִין עֲלָמָא, וְעִיילִין בְּנוֹקְבָא דְּתַהוּמָא רַבָּא, לְאֲתַדְּבָקָא בְּהוּא דִּינָא קְדַמָּא דְּאֲקָרִי קִינ, דְּנִפְטִיק בְּכְלָל דְּגוּפָא דְּלִתְתָא. וְשָׂאטִין וְטָאסִין כָּל עֲלָמָא, וּפְרִחִין וְלָא מִתְדְּבָקָא בְּכְלָלָא דְּגוּפָא, וּבְגִינֵי כֵךְ אֵינוֹן לְבַר, מְכַל מְשַׁרְיִין דְּלַעִילָא וְתַתָּא. מִסְאָבִין אֵינוֹן. בְּהוּ כְּתִיב מְחוּץ לְמַחֲנֵה מוֹשְׁבוֹ.

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338. With the spirit that is called Abel. This is more fragrant in the generality of the holy body. Other SPIRITS emanate that are more firmly established and they adhere, yet do not adhere to the body. All are suspended in the air and they emanate from the corpus of defiled spirits, as mentioned above. They hear whatever they hear above and from them it gets known TO THE SPIRITS below, because they divulge everything to them.

339. We have learned in the hidden book that, as soon as the whole of man, the holy body, was firmly established above, which is composed of male and female, MEANING ZEIR ANPIN AND ITS FEMALE, they were joined for a third time. Overall perfume emerged, THAT IS SHET, and the worlds above and below were firmly established. From here on, the world of above and below was perfected. THIS WAS MALE AND FEMALE from the aspect of the holy body, WHICH IS THE CENTRAL COLUMN, and the worlds were bound and got attached to each other and become one body, WHICH IS SHET. The spirit got drawn and entered that body; throughout the worlds, only one is seen. "Holy, holy, holy, is Hashem, Lord of Hosts: the whole earth is full of His glory" (Yeshayah 6:3), since all is one body, SINCE THREE TIMES HOLY IS THE SECRET OF THE THREE COLUMNS THAT INCORPORATED INTO ONE.

340. We have learned that, as soon as ZEIR ANPIN AND HIS FEMALE became firmly established one in the other, judgment was connected with compassion and the female was firmly established by the male, THAT IS ZEIR ANPIN. Therefore, they could not ascend one without the other. This is similar to the palm tree that does not ascend AND PRODUCE FRUITS one without the other, FEMALE TREE WITHOUT THE MALE TREE. About this, we have learned that whoever excludes himself in this world from general humanity, THAT IS THE CENTRAL COLUMN, thereafter, when he exits from this world, he does not enter into the realm of man. This is referred to as the holy body, WHICH IS ZEIR ANPIN AND BRIYAH YETZIRAH ASYIAH OF HOLINESS. Rather he enters in these that are not called man, THAT IS, BRIYAH YETZIRAH ASYIAH OF DEFILEMENT, which were expelled from the inclusiveness of the body, THAT IS THE CENTRAL COLUMN.

341. We have learned: "We will make you necklets of gold studded with silver" (Shir Hashirim 1:11), meaning that the judgment, THE ONE CALLED GOLD, WHICH IS THE ILLUMINATION OF CHOCHMAH OF THE LEFT, was spiced with mercy, THAT IS CALLED STUDS OF SILVER, MEANING CHOCHMAH WAS COATED WITH CHASSADIM, so there is no judgment that has no mercy in it, SINCE THEY ARE INCLUDED IN ONE ANOTHER. About this, it is written: "Your cheeks would be comely with rows of jewels, your neck with strings of beads" (Ibid. 10). "Rows of jewels" HAS THE SAME MEANING AS in the verse: "necklets of gold," WHICH ARE FROM THE LEFT. "Strings of beads" HAS THE SAME MEANING AS in the verse: "studded with silver," MEANING RIGHT, CHESED. "Your neck" is in the realm of the female, which is the Matron, WHICH IS MALCHUT, since THE NECK contains the temple of above, WHICH IS YESOD OF MALCHUT. The terrestrial Jerusalem and the temple IN IT ARE ALSO CALLED THE NECK. All this takes place after THE FEMALE gets firmly established by the male and the wholeness of man is formed. This is the inclusiveness of faith. Why faith? It is because within it, IN THE GENERALITY OF MAN, there is all the perfection of faith.

338. וברוחא דאקרי הבל, דאתבסם יתיר בכללא דגופא קדישא. נפקין אחרנין דמבסמן יתיר, ומתדבקן בגופא, ולא מתדבקן. בלהו תליין באוירא ונפקין מהאי כללא דאלין מסאבין. ושמעין מה דשמעין מעילא, ומנייהו ידעי לתתא דקאמרי להו.

339. ותאנא בצניעותא דספרא, ביון דאתבסמו לעילא כללא דאדם, גופא קדישא, דכר ונוקבא. אתחברו זמנא תליתאה, ונפק ואתבסמותא דכללא. ואתבסמו עלמין עלאין ותתאין. ומכאן אשתכלל עלמא דלעילא ותתא, מסטרא דגופא קדישא. ומתחברן עלמין, ומתאחדן דא ברא, ואתעבידו חד גופא. ומשלפא רוחא, ועיילא בחד גופא. ובכלהו לא אתחזי אלא חד. קק"ק יי' צבאות מלא כל הארץ כבודו. דכלא הוא חד גופא.

340. תאנא, ביון דאתבסמו דא ברא, אתקשרו דינא ורחמי. ואתבסמת נוקבא בדכורא. ובגיני כך לא סלקא דא בלא דא, בהאי תמר, דלא סלקא דא בלא דא. ועל האי תנינן, מאן דאפיק גרמיה בהאי עלמא מכללא דאדם, לבתר כד נפיק מהאי עלמא, לא עייל בכללא דאדם, דאקרי גופא קדישא. אלא באינון דלא אקרון אדם, ונפיק מכללא דגופא.

341. תניא, תורי זהב נעשה לך עם נקודות הכסף, דאתבסמו דינא ברחמי. ולית דינא, דלא הוו ביה רחמי. ועל האי כתיב, נאוו לחינך בתורים צוארך בחרוזים. בתורים: כמו דכתיב, תורי זהב נעשה לך וגו'. בחרוזים: כמה דכתיב, עם נקודות הכסף. צוארך, בכללא דנוקבא, דא מטרוניתא אשתכח בי מקדשא דלעילא, וירושלם דלתתא ומקדשא. וכל דא מדאתבסמת בדכורא, ואתעביד כללא דאדם, ודא הוא כללא דמהימנותא. מאי מהימנותא. דבגויה אשתכח כל מהימנותא.

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342. We have learned that when the soul of whoever is called man left him, and he died, it is not permitted to have him stay in the house and rest overnight on the ground, so as not to put the honor of that body to shame, BEING A BODY WITHOUT A SOUL. It is written: "Nevertheless man abides not in honor" (Tehilim 49:13). Man who is the most honored "abides not" AFTER DEATH. What is the reason? It is because if they do that, "he is like the beasts that perish" (Ibid.). THAT IS, AFTER DEATH HE IS LIKE THE BEASTS. Just like animals were never part of humans, WHICH IS WHY no holy spirit is apparent upon them, here too A DEAD MAN is just like an animal, a body without a spirit. Therefore, this body that is most precious of all should not be put to shame.

343. We have learned in the hidden book that whoever keeps this holy body overnight, when it is devoid of spirit, makes a flaw in the body of the worlds, THAT IS THE UPPERMOST MAN. It is therefore not permitted to have it stay overnight in a holy place, in the land where justice resides, THAT IS THE LAND OF YISRAEL WHERE IT IS WRITTEN: "HIS BODY SHALL NOT REMAIN ALL NIGHT... THAT YOUR LAND BE NOT DEFILED" (DEVARIM 21:23:). This precious body is referred to as the image of the King. If one let it stay overnight, it WOULD APPEAR TO BE like one of the animals, THAT IS, WITHOUT SPIRIT LIKE A BEAST, AS MENTIONED ABOVE.

344. We have learned: "The sons of Elohim saw that the daughters of men were fair" (Beresheet 6:2). These are the ones that were hidden, MEANING THEY WERE DISTANCED FROM HOLINESS, and fell into the crevice of the great abyss, THAT IS AS MENTIONED ABOVE. 'The daughters of man', that certain man. THIS IS ZEIR ANPIN, THEY BEING AN ASPECT OF ABEL; HE SAYS ABOUT THEM ABOVE THAT THEY GET MORE FIRMLY ESTABLISHED IN THE GENERALITY OF THE HOLY BODY, WHICH IS ZEIR ANPIN. It is written: "And they bore children to them; the same were mighty men of old (lit. 'the world')" (Ibid. 4), MEANING TO SAY THAT THEY ARE from the one that was called "the world" as we have learned concerning the days of the world, ZEIR ANPIN, EXCEPT THAT THEY ARE FROM THE OTHER SIDE, THAT SOMETIMES THEY BOND TO ZEIR ANPIN AND SOMETIMES NOT. THEY ADHERE TO THE BODY AND THEY DO NOT ADHERE. ALL ARE SUSPENDED IN THE AIR. "Men of renown (lit. 'name')"(Beresheet 6:4), MEANING OF MALCHUT, IS REFERRED TO AS NAME, AND THEY ARE NOT FROM ZEIR ANPIN REFERRED TO AS WORLD. THESE ARE THE SPIRITS OF THE LEFT THAT WERE NOT FIRMLY ESTABLISHED WITH MAN. THEREFORE, spirits and demons get out into the world from them, to adhere to the wicked.

345. "There were Nefilim (lit. 'fallen ones') in the earth" (Ibid.). This excludes the other ones that were not on the earth at that time, THAT ARE NOT OF THE ASPECT OF MALCHUT REFERRED TO AS EARTH. The fallen ones are Aza and Aza'el, who were on the earth. THEY ARE OF THE ASPECT OF SPIRITS OF THE LEFT, WHICH DO NOT BOND TO THE BODY AT ALL, WHICH IS ZEIR ANPIN BUT TO MALCHUT REFERRED TO AS EARTH, WHICH IS THE LEFT. The sons of Elohim were not on the earth, WHICH IS MALCHUT, BUT THEY WERE ATTACHED, YET NOT ATTACHED, TO THE HOLY BODY THAT IS ZEIR ANPIN, AS MENTIONED ABOVE. This is a secret that we have learned.

342. וְתָאנָא, מֵאֵן דְּאִקְרִי אָדָם, וְנִשְׁמַתָּא נִמְקַת מְנִיָּה, וּמִית. אֲסִיר לְמִיבַת לִיָּה בְּבֵיתָא, לְמַעְבַּד לִיָּה לִינָה עַל אַרְעָא, מְשׁוּם יִקְרָא דְהָאִי גּוּפָא, דְלֵא יִתְחַזֵּי בֵיָּה קְלָנָא, דְכִתְיִב, אָדָם בִּיקְר בַּל יִלִּין, אָדָם דְהוּא יִקְר מְכַל יִקְרָא, בַּל יִלִּין. מ"ט. מְשׁוּם דְאִי יַעֲבִדוּן הָכִי, נִמְשַׁל כְּבִהְמוֹת נְדָמוּ. מַה בְּעִירֵי לֵא הוּוּ בְכֻלָּלָא דְאָדָם, וְלֵא אֲתַחְזִי בְהוּ רֹחָא קְדִישָׁא, אוּף הָכָא כְּבִעִירֵי, גּוּפָא בְלֵא רֹחָא, וְהָאִי גּוּפָא, דְהוּא יִקְרָא דְכֻלָּא, לֵא יִתְחַזֵּי בֵיָּה קְלָנָא.

343. וְתָאנָא בְּצַנִּיעוּתָא דְסַפְרָא, כָּל מֵאֵן דְּעֵבִיד לִינָה לְהָאִי גּוּפָא קְדִישָׁא, בְּלֵא רֹחָא, עֵבִיד פְּגִימוּתָא בְּגוּפָא דְעֻלְמִין. דְהָא בְּגִין דָּא, לֵא עֵבִיד לִינָה בְּאַתְרָא קְדִישָׁא, בְּאַרְעָא דְצֻרְק יִלִּין בְּה, מְשׁוּם דְהָאִי גּוּפָא יִקְרָא, אֲתַקְרִי דְיוֹקְנָא דְמַלְכָּא. וְאִי עֵבִיד בֵּיָּה לִינָה, הוּוּ כְּחַד מִן בְּעִירָא.

344. תָּאנָא, וִירָאוּ בְנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם. אִינוּן דְּאֲטַמְרוּ, וְנִפְלוּ בְּנוֹקְבָא דְתַהוּמָא רַבָּא. אֶת בָּנוֹת הָאָדָם, הָאָדָם הַיְדוּעַ. וְכִתְיִב וְיִלְדוּ לָהֶם הֵמָּה הַגְּבוּרִים אֲשֶׁר מֵעוֹלָם וְגו'. מֵהָהוּא דְאִקְרִי עוֹלָם. כְּדִתְנִינָן יְמֵי עוֹלָם. אֲנָשֵׁי הַשָּׁם, מְנַהוּן נִמְקוּ רֹחִין וְשִׁדִּין לְעֻלְמָא, לְאַתְדַּבְּקָא בְּרִשְׁוֵיעֵינָא.

345. הַנְּפִילִים הָיוּ בְּאֶרֶץ, לְאַפְקָא אֱלִין אַחֲרֵינָן. דְלֵא הוּוּ בְּאֶרֶץ. הַנְּפִילִים: עִזָּא וְעִזָּא"ל הוּוּ בְּאֶרֶץ. בְּנֵי הָאֱלֹהִים לֵא הוּוּ בְּאֶרֶץ. וְרָזָא הוּא וְכֻלָּא אֲתַמְרוּ.

346. It is written: "And Hashem repented that He made man on the earth" (Ibid. 6). HE excludes the man above that was not on earth, MEANING THAT HE IS NOT FROM THE ASPECT OF MALCHUT CALLED EARTH. THE ENTIRE PUNISHMENT OF THE FLOOD WAS ONLY FROM THE ASPECT OF MALCHUT, WHICH IS THE SECRET OF EARTH, BUT NOT ANYTHING ABOVE IT. "And Hashem repented": That is said of Zeir Anpin. "And it grieved Him at His heart" (Ibid.): It does not say that He was grieved, but rather "it grieved Him," since it grieved only Him, as this is dependent upon Him. THAT IS TO SAY, THE DEEDS OF THE LOWER ONES REACH ZEIR ANPIN, to exclude those who are not grieved, THE DEEDS OF THE LOWER ONES, SINCE THE LOWER ONES DO NOT HARM THEM. THAT REFERS TO ABOVE OF ZEIR ANPIN. "At His heart": It does not say, 'In His heart', but rather "At His heart," as someone that is grieved for his lord. This alludes to the heart of all hearts, WHICH IS ARICH ANPIN THAT IS VESTED IN THE INNERMOST OF ZEIR ANPIN.

347. "And Hashem said, 'I will destroy man whom I have created from the face of the earth...'" (Ibid. 7). "From the face of the earth" comes to exclude man from above MALCHUT THAT IS CALLED EARTH. You might say only man below exclusively, AND THE MAN ABOVE WAS NOT FLAWED AT ALL AS A RESULT OF THIS, but you cannot exclude OR DIFFERENTIATE BETWEEN ONE AND THE OTHER at all, since one cannot exist without the other. WHEN THE MAN BELOW IS OBLITERATED, THE MAN ABOVE IS ALSO FLAWED.

348. If wisdom had sealed from all, THAT IS IF THE CHOCHMAH OF ARICH ANPIN WOULD HAVE ILLUMINATED TO MALCHUT, everything would have been fixed to its original form, AND THERE WOULD NOT HAVE BEEN A FLOOD. It is written: "I, wisdom, dwell with prudence" (Mishlei 8:12). Do not read it as "dwell with," but rather 'cause to dwell'.

349. If not for the correction of man, the world would not have existed. This is what is written: "Hashem by wisdom founded the earth" (Ibid. 3:19). It is also written: "But Noah found favor in the eyes of Hashem" (Beresheet 6:8).

350. We have learned that all the brains depend on that brain, THAT IS IN CONCEALED CHOCHMAH. Chochmah is inclusive of everything. This is concealed Chochmah, with which man's correction was established and strengthened, so that everything should be settled in an orderly way, each one in its place. This is what is written: "Wisdom strengthens the wise more than ten rulers" (Kohelet 7:19). THAT IS THE TEN SFIROT that are the perfect establishment of man. The man is their inmost formation, SINCE THE BRAINS THAT ARE IN THE INMOST PART ARE REFERRED TO AS MAN, with which the spirit exists.

346. כְּתִיב וַיִּנָּחַם יי' כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ, לְאַפְקַא אָדָם דְּלַעִילָא, דְּלֹא הוּי בָּאָרֶץ. וַיִּנָּחַם יי' הָאִי בּוֹזְעִיר אַפִּין אַתְמֹר. וַיִּתְעַצֵּב אֶל לְבוֹ, וַיַּעֲצֵב לֹא נֶאֱמַר. אֲלֵא וַיִּתְעַצֵּב, אִיהוּ אֶתְעַצֵּב, דְּבִיָּה תְלִינָא מְלֵתָא. לְאַפּוֹקִי מִמָּאן דְּלֹא אֶתְעַצֵּב. אֶל לְבוֹ, בְּלְבוֹ לֹא כְּתִיב, אֲלֵא אֶל לְבוֹ. כְּמָאן דְּאֶתְעַצֵּב לְמֵאֲרִיָּה, דְּאֶחָזִי הָאִי לְלֵבָא דְּכָל לְבִין.

347. וַיֹּאמֶר יי' אֶמְחָה אֶת הָאָדָם אֲשֶׁר בְּרָאתִי מֵעַל פְּנֵי הָאָרֶץ וְגו'. לְאַפְקַא אָדָם דְּלַעִילָא. וְאִי תִימָא אָדָם דְּלֵתְמָא בְּלַחֲדוּי. לֹא לְאַפְקַא כְּלָל. מְשׁוּם דְּלֹא קָאִים דָּא בְּלֵא דָּא.

348. וְאַלְמֵלֵא חֲכֵמָה סְתִימָא דְּכֵלָּא, בְּלֵא אֶתְתַּקֵּן כְּמִרְיָשָׁא. הֵה"ד אֲנִי חֲכֵמָה שְׁכַנְתִּי עִרְמָה. אֶל תְּקִרִי שְׁכַנְתִּי, אֲלֵא שְׁיִכְנַתִּי.

349. וְאַלְמֵלֵא הָאִי תְקוּנָא דְּאָדָם, לֹא קָאִים עֲלֵמָא. הֵדָּא הוּא דְּכְתִיב, יי' בְּחֲכֵמָה יָסַד אֶרֶץ. וְכְתִיב וְנָח מִצָּא חָן בְּעֵינֵי יי'.

350. וְתֵאֵנָּא, בְּלֵהוּ מוֹחִין תְּלִינִין בְּהָאִי מוֹחָא. וְהַחֲכֵמָה הוּא כְּלָלָא דְּכֵלָּא הוּא. וְדָא חֲכֵמָה סְתִימָא, דְּבִּה אֶתְתַּקִּיף וְאֶתְתַּקֵּן תְּקוּנָא דְּאָדָם, לְאֶתְיִשְׁבָּא כְּלָא עַל תְּקוּנָה, כָּל חַד בְּאֶתְרִיָּה. הֵה"ד, הַחֲכֵמָה תְּעוֹז לְחַכְּם מַעֲשֵׂרָה שְׁלִיטִים, דְּאִינּוֹן תְּקוּנָא שְׁלִימָא דְּאָדָם. וְאָדָם הוּא תְּקוּנָא דְּלֵגוּ, מְנִיָּה קָאִים רוּחָא.

351. All the perfect faith of the one who stands on the throne is apparent with this correction of man, as is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26) and "One like a Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him" (Daniel 7:13). Until here, the matters are vague and the reasons are obvious. Praised is the lot of the one who is aware and observes to understand them, and does not err in them. These matters were not given except to those who sat on the seat of justice and the reapers of the field that entered and were able to leave, as is written: "For the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10).

352. We have learned that Rabbi Shimon cried and raised his voice and said: If only with our words that were revealed here, our friends would have been hidden in the chamber of the World to Come, and would have passed away from this world, it would have been proper and good, since they would not have been revealed to any one on this world. He then repented and said: I regret what I said, BUT RATHER THEY SHOULD DESERVE TO EXIST LONGER IN THIS WORLD. It is apparent to the most Ancient of all the ancient ones, the most concealed of all concealed, that not for my honor I have done this and not for the honor of my family and not for the honor of these friends. It is only that they should not err in His ways and should not enter with shame into His palace, so they will not be prevented FROM ENTERING. Praised is my lot with them in the World to Come.

51. The passing of the three friends

We learn that before they could leave the chamber, Rabbi Yosi, Rabbi Chizkiyah and Rabbi Yesa died, and the other friends saw holy angels carrying them away. Rabbi Shimon is beside himself with fear that his revelations have caused this event, until a voice tells him that he deserves praise. The voice says that the souls of the friends passed away through perfection and that they joined with great passionate will and valor at the time of their deaths. The uppermost angels took their souls and raised them above. All the faces of the rabbis were shining brightly. Rabbi Aba was sad for some days until he and Rabbi Shimon saw the angels showing their dead friends the treasures and chambers prepared for their honor, and then he was comforted. From that day on the friends did not leave Rabbi Shimon's house, and no one else was ever present when he revealed secrets to them. He called them 'the seven eyes of Hashem', and Rabbi Yehuda referred to him as Shabbat, from which all six days get their blessing.

353. We have learned prior to the exit of these friends from that chamber that Rabbi Yosi, son of Rabbi Ya'akov, Rabbi Chizkiyah, and Rabbi Yesa died. The friends saw that holy angels carried them in that veil. Rabbi Shimon said something and THE FRIENDS became calmed. He cried out and said: Perhaps, heaven forbid, a writ was decreed for us to get punished, since it was revealed through us what has not been revealed since the day Moses stood on Mount Sinai. It is written: "And he was there with Hashem forty days and forty nights..." (Shemot 34:28). Why am I here if this is the reason for their punishment?

351. וְבֵהָי תְּקוּנָא דְאָדָם, אֲתַחְזִי שְׁלִימוֹתָא מְהִימְנוֹתָא דְכֻלָּא, דְקָאִים עַל כּוֹרְסֵינָא. דְכִתְיִב, וְדַמּוֹת כְּמִרְאָה אָדָם עָלָיו מִלְמַעְלָה. וְכִתְיִב וְאָרוּ עִם עֲנָנֵי שְׁמַיָא כְּבֵר אָנֹשׁ אֶתְהָ הוּא וְעַד עֵתִיק יוֹמֵינָא מְטָה וְקִדְמוּהֵי הִקְרְבוּהֵי. עַד כָּאן סְתִימָאן מְלִין. וְבִרְיָן טַעְמִין. זְכָאָה חוֹלְקִיָה דְמָאן דִּידַע וְיִשְׁגַּח בְּהוּן. וְלֹא יִטְעִי בְּהוּן. דְמְלִין אֲלִין לֹא אֲתִיְהִיבוּ, אֲלֹא לְמֵאֲרֵי מְדִין וּמְחֻצְדֵי חֻקְלָא, דְעָאלוּ וְנִמְקּוּ. דְכִתְיִב כִּי יִשְׂרִים דְרָבִי יוֹי וְצַדִּיקִים יִלְכוּ בֵם וּבוֹשְׁעִים יִכְשְׁלוּ בֵם.

352. תָּאנָא, בְּכַה ר"ש, וְאֲרִים קְלִיָה וְאָמַר, אִי בְמְלִין דִּילָן, דְאֲתַגְלִיין הַכָּא, אֲתַגְנִיזוּ חֲבֵרֵינָא בְּאֲדָרָא דְעֵלְמָא דְאֲתִי, וְאֲסַתְלְקוּ מֵהָאִי עֵלְמָא, יְאוּת וְשְׁפִיר הוּהוּ, בְּגִין דְלֹא אֲתַגְלִיין לְחַד מִבְּנֵי עֵלְמָא. הֲדַר וְאָמַר, הֲדַרִי בִי, דְהָא גְלִי קְמִיָה דְעֵתִיקָא דְעֵתִיקִין, סְתִימָא דְכֻלָּ סְתִימִין, דְהָא לֹא לִיקְרָא דִילִי עֲבִידָנָא, וְלֹא לִיקְרָא דְבֵית אָבָא, וְלֹא לִיקְרָא דְחֲבֵרֵינָא אֲלִין, אֲלֹא בְּגִין דְלֹא יִטְעוּן בְּאוֹרְחוּי, וְלֹא יַעֲלוּן בְּכִסּוּפָא לְתַרְעִי פְלִטְרוּי, וְלֹא יִמְחוּן בִּירִיהוּן. זְכָאָה חוֹלְקֵי עִמְהוּן, לְעֵלְמָא דְאֲתִי.

353. תָּנָא, עַד לֹא נִמְקּוּ חֲבֵרֵינָא מֵהָהוּא אֲדָרָא, מִיְתוּ ר' יוֹסִי בְר' יַעֲקֹב, וְר' חִזְקִיָה, וְר' יוֹסָא. וְחִמּוּ חֲבֵרֵינָא, דְהוּוּ נְטִלִין לֹון מְלֹאכִין קְדִישִׁין בְּהָהוּא פְרִסָא. וְאֲר"ש מְלָה, וְאֲשַׁתְכֹּכוּ. צוּוח וְאָמַר, שְׁמָא ח"ו גְזַרְהָ אֲתַגְזֹר עֵלְנָא לְאֲתַעֲנָשָא, דְאֲתַגְלִי עַל יְדָנָא, מַה דְלֹא אֲתַגְלִי מִיּוֹמָא דְקָאִים מִשָּׁה עַל טוֹרָא דְסִינֵי, דְכִתְיִב וַיְהִי שֵׁם עִם יוֹי אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וְגו'. מַה אָנָא הַכָּא. אִי בְּגִין דָּא אֲתַעֲנָשׁוּ.

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354. He heard a voice say: Rabbi Shimon, you deserve praise. Praised is your lot and the lot of your friends that live with you, since it was revealed to you what has not been revealed to all the legions above. However, come and see that it is written: "He shall lay its foundation with his firstborn, and with his youngest son shall he set up the gates of it" (Yehoshua 6:26). Certainly, the souls OF THE FRIENDS joined with great passionate will and valor at the time they were taken BY THE ANGELS. Praised is their lot that, through perfection, they passed away.

355. We have learned that while these matters were revealed, roused and declared in 250 worlds, ancient matters were revealed below. While they were still spicing or perfuming their souls with these matters, their soul left with a kiss and was connected in that veiled curtain, and the uppermost angels took them and raised them above.

356. Rabbi Shimon said: How happy is the lot of these three, and praised is our lot in the World to Come for this. A second voice sounded and said, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4). They got up and left. Everywhere they looked, fragrances were ascending. Rabbi Shimon said: It seems from this that the world is getting blessed because of us. All their faces were shining bright and the people of the world could not look at them.

357. We have learned that ten entered the circled veil and seven left it. Rabbi Shimon was rejoicing but Rabbi Aba was saddened. One day, Rabbi Shimon was sitting with Rabbi Aba. Rabbi Shimon said something. They saw the three FRIENDS, whom upper angels were bringing and showing them the treasures and chambers above for their honor. They were introducing them into the mountains of refined balsam. Rabbi Aba's mind was calmed and at peace.

358. We have learned that from that day on, the friends did not leave the residence of Rabbi Shimon. When Rabbi Shimon was revealing secrets, nobody was present except for them. Rabbi Shimon referred to them as 'We are the seven eyes of Hashem' as is written: "Those seven...the eyes of Hashem" (Zacharia 4:10), which is applicable to us. Rabbi Aba said: We are six candles illuminating from the seventh, WHICH IS THE SECRET OF BINAH. You are the seventh of each one, because the six cannot endure, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, save from the seventh, WHICH IS BINAH, since everything is dependent on the seventh. Rabbi Yehuda used to refer to him as Shabbat, from which all six days get their blessing, as is written: "Shabbat to Hashem" (Shemot 20:10) or holy to Hashem. Just as Shabbat is holy to Hashem, so is Rabbi Shimon holy Shabbat to Hashem.

354. שָׁמַע קוֹלָא, זָכָא אַנְתָּ ר"ש, זָכָא חוֹלְקִין וְחַבְרֵינָא, אֲלִין דְּקוּימִין בְּהַדְרָךְ, דְּהָא אֲתַגְלִי לְכוּן מַה דְּלֵא אֲתַגְלִי לְכָל חוּלָא דְלַעֲיֹלָא, אַבְל ת"ח, דְּהָא כְּתִיב, בְּבִכּוּרוֹ יִסְדְּנָה וּבְצַעֲרוֹ יִצִּיב דְּלַתְיָהּ. וּכ"ש דְּבָרְעוּ סְגִי וְתַקִּיף, אֲתַדְּבִקוּ נַפְשֵׁתְהוֹן בְּשַׁעֲתָא דָּא דְּאֲתַנְסִיבוּ. זָכָא חוֹלְקֵהוֹן, דְּהָא בְּשִׁלְיֻמוֹתָא אֲסַתְּלָקוּ.

355. תַּאנָּא, בְּעוֹד דְּאֲתַגְלִיין מְלִין, אֲתַרְגִּישׁוּ עַלְאִין וְתַתְּאִין, וְקָלָא אֲתַעַר בְּמֵאתָן וְחַמְשִׁין עַלְמִין דְּהָא מְלִין עֲתִיקִין לְתַתָּא אֲתַגְלִיין, וְעַד דְּאֲלִין מִתְּבַסְמִין נִשְׁמַתִּיָּהוּ בְּאִינוֹן מְלִין, נַפְקָא נִשְׁמַתִּיָּהוּ בְּנִשְׁקִיָּה, וְאֲתַקְשַׁר בְּהָוָא פְּרָסָא, וְנִטְלִין לְהוּ מִלְּאֲכִי עַלְאִין, וְסַלְקִין לוֹן לַעֲיֹלָא. וְאֲמַאי אֲלִין. מִשּׁוּם דְּעַאלָן וְלֵא נַפְקוּ זְמַנָּא אַחְרָא מִן קַדְמַת דְּנָא, וְכִלְהוּ אַחְרֵינֵי עַאלוּ וְנַפְקוּ.

356. אַר"ש, כְּמַה זָכָא חוֹלְקֵהוֹן דְּהָנִי תַלְתָּא, וְזָכָא חוֹלְקָא לַעֲלָמָא דְּאֲתִי, בְּגִין דָּא. נַפְקָ קָלָא תְּנִינָת וְאֲמַר, וְאַתֶּם הַדְּבִקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. קָמוּ וְאִזְלוּ. בְּכָל אֲתַר דְּהוּ מִסְתַּכְּלִי סְלִיק רִיחִין. אַר"ש שָׁמַע מִיָּנָה, דְּלַעֲמָא מִתְּבַרְךְ בְּגִינָן. וְהוּ נְהִרִין אֲנַפּוּי דְּכִלְהוּ, וְלֵא הוּ יַכְלִין בְּנֵי עַלְמָא לַאֲסַתְּבִלָּא בְּהוּ.

357. תַּאנָּא, עֲשָׂרָה עַאלוּ, וְשִׁבְעַ נַפְקוּ, וְהוּ חַדִּי אַר"ש. וְרַבֵּי אַבָּא עָצִיב. יוֹמָא חַד הוּהוּ יְתִיב ר"ש וְרַבֵּי אַבָּא עֲמִיָּה, אַר"ש מְלָה, וְחַמוּ לַאֲלִין תַלְתָּא דְּהוּ מִיִּתִּין לְהוּן מִלְּאֲכִין עַלְאִין, וּמְחַזִּיין לְהוּ גְּנִיזִין וְאֲדִרִין דְּלַעֲיֹלָא, בְּגִין יְקָרָא דְּלַהוּן. וְהוּ עֵינֵי לֹן בְּטוּרֵי דְּאַפְרַסְמוּנָא דְּכִינָא. נַח דְּעֲתִיָּה דְּרַבֵּי אַבָּא.

358. תַּאנָּא, מִהָוָא יוֹמָא לָא אַעֲדוּ חַבְרֵינָא מִבֵּי ר"ש. וְכַד הוּהוּ ר"ש מְגַלָּה רְזִין, לָא מִשְׁתַּכְּחִין תַּמָּן אַלָּא אִינוֹן. וְהוּהוּ קֵאֲרִי לְהוּ רַבֵּי שְׁמַעוֹן, שְׁבַעָה אֲנָן עֵינֵי יוּ. דְּכְתִיב, שְׁבַעָה אֱלֹהֵי עֵינֵי יוּ וְעַלְן אֲתַמַּר. א"ר אַבָּא, אֲנָן שִׁיתָא בּוֹצִינֵי, דְּנִהָרָאן מִשְׁבִּיעָאָה. אֲנָתָּ הוּא שְׁבִיעָאָה דְּכָלָא. דְּהָא לִית קִיּוּמָא לְשִׁיתָא, בְּרַ מִשְׁבִּיעָאָה. דְּכָלָא תְּלִי בְּשִׁבְעָאָה. רַבֵּי יְהוּדָה קֵאֲרִי לִיהָ שַׁבַּת, דְּכִלְהוּ שִׁיתָא מִיָּנָה מִתְּבַרְכִין, דְּכְתִיב שַׁבַּת לִי, קֹדֶשׁ לִי, מַה שַׁבַּת לִי, קֹדֶשׁ, אֹף ר"ש שַׁבַּת לִי, קֹדֶשׁ.

52. Elijah

Rabbi Shimon is wondering why Elijah was not present in the chamber when the holy matters were revealed. Elijah arrives with three drops of light, and Rabbi Shimon asks him why he was not available during the feast that they had prepared. Elijah explains that he had wanted to be there, but God had sent him on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends. When he returned he found the angels carrying the three friends. He and Rabbi Shimon talk about the crowns that are given to the righteous during the new moon, holidays and Shabbat. Elijah tells him that he will be decorated and sanctified more than all the others, and that Rabbi Shimon bar Yochai is the holy one of Hashem, who is called honorable in this world and in the World to Come.

359. Rabbi Shimon said: I wonder about the hairy one girdled around his waist, THAT IS ELIJAH. Why was he not in our chamber during the time these holy matters were revealed? While he wondered, Elijah arrived with three drops of light, brightening his countenance. Rabbi Shimon said to him: What is the reason that my lord was not available during the wine feast that was being enacted AND PREPARED for his Master on this joyous day?

359. אר"ש, תוהנא על ההוא חגיר חרצן, מאריה דשערי, אמאי לא אשתכח בבי אדרא דילן, בזמנא דאתגליין מלין אלין קדישין. אדהכי, אתא אליהו, ותלת קטורי נהירין באנפוי. א"ל ר"ש, מ"ט לא שכיח מר בקרוטא גלימא דמאריה, ביומא דהלולא.

360. He, ELIJAH, said to him: On your life, Rabbi, seven days prior to your entering your chamber, all those that were to come in and be with you IN THE CHAMBER were being chosen in the presence of the Holy One, blessed be He. I was there and wanted to be in his presence IN THE CHAMBER. They had me yoked, and I was not able TO GO since, on that particular day, the Holy One, blessed be He, sent me on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends, who had been compromised by an informer to the king's palace. I caused a miracle to happen. For their sake, I collapsed the wall in the king's temple, so that 45 ministers got entangled in the construction of the wall, AND FELL WITH IT, and died. I removed Rabbi Hamnuna Saba and his friends and threw them to the valley of Ono, and they were saved. I prepared for them bread and water, because they hadn't eaten for three days. All that day, THAT YOU WERE IN THAT CHAMBER, I did not leave them

360. א"ל, חייך רבי שבע יומין אתברירו קמיה קודשא בריך הוא, כל אינון דיייתון וישתכחן עמיה, על לא עיילתון בבי אדרא דלכון ואנא הוה זמין תמן, ובעינא קמיה לאשתכחא, וכדין קטיר בכתפוי ולא יכילנא, דההוא יומא שדרני קודשא בריך הוא, למעבד נסין לרב המנונא סבא וחברוי, דאתמסרו בארמונא דמלכא, וארחישנא להו בנסא, דרמינא להו בותלא דהיכלא דמלכא, ואתקטרו בקטרוי, דמיתו ארבעים וחמשה פרדשכי. ואפיקנא לרב המנונא וחברוי ורמינא לון לבקעת אונו, ואשתזיבו. וזמיננא קמיהו נהמא ומינא, דלא אכלו תלתא יומין. וכל ההוא יומא לא בדילנא מנייהו.

361. When I returned, I found that the three friends were on the spread curtain that these pillars, THAT IS, THE ANGELS, were carrying. I asked THE ANGELS and they told me that this was the portion of the Holy One, blessed be He from Rabbi Shimon's and his friends' festivity. Praised are you, Rabbi Shimon, and praised is your lot and the lot of the friends that reside with you. How many levels were prepared for you in the World to Come and how many bright lights are destined to illuminate for you.

361. וכד תבנא, אשכחנא פרסא דנטלו כל אינון סמכין, ותלת מן חבריאי עליה, ושאינא לון. ואמרו חולקא דקודשא בריך הוא, מהלולא דר"ש וחברוי. זכאה אנת ר"ש, וזכאה חולקך, וחולקא דאינון חבריאי דיתבין קמן. כמה דרגין אתתקנו לכון לעלמא דאתי. כמה בוצינין דנהורין זמינין לנהרא לכו.

362. Come and see this day, which they decorated for your sake, fifty crowns for Rabbi Pinchas ben Yair, your father-in-law. I accompanied him in all these rivers of the mountains of pure balsam trees. He picked his place and was restored. RABBI SHIMON said to him: The righteous are connected to the source of the crowns during the new moon, holidays and Shabbat, more than during other days.

362. ות"ח, יומא דין בגינך אתעטרו חמשין בתרין לרבי פנחס בן יאיר חמוך. ואנא אזילנא עמיה בכל אינון נהרי דטורי דאפרסמונא דכנא, והוא בריר דוכתיה, ואתתקן. א"ל, קטורין צדיקניא בקרטופא דעטרין, בריש ירחי ובזמני ושבת, יתיר מכל שאר יומין.

363. ELIJAH told him: Also all those that are outside, THEY ASCEND AS WELL, as is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23). THAT IS REFERRING TO THOSE ON THE OUTSIDE, WHO ARE NOT RIGHTEOUS. THEREFORE THE SCRIPTURE REFERS TO THEM AS ALL FLESH. If those come, then most certainly the righteous will come. Why "Every new moon"? Because it is then that the patriarchs, who are the holy Chariots, are decorated. THEN THE CHESSED, GVURAH AND TIFERET OF ZEIR ANPIN, REFERRED TO AS PATRIARCHS, ARE ELEVATED AND BECOME CHOCHMAH, BINAH AND DA'AT. "And every Shabbat": Then, the seventh of the six days gets decorated, BECAUSE THEN MALCHUT ACQUIRES THE FIRST THREE SFIROT, as is written: "And Elohim blessed the seventh day" (Beresheet 2:3).

364. You are Rabbi Shimon, the seventh of the six, and you will be decorated and sanctified more than all the others. These righteous friends are destined to delight in three delights, THAT IS, THE THREE MEALS, that are relevant to the seventh, in the World to Come because of you. It is written: "And call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). Who is the holy one of Hashem? That is Rabbi Shimon bar Yochai, who is called honorable in this world and the World to Come. The end of the Holy Idra Raba

363. א"ל, ואף כל אינון דלבר, דכתיב והיה מדי חדש בחדשו ומדי שבת בשבתו וגו'. אי אלין אתיין, כ"ש צדיקניא. מדי חדש בחדשו, למה. משום דמתעטרי אבהתא רתיכא קדישא. ומדי שבת בשבתו, דמתעטר שביעאה דכל אינון שיתא יומין, דכתיב ויברך אלהים את יום השביעי וגו'.

364. ואנת הוא ר"ש, שביעאה דשיתא, תהא מתעטר ומתקדש יתיר מכלא. ותלת עדונין דמשתכחין בשביעאה, זמינן חברניא אלין צדיקניא לאתעדנא בגינך לעלמא דאתי. וכתיב וקראת לשבת ענג לקדוש יי' מכובר. מאן הוא קדוש יי'. דא ר' שמעון בן יוחאי, דאקרי מכובר בעלמא דין, ובעלמא דאתי. עד כאן האדרא קדישא רבא

13. Continuation of Naso: Fear, humility and piety

Rabbi Yitzchak says that whoever fears sin has awe and humility and piety because all of these are included in the fear of heaven. Rabbi Yehuda talks about the angel Michael who is a priest above and about the priest below who called is an angel since he comes from the aspect of Mercy. He says that the priest merited Mercy because of his fear of God. We learn from Rabbi Yehuda that whoever was joined male and female was called Adam; Adam fears heaven so that humility and piety and mercy are with him as well. The world cannot be built without the presence of male and female.

135. "Speak to Aaron and to his sons, saying, 'In this way you shall bless'" (Bemidbar 6:22). Rabbi Yitzchak opened the discussion saying, "But the steadfast love of Hashem is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children" (Tehilim 103:17). How great is awe in the presence of the Holy One, blessed be He; that awe includes humility and humility includes piety. Thus whoever has fear of sin has them all. Whoever does not fear heaven has neither humility nor piety.

135. דבר אל אהרן ואל בניו לאמר כה תברכו וגו'. רבי יצחק פתח ואמר, וחסד יי' מעולם ועד עולם על יראיו וצדקתו לבני בנים. כמה גדולה היראה לפני הקודשא בריך הוא, שבכלל היראה ענוה, ובכלל הענוה חסידות. נמצא שכל מי שיש בו יראת חטא, ישנו בכלן ומי שאינו ירא שמים, אין בו לא ענוה ולא חסידות.

136. We have learned that whoever left the realm of awe but acquired humility, humility is better, and he has them all, as it is written: "The reward of humility and (is) the fear of Hashem" (Mishlei 22:4). All of them who have fear of heaven acquire humility, and everyone who has humility acquires piety. Everyone that has fear of heaven acquires all: humility, as is written: "The reward of humility is the fear of Hashem," and piety (Chesed), as is written: "But the steadfast love (Chesed) of Hashem is from everlasting to everlasting upon those who fear Him."

136. תאנא, מי שיצא מן היראה, ונתלבש בענוה, ענוה עדיף, ונכלל בכלהו. הה"ד, עקב ענוה יראת יי'. כל מי שיש בו יראת שמים, זוכה לענוה. כל מי שיש בו ענוה, זוכה לחסידות. וכל מי שיש בו יראת שמים, זוכה לכלם. לענוה, דכתיב עקב ענוה יראת יי'. לחסידות, דכתיב וחסד יי' מעולם ועד עולם על יראיו.

137. We learned that every man who has piety is referred to as the angel of Hashem, Hashem Tzevaot. This is what is meant by: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger (angel) of Hashem Tzevaot" (Malachi 2:7). Rabbi Yehuda asked: Why did the priest merit to be referred to as the angel of Hashem Tzevaot? Just like the angel of Hashem Tzevaot is a priest above, IN HEAVEN, so too is a priest an angel of Hashem Tzevaot below.

138. Who is the angel of Hashem Tzevaot above? That is Michael, the great minister who emanates from Chesed above and is the high priest of the above. The high priest below is called an angel of Hashem Tzevaot, since he is come from the aspect of Chesed. What is Chesed? Mercy within mercy. Therefore, there is no priest coming from the aspect of Judgment. What is the reason that a priest merited Chesed? Because of awe. This is what is meant by: "But the steadfast love (Chesed) of Hashem is from everlasting (lit. 'world') to everlasting (world) upon those who fear Him."

139. HE ASKS: Why is it that he says "world" twice IN "FROM WORLD TO WORLD"? Rabbi Yitzchak said: It is like it was established in the holy gathering that "world" is one AND "TO world" is the second. THESE ARE THE TWO WORLDS, ZEIR ANPIN AND MALCHUT. Rabbi Chiya said: If so, it should have said, 'From the world to the world' WITH THE DEFINITE ARTICLE. He said to him: These are two worlds that returned to be one WORLD, MEANING TO SAY THAT THEY UNITE WITH EACH OTHER. THEREFORE, THERE IS NO DEFINITE ARTICLE TO EACH ONE. Rabbi Elazar said to Rabbi Yitzchak: How long will you keep your words so veiled? "From the world to the world" MEANS the inclusion of the uppermost secret, which is man above, WHO IS ZEIR ANPIN, and man below, WHO IS MALCHUT. This is WHAT IS MEANT BY: "world" and "world." It is written: "The days of old (lit. 'world')" (Yeshayah 63:9) and: 'Years of old (world)' It was already explained in the most holy gathering, THAT THEY REFER TO ZEIR ANPIN THAT IS CALLED WORLD.

140. THAT IS WHAT IS MEANT BY, "BUT THE STEADFAST LOVE OF HASHEM IS FROM WORLD TO WORLD upon those who fear Him." It is to teach that whoever is sin-fearing is called Adam. TWO WORLDS THAT ARE CALLED MAN DWELL ON HIM. When does this happen? Rabbi Elazar said: If he has awe, humility and piety, SINCE AWE is all-inclusive.

141. Rabbi Yehuda said, We learned here that Adam (man) comprises of male and female. He said to him: Certainly it is so, that he was included in Adam, since whoever was joined male and female was called man, and then he is heaven-fearing. Not only that, but humility dwells upon him and piety prevails upon him also. Whoever is not male and female, has no fear, no humility, no piety. Therefore, Adam is considered all-comprehensive. Since he is called man, Chesed prevails, as is written: "For I have said, 'The world is built by love (Chesed)...'" (Tehilim 89:3). THE WORLD cannot be built without the presence of male and female.

137. תָּאנָא, כָּל אָדָם שֵׁישׁ בּוֹ חֲסִידוֹת, נִקְרָא מַלְאָךְ יי' צְבָאוֹת. הֵה"ר, כִּי שָׁמַתִּי כֹהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ כִּי מַלְאָךְ יי' צְבָאוֹת הוּא. מִפְּנֵי מַה זָכָה כֹהֵן לְהִקְרָא מַלְאָךְ יי' צְבָאוֹת. אָמַר ר' יְהוּדָה, מַה מַלְאָךְ יי' צְבָאוֹת, כֹהֵן לְמַעְלָה, אִף כֹהֵן מַלְאָךְ יי' צְבָאוֹת לְמַטָּה.

138. וּמֵאֵן הוּא מַלְאָךְ יי' צְבָאוֹת לְמַעְלָה. זֶה מִיכָא"ל הַשֵּׁר הַגָּדוֹל, דָּאֲתִי מַחְסַד שֶׁל מַעְלָה, וְהוּא כֹהֵן גָּדוֹל שֶׁל מַעְלָה, כְּבִיכּוֹל, כֹהֵן גָּדוֹל דִּלְתַתָּא, אֲקָרִי מַלְאָךְ יי' צְבָאוֹת, מִשּׁוּם דָּאֲתִי מַסְטְרָא דְחָסֵד. מֵהוּ חָסֵד. רַחֲמֵי גוֹ רַחֲמֵי. וּבִגִּין כֵּן, כֹהֵן לֹא אֲשַׁתְּכַח מַסְטְרָא דְדִינָא. מ"ט זָכָה כֹהֵן לְחָסֵד, בְּגִין הִירָאָה. הֵה"ר וְחָסֵד יי' מַעֲוֹלָם וְעַד עוֹלָם עַל יִרְאִיו.

139. עוֹלָם וְעוֹלָם מֵהוּ. אָמַר רַבִּי יִצְחָק כְּמָה דְאֲתַתְּקֵן בְּאֲדָרָא קְדִישָׁא, עוֹלָם חֵד, וְעוֹלָם תְּרִי. א"ר חֲזִיא אִי הָכִי מִן הָעוֹלָם וְעַד הָעוֹלָם מִבְּעֵי לִיָּה. א"ל, תְּרִי עֲלָמֵי נִינְהוּ. וְאֲתַהֲדְרוּ לְחֵד. א"ר אֲלַעְזָר לר' יִצְחָק עַד מָתִי תִסְתָּוּם דְּבִרְיִךְ. מִן הָעוֹלָם וְעַד הָעוֹלָם, כִּלְלָא דְרִזָּא עֲלָאָה, אָדָם דִּלְעִילָא, וְאָדָם דִּלְתַתָּא, וְהִינּוּ עוֹלָם וְעוֹלָם. וּכְתִיב יָמֵי עוֹלָם, וּכְתִיב שְׁנוֹת עוֹלָם, וְהָא אֻקְמוּהּ בְּאֲדָרָא קְדִישָׁא עֲלָאָה.

140. עַל יִרְאִיו, דְּכָל מֵאֵן דָּאִיהוּ דְּחִיל חֲטָאָה, אֲקָרִי אָדָם. אִימַתִּי. א"ר אֲלַעְזָר, דָּאִית בִּיה יִרְאָה עֲנוּה חֲסִידוֹת, כִּלְלָא דְכִלְלָא.

141. אָמַר רַבִּי יְהוּדָה, וְהָא תְּנִינָן אָדָם כִּלְלָא דְדָכְר וְנוֹקְבָא. א"ל וְדָאִי הָכָא הוּא, כִּכְלָלָא דְאָדָם, דְּמֵאֵן דְאֲתַתְּחַבֵּר דְכָר וְנוֹקְבָא, אֲקָרִי אָדָם, וּכְדִין דְּחִיל חֲטָאָן. וְלֹא עוֹד אֲלָא שְׂרִיא בִיה עֲנוּה. וְלֹא עוֹד אֲלָא דְשְׂרִיא בִיה חָסֵד. וּמֵאֵן דִּלָּא אֲשַׁתְּכַח דְכָר וְנוֹקְבָא, לֹא הוּוּ בִיה לֹא יִרְאָה וְלֹא עֲנוּה וְלֹא חֲסִידוֹת. וּבִגִּין כֵּן אֲקָרִי אָדָם כִּלְלָא דְכִלְלָא, וּכְיוּן דְאֲקָרִי אָדָם, שְׂרִיא בִיה חָסֵד, דְּכְתִיב אֲמַרְתִּי עוֹלָם חָסֵד יִבְנֶה וְגו'. וְלֹא יָכִיל לְאֲתַבְּנָאָה, אִי לֹא אֲשַׁתְּכַח דְכָר וְנוֹקְבָא.

142. It is written: "But the steadfast love of Hashem is from world to world upon those who fear Him" since those who fear Him are the wholeness of man, MEANING BOTH MALE AND FEMALE, BECAUSE IF NOT SO, ONE IS NOT FEARFUL. Another explanation for, "But the steadfast love (Chesed) of Hashem from world to world": These are the priests that come from the side of Chesed. They inherit this portion emanating from the upper world, THAT IS ZEIR ANPIN, to the lower world, WHICH IS MALCHUT. "those who fear Him," are the priests below THAT ARE INCLUSIVE OF MALE AND FEMALE, as is written: "And make atonement for himself, and for his house" (Vayikra 16:6), WHICH IS THE FEMALE, in order to be included in the secret of man, WHO IS BOTH MALE AND FEMALE. "And His righteousness to children's children," because he merited to have grandchildren. Rabbi Yehuda said: If so, what is "His righteousness"? It needed to say 'His Chesed', SINCE THROUGH CHESD HE MERITED TO HAVE GRANDCHILDREN.

142. וכתוב וחסד יי' מעולם ועד עולם על יראיו. יראיו כללל אדם. ד"א וחסד יי' מעולם ועד עולם, אליו אינו כהני דאתו מסטרא דחסד, ואחסינו אחסנא דא דנחית מעולם דלעילא לעולם דלתתא. על יראיו, כהני דלתתא, דכתיב וכפר בעדו ובעד ביתו לאתכללל בכללל אדם. וצדקתו לבני בניו, משום דזכה לבני בניו. אמר רבי יהודה, אי הכי, מהו וצדקתו, וחסדו מבעי ליה.

14. An unmarried priest is not allowed to serve

We are told that a priest who does not have a wife is not permitted to carry out his duties because the Shechinah does not dwell in someone unmarried, and it is imperative for a priest to have the Shechinah dwell in him.

143. Rabbi Elazar said: This is the secret that we learned of "this (Heb. zot)," WHICH REFERS TO MALCHUT, "because she (zot) was taken out of man" (Bereshheet 2:23). It is also written: "She (zot) shall be called woman" (Ibid.) and zot is included in man, WHO IS ZEIR ANPIN, which is Chesed, and zot is female. Chesed is male. Therefore, the male that comes from the white side, WHICH IS CHESD, is called Chesed and "zot" is referred to as righteousness, since she comes from the side of red, THAT IS LEFT AND JUDGMENT. That is why she is called "woman (Heb. ishah)," WHICH IS DERIVED FROM FIRE (HEB. ESH) AND RIGHTEOUSNESS. That is the reason it is written: "And His righteousness TO CHILDREN'S CHILDREN" (Tehilim 103:17). IT IS NOT WRITTEN: 'AND HIS CHESD'. What is the meaning of "His righteousness"? This is the righteousness of Chesed, its spouse, for they sweeten one another, SINCE HIS RIGHTEOUSNESS INCLUDES ALSO THE MALE THAT IS CHESD. THAT IS WHY IT IS WRITTEN: "HIS RIGHTEOUSNESS." Therefore we have learned that any priest that does not have a wife is not permitted to carry out his duties, since it is written: "and make atonement for himself, and for his house" (Vayikra 16:17).

143. אמר רבי אלעזר, היינו רוא דתנינן בזאת, כי מאיש לקחה זאת. וכתוב לזאת יקרא אשה, וזאת אתכלילת באיש, דהיינו חסד, וזאת נוקבא. חסד דכר. ובגין כך דכר דאתי מסטרא דחורא דא, אקרי חסד. וזאת אתקרי צדק, דאתיא מסטר סומקא. ובגין כך אקרי אשה. והיינו דכתיב וצדקתו, מאי וצדקתו. צדקתו דחסד, בת זוגו, דאתבסמא דא בדא. ובגין כך תנינן, כל כהן שאין לו בת זוג, אסור בעבודה, דכתיב וכפר בעדו ובעד ביתו.

144. Rabbi Yitzchak said: THEREFORE, A PRIEST IS NOT PERMITTED TO DO HIS DUTIES IF HE HAS NO WIFE, since the Shechinah does not dwell in someone who is not married. It is more imperative for the priests to have the Shechinah dwelling among them than the rest of the nation. When the Shechinah rests on them, Chesed resides among them and they are considered pious men (Heb. Chassidim). They are required to bless the nation and this is what is meant by: "And Your pious ones shall bless You" (Tehilim 145:10). It is also written: "Let Your Tummin and Your Urim be with Your pious one" (Devarim 33:8). Since the priest is considered pious, he needs to bless, which is why it is written, "Speak to Aaron and to his sons, saying, In this way you shall bless" (Bemidbar 6:23). The reason is that they are considered pious and it is written, "And Your pious ones shall bless You."

144. אמר ר' יצחק, משום דלית שכינתא שריא, במאן דלא אנסיב, וכהני בעיין יתיר מכל שאר עמא, לאשרויא בהו שכינתא. וכיון דשרת בהו שכינתא, שריא בהו חסד, ואקרון חסידים. ובעיין לברכא עמא, הה"ד וחסידיך יברכוכה. וכתוב, תמיך ואוריך לאיש חסידך. ומשום דכהנא אקרי חסיד, בעי לברכא. ובגין כך כתיב, דבר אל אהרן ואל בניו לאמר כה תברכו. מאי טעמא. משום דאקרון חסידים, וכתוב וחסידיך יברכוכה.

15. "In this way you shall bless"

Rabbi Yitzchak says that the one who gives the blessing must do so with fear, with humility and with holiness. He talks about righteousness and "a great plague" that awakens judgments. The priest should give his blessings on Malchut with mercy and he should perfume her for the sake of the children of Yisrael so that no judgments will exist in her. Rabbi Yitzchak says that Daniel when he saw the vision was not afraid and he was not a prophet, and yet he was holier than the prophets. We hear Rabbi Yehuda's teaching about what happens when the priest stands up and spreads his hands for the blessing. We are told that every priest who raises his palms needs to become holier through one who is sanctified, the Levite, in order to add holiness to holiness, and that the Levite must first sanctify himself. Everyone should seek knowledge from the priest, who must know the

Torah and who is a messenger from God.

145. "In this way you shall bless the children of Yisrael, saying to them" (Bemidbar 6:23). "In this way you shall bless," namely in the holy tongue. "In this way you shall bless," NAMELY with awe. "In this way (Heb. coh) you shall bless," NAMELY with humility, SINCE MALCHUT IS CALLED "COH," WHEREIN ARE HOLINESS, AWE AND HUMILITY. Rabbi Aba said: "In this way you shall bless." We learned that this righteousness, WHICH IS MALCHUT, is called coh, since all the judgments come from coh, SINCE COH IS DERIVED FROM KEHEH (LIT. 'DARK'), NAMELY WHEN MALCHUT IS IN THE LEFT ASPECT, WHEN IT IS DIM AND DOESN'T SHINE AND ALL THE JUDGMENTS FLOW FROM HER. That is what Rabbi Elazar said - the meaning of "a great plague (Heb. makah)" (Bemidbar 11:33), is a plague of coh, as it is written: "till now (Heb. coh) you would not hear" (Shemot 7:16), as Moses threatened Pharaoh WITH THE NAME COH. In accordance with this, it is written: "In this (Heb. zot) you shall know that I am Hashem" (Ibid. 17). THAT IS, HE WAS THREATENING WITH THE NAME OF "ZOT" and all is one, SINCE MALCHUT IS CALLED BOTH "COH" AND "ZOT." It is also written: "Neither did he set his heart even to this (zot)" (Ibid. 23), which is ready to destroy his country.

146. From that coh, WHICH IS MALCHUT, Judgments are aroused. When Chesed joins with her, she is mitigated. Therefore, it is given to a priest who comes from Chesed so that this coh will be blessed and perfumed. Hence, it is written: "In this way (coh) you shall bless the children of Yisrael." THE MEANING IS that you should bless coh with this Chesed and perfume her for the sake of Yisrael, so that there will be no Judgments in her.

147. Hence, it is written: "In this way you shall bless the children of Yisrael, saying to them." "Saying" is not written in plural form, but in singular. This is for reasons of excluding. When transgressors of laws have increased it is not publicized, since they were not commanded to make known the name of "coh." That is derived from the words: "Saying (sing.) to them," "saying" in singular INSTEAD OF 'SAYING TO THEM' IN PLURAL. Another explanation for "saying (sing.)": Since it is written: "You (pl.) shall bless," why is it not also written: 'saying (pl.) TO THEM'? But Rabbi Yehuda taught, "saying to them": If they are worthy, it is "to them"; THAT IS, THE BLESSINGS REACH YISRAEL. If they are not worthy, it is simply "saying."

148. Rabbi Yitzchak opened the discussion with the verse: "And I Daniel alone saw the vision: for the men who were with me did not see the vision..." (Daniel 10:7). HE ASKS: "And I Daniel alone saw," for here we learned that he was not a prophet but there were prophets there - and who are they? They are Chagai, Zechariah and Malachi. If so, the holy become secular and here it is written: "did not see." Why should they fear then? About Daniel, it is written: "And I Daniel alone saw." Yet he is not fearful though he is not a prophet. Here the secular is holy, MEANING TO SAY THAT HE WHO IS NOT A PROPHET IS HOLIER THAN A PROPHET.

145. כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם, כֹּה תְבָרְכוּ בְלִשׁוֹן הַקֹּדֶשׁ. כֹּה תְבָרְכוּ, בִּירְאָה. כֹּה תְבָרְכוּ, בְּעִנּוּה. אָמֹר ר' אַבָּא, כֹּה תְבָרְכוּ, תְּאֵנָא, הָאֵי צַד"ק אֲתְקֵרִי כ"ה, דְּכָל דִּינִין מִתְעֵרִין מִכ"ה, וְהֵינּוּ דְאָמֵר ר' אֶלְעָזָר, מַהוּ מִכָּה רַבָּה. בְּלוּמֵר, מִכָּה מִן כֹּה. וְכֹתִיב וְהִנֵּה לֹא שָׁמַעַתְ עַד כ"ה, כְּמָה דְאֶגְזִים מִשָּׁה. וְכֹתִיב בְּזֹאת תִּדְעַ כִּי אֲנִי יי, וְכֹלֵא קֹד, וְכֹתִיב וְלֹא שָׁת לְבוּ גַם לְזֹאת, דְּזִמְינָא לְחֻרְבָּא אֶרְעִיָה.

146. וּמַהֲאֵי כ"ה מִתְעֵרִין דִּינִין. וּמִדְאֲתַחְבֵּר עִמָּה חֶסֶד, אֲתַבְּסָמַת. וּבְגִין כֵּן, אֲתַמְסֵר דָּא לְכַהֵן, דְאֲתֵי מִחֶסֶד, בְּגִין דִּתְתַבְּרֵן וְתַתְּבַסֵּם כ"ה, הַה"ד כֹּה תְבָרְכוּ, בְּלוּמֵר, אַע"ג דְהָאֵי כֹה אֲשַׁתְּכַחַת בְּדִינִין, תְּבַסְמוּן לָהּ, וְתַבְּרִינוּן לָהּ, דְכֹתִיב כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, תְבָרְכוּ בְהָאֵי חֶסֶד לְכ"ה, וְתַבְּסְמוּן לָהּ לְקַבְּלֵיהּ דִּישְׂרָאֵל, בְּגִין דְלֹא יִשְׁתַּבְּחוּן בְּהַ דִּינִין.

147. הַה"ד כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם. אָמְרוּ לֹא כֹתִיב, אֶלֶּא אָמֹר, לְאַפְקָא מִשְׁרַבּוּ הַפְּרִיָצִים, דְלֹא מִפְּרַסְמִין מְלָה, דְהָא לֹא אֲתַפְקְדוּ לְפַרְסְמָא שְׂמָא, מִשְׁמַע דְכֹתִיב אָמֹר לָהֶם. אָמֹר סֵתָם. ד"א אָמֹר בִּינּוֹן דְכֹתִיב כֹּה תְבָרְכוּ, אָמְאֵי לֹא כֹתִיב תְאֵמְרוּ. אֶלֶּא תֵנִי ר' יְהוּדָה, אָמֹר לָהֶם. זְכוּ לָהֶם, לֹא זְכוּ אָמֹר סֵתָם.

148. ר' יִצְחָק פִּתַּח, וְרֵאִיתִי אֲנִי דְנִיָּאֵל לְבַדִּי אֶת הַמְּרָאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמְּרָאָה וְגו'. וְרֵאִיתִי אֲנִי דְנִיָּאֵל לְבַדִּי. וְהָא תְנִינָן, אִינְהוּ נְבִיאֵי, וְאִיהוּ לֹאוּ נְבִיאֵי, וּמֵאֵן נִינְהוּ. חֲגִי זְכַרְיָה וּמְלָאֲכִי. אֵי הָכִי, אֲתַעְבִּיד קֹדֶשׁ חוּל, וְהָא כֹתִיב לֹא רָאוּ, אָמְאֵי דְחִילוּ. וּבְדִנְיָאֵל כֹּתִיב וְרֵאִיתִי אֲנִי, וְלֹא דְחִיל. וְאִיהוּ לֹאוּ נְבִיאֵי, הָא חוּל קֹדֶשׁ.

149. We learned that it is written: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'trust in zot')" (Tehilim 27:3) Here "zot" is precisely what we said, THAT IT IS MALCHUT. "Zot" was his portion and his lot, to become stronger and do vengeance. We learned that the Holy One, blessed be He, made David into a holy Chariot with the Patriarchs, AND HE RECEIVED the uppermost of all holy crowns that the patriarchs bequeathed to him. We have further learned that that kingdom was inherited by David and his sons thereafter. In the place of the uppermost Malchut, he was strengthened. He and his sons inherited this kingdom, from which their dominion was not removed for many generations.

150. We have learned that when the Sfirah of Malchut was roused for the sons of David, no one was able to oppose them. THAT IS WHAT IS MEANT BY: "And I Daniel alone saw the vision," WHICH IS MALCHUT REFERRED TO BY "THE VISION," since he was from the offspring of David, as is written: "Now, among these were the children of Judah: Daniel, Hananiah..." (Daniel 1:6). THEREFORE, he saw and rejoiced in it, since it pertained to the lot and inheritance of his ancestor, DAVID. Since it was his, he was able to bear IT AND WAS NOT FEARFUL, while the others could not endure AND WERE AFRAID. EVEN IF THEY DID NOT SEE, THEY DID PERCEIVE THEIR FORTUNE, as Rabbi Shimon said: During the period that "coh" is roused along with her Judgments, the inhabitants of the world could not resist it.

151. BUT when the priests spread their hands that stem from Chesed, upper Chesed awakens and bonds with this coh, which is perfumed and blessed with the shining faces of the children of Yisrael. The Judgments are removed from them, as is written: "In this way you shall bless the children of Yisrael" and not the rest of the nations.

152. It is therefore a priest THAT GIVES THE BLESSINGS and nobody else. It is the priest in order to awaken through him his own Sfirah of Chesed, because he is called pious (Heb. chasid), as is written: "with Your pious one" (Devarim 33:8) and he comes from the side of Chesed. It is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it "shall bless you," but rather "shall bless (Heb. yevarchu) coh" with the ineffable Name. 'Thus (coh) you shall bless', in the holy tongue.

153. We learned that Rabbi Yehuda said: During the time the priest below rises and spreads his hands, all the holy Sfirot above are awakening. They are getting ready to be blessed and illuminate from the depth of the well THAT IS BINAH, which flows to them from that depth that flows continuously. The blessings that flow do not cease; they BECOME springs to all the worlds, which are blessed and watered from them all.

149. אֵלָא הִכִּי תֵאֵנָא, כְּתִיב אִם תַּחֲנֶה עָלַי מַחֲנֶה
לֹא יִירָא לְבִי אִם תִּקּוּם עָלַי מַלְחָמָה בְּזֹאת אָנֹכִי
בוֹטַח. בְּזֹאת הָא דְאִמְרִין זֹאת עֲרַבָא חוּלְקִיָּה,
לְאַתְחַסְנָא, וְלִמְעַבְד לִיה נֹקְמִין. וְתֵאֵנָא, עֲבִיד
קוּדְשָׁא בְרִין הוּא לְדוּד, רְתִיבָא קְדִישָׁא עִם
אֲבֵהֶתָּא, כְּתִרִין עֲלֵאִין קְדִישִׁין דְכָלָא, דְאִחְסִינוּ
אֲבֵהֶתָּא. וְתֵאֵנָא, מְלָכוּ יְרִית דְדוּד לְבָנוּי בְתֵרִין.
וּבְאַתְר מְלָכוּ דְלַעִילָא, אֲתַקַּף, וְאִחְסִין הוּא וּבָנוּי
מְלָכוּ דָא, דְלֵא אַעֲדִי מְשׁוּלְטָנְהוֹן לְדְרֵי דְרִין.

150. וְתֵאֵנָא, בְּשַׁעֲתָא דְהָאִי כְתָרָא דְמַלְכוּתָא אֲתַעֲר
לְבָנוּי דְדוּד, לִית מֵאֵן דְקָאִים קְמִיָּה. וְרֵאִיתִי אָנֹכִי
דְנִיָּאל לְבִדִּי אֶת הַמְרָאָה, מְשׁוּם דְמַבְנוּי דְדוּד הוּא,
דְכְתִיב וַיְהִי בְהֵם מִבְּנֵי יְהוּדָה דְנִיָּאל חֲנַנְיָהּ וְגו'.
וְהוּא חֲמָא וְחֵדִי בְהָאִי דְהוּא מְסַטֵּר אַחְסִנַּת חוּלְקָא
עֲרַבָא דְאָבוּי, וּמְשׁוּם דְהוּא דִילִיָּהּ הוּא סְבִיל,
וְאַחְרֵינוּי לֹא סְבִילִי. דְאִמְר רַבִּי שְׁמַעוֹן, בְּשַׁעֲתָא
דְהָאִי כ"ה אֲתַעֲר בְּדִינוּי, לֹא יְכַלִּין בְּנֵי עֲלָמָא
לְמִיָּקָם קְמִיָּה.

151. וּבְשַׁעֲתָא דְפִרְסִין כְּהֵנִי יְרִיָּהּ, דְאֲתִיִּין מַחְסֵד,
אֲתַעֲר חֲסֵד דְלַעִילָא, וְאֲתַחְבֵּר בְּהָאִי כָה, וּמִתְבַּסְמָא
וּמִתְבָּרַכָא בְּאִנְפִין נְהִירִין לְבָנוּי יִשְׂרָאֵל, וְאֲתַעֲרִי
מִנְהוֹן דְיִנּוּן, הֵה"ד כָּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, וְלֹא
לְשָׂאֵר עַמִּין.

152. בְּגִין כֵּן כְּהֵן, וְלֹא אַחְרָא. כְּהֵן בְּגִין דִּיתַעֲר
הָאִי כְתָרָא דִילִיָּהּ חֲסֵד, עַל יְדוּי, דְאִקְרִי חֲסִיד,
דְכְתִיב לְאִישׁ חֲסִידֶךָ. וְהוּא אֲתִי מְסַטֵּרָא דְחֲסֵד.
וְכְתִיב וְחֲסִידֶיךָ יְבָרְכוּכָה, אֶל תִּקְרִי יְבָרְכוּכָה, אֵלָא
יְבָרְכוּ כ"ה. כָּה תְבָרְכוּ, בְּשֵׁם הַמְּפֹרָשׁ. כָּה תְבָרְכוּ,
בְּלִשׁוֹן הַקֹּדֶשׁ.

153. תֵּאֵנָא, אִמְר ר' יְהוּדָה, בְּשַׁעֲתָא דְכֵהֵנָא
דְלִתְתָא קָם וּפְרִיס יְדוּי, כָּל כְּתִרִין קְדִישִׁין דְלַעִילָא
מִתַּעֲרִין, וּמִתְתַּקְנִין לְאַתְבָּרַכָא, וְנִהְרִין מִעוּמְקָא
דְבִירָא, דְאֲתַמְשֵׁךְ לְהוּ מֵהוּא עוּמְקָא דְנִפְקַת תְּדִיר,
וְלֹא פְסִיק בְּרַכָּאן דְנִבְעֵן, מְבוּעִין לְכֵלְהוּ עֲלָמִין
וּמִתְבָּרְכִין וּמִתְשַׁקְיִין מִכְלָהוּ.

154. We also learned that during that time, WHEN THE PRIESTS RAISE THEIR HANDS, secrecy and silence prevail in all the worlds, SIMILAR to a king that wishes to be engaged to his queen and approaches her secretly. All his servants awaken excitedly during that time and whisper to each other: Behold the king comes to join with the queen. Who is that queen? That is the Congregation of Yisrael. Who is the Congregation of Yisrael? It is a Congregation of Yisrael; THAT IS, MALCHUT.

155. We learned that Rabbi Yitzchak said: The priest is required to raise his right HAND over the left, as is written: "And Aaron lifted up his hands (Heb. yadav) toward the people, and blessed them" (Vayikra 9:22). "Yadav" is spelled without Yud, the mark of plural. That is due to the preference of the right HAND over the left. Rabbi Elazar said: That is a secret, since it is written: "And he shall rule over you" (Beresheet 3:16). THE MALE, WHICH IS RIGHT, SHALL DOMINATE OVER THE FEMALE, WHICH IS THE LEFT.

156. We learned that a priest who wishes to raise his palms, holiness should be added to his holiness, THAT IS, he should sanctify his hands by a holy hand. What is the holy hand? It is the Levite that the priest need to accept holiness of water from his hands, as is written that you shall sanctify the Levites. It is written of the Levites: "And your brethren also of the tribe of Levi, THE TRIBE OF YOUR FATHER..." (Bemidbar 18:2), SO THAT THEY ARE included in the tribe of your father. From here we understand that every priest who raises his palms requires to be sanctified through one who is already sanctified, in order to add holiness upon his holiness. Therefore, he must not receive the sanctity of water from another person who is not holy.

157. We learned in 'Safra Det'zniuta (the Concealed Book) - that the Levite, through whom the priest is sanctified, must first sanctify himself. HE ASKS: Why through a Levite, instead of through another priest, AND HE REPLIES: Another priest has no such need TO SANCTIFY HIS FELLOW PRIEST, SINCE HE COULD BE an imperfect priest himself WHO IS NOT PERMITTED TO PERFORM PRIESTLY DUTIES. A perfect priest has no need to be flawed by a flawed priest who is imperfect. However, a Levite who is perfect, and is worthy to ascend the platform and do the duties of the Tent of Meeting, is considered perfect and is referred to as holy, as is written that you shall sanctify the Levites. Rabbi Tanchum said: He is also called pure, as is written: "And cleanse them" (Bemidbar 8:6). Therefore, a priest needs to add holiness upon his holiness BY BEING INCLUDED OF A LEVITE ALSO, SINCE THE ASPECT OF PURIFICATION APPLIES ONLY TO THE LEVITE.

158. We learned that the priest who raises his palms needs to avoid having his fingers touching one another, so the holy Sfirot shall be blessed individually, as is proper for it. The Holy Name needs to be defined in letters inscribed so they are not mixed with each other. And he should pay attention to these matters.

154. ותאנא, בההוא זמנא, לחישותא ושתיקותא הוי בכל עלמין. למלך דבעי לאזדווגא במטרוניתא, ובעי למעאל לה בלחישו, וכל שמשין מתערין בההוא זמנא ומתלחשין, הא מלבא אתי לאזדווגא במטרוניתא. מאן מטרוניתא. דא כנסת ישראל. מאן כ"י. כנסת ישראל סתם.

155. תאנא אמר ר' יצחק, כהן בעי לזקפא וימנא על שמאלא, דכתיב וישא אהרן את ידו אל העם ויברכם. ידו כתיב, ולא ידיו. משום דשבחא דימינא על שמאלא. אמר רבי אלעזר, רזא הוא, משום דכתיב והוא ימשול בך.

156. תאנא, כהן דבעי לפרסא ידו, בעי דיתוסף קדושה על קדושה דיליה, דבעי לקדשא ידו, על ידא דקדישא. מאן ידא דקדישא. דא ליוואה. דבעי כהנא ליטול קדושה דמייא מידו, דכתיב וקדשת את הלויים, הא אינון קדישין. וכתיב בהו בלויים, וגם את אחיך מטה לוי וגו'. שבט אביך כלל. מכאן, דכל כהן דפריס ידו, בעי לאתקדשא ע"י דקדישא, ליתוסף קדושה על קדושתיה. ועל דא, לא יטול קדושה דמייא, מבר נש אחרא, דלא הוי קדישא.

157. ובצניעותא דספרא תאנא, לוי דאתקדש כהנא על ידו, בעי הוא לאתקדשא בקדמיתא. ואמאי לוי, ויתקדש על ידא דכהנא אחרא. תאנא, כהנא אחרא לא בעי, דהא כהן דלא שלים, לא בעי האי כהנא שלים, לאתפגם על ידא דפגימא דלא שלים. אבל לוי דאיהו שלים, ואתחזי לסלקא בדוכנא, ולמפלח משכן זמנא, הא שלים הוא, והא אקרי קדוש, דכתיב וקדשת את הלויים. א"ר תנחום, אף אקרי טהור, דכתיב וטהרת אותם. ובגין כך בעי לאוספא כהנא קדושה על קדושתיה.

158. תאנא, כהנא דפריס ידו, בעי דלא יתחברון אצבען דא בדא, בגין דיתברכון כתרין קדישין, כל חד וחד בלחודו, כמא דאתחזי ליה. בגין דשמא קדישא בעי לאתפרשא באתון רשימין דלא לאערבא דא בדא. ולא תכוונא באינון מלין.

159. Rabbi Yitzchak said: The Holy One, blessed be He, wished to have the upper grades blessed so the lower grades be blessed, SINCE AFTER THE UPPER SFIROT ARE FILLED WITH ABUNDANCE OF BLESSINGS, THEY BLESS THE LOWER GRADES. Let the upper grades who are holy with the highest degree of holiness be blessed through the lower grades who are holy with the highest degree of holiness and are holier than any that are holy below, MEANING THE PRIESTS, as it is written: "And Your pious ones shall bless You" (Tehilim 145:10).

160. Rabbi Yehuda said: Every priest that does not know this secret, nor to whom he gives his blessing, nor what the blessing is that he makes, his blessing is not considered a blessing. This is the meaning of: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger of Hashem Tzevaot" (Malachi 2:7). What is knowledge? It is simply Da'at (lit. 'knowledge'), MEANING THE SFIRAH OF DA'AT THAT COMBINES CHOCHMAH AND BINAH. "And they should seek Torah at his mouth": The upper beings will seek at his mouth. What will they seek at his mouth? Torah, meaning Torah in general, WHICH IS ZEIR ANPIN THAT THEY WILL INQUIRE OF HIM TO KNOW how the Torah above is unified, which is called Torah in general, since we learned that the written Torah and the oral Torah are the supernal crowns that are so called, MEANING IN ZEIR ANPIN CALLED THE WRITTEN TORAH, AND IN MALCHUT CALLED THE ORAL TORAH. What is the reason THAT HE KNOWS ALL THAT? THE VERSE CONCLUDES: "For he is a messenger of Hashem Tzevaot." We have learned that the priest must meditate on these matters above to unify the Holy Name as is required.

16. "Saying to them"

Rabbi Shimon says that the Hidden Book tells us that the Holy Name is both revealed and concealed. Rabbi Yehuda talks about the secret of the name of 22 letters that is referred to in the priestly benediction. Rabbi Elazar explains to Rabbi Yosi that God called Yisrael man and beast; if they are deserving they are a man in the image of the above, and if they are not deserving they are referred to as beasts, and yet they all get blessed simultaneously. No blessings are available below until they are first available above. Rabbi Aba concludes by saying that the blessings are of mercy contained within mercy, as there is no judgment in the 22 letters of the Holy Name.

161. Rabbi Shimon said: We learned in Safra Det'zniuta (the Concealed Book) that the Holy Name is both revealed and concealed. The revealed one is spelled Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The concealed one is spelled by other letters, and that which is concealed is the most hidden. Rabbi Yehuda said: Even the one that is revealed is concealed by other letters, due to the most hidden one inside it.

162. Here the priest is required to permute the Holy Name and bring down mercy, since everything is contained in the articulating of the 22 letters, the crowns of mercy, THE SECRET OF THE NAME OF 22 LETTERS - ALEPH NUN KUF TAV MEM... - THAT IS REFERRED TO IN THE PRIESTLY BENEDICTION. In the letters of this name are concealed the 22 attributes of mercy, WHICH ARE the thirteen CORRECTIONS OF THE BEARD of Atika, the most concealed and hidden, and the nine CORRECTIONS OF THE BEARD that were revealed from Zeir Anpin, AS NINE AND THIRTEEN EQUAL 22. All THE 22 ATTRIBUTES OF MERCY join in one permutation of the Name, on which the priest used to meditate when he raised his hands, with 22 engraved letters - MEANING THE NAME OF 22, ALEPH NUN KUF TAV MEM...

159. א"ר יצחק, בעי קודשא בריך הוא דיתברכו עלאי, בגין דיתברכו תתאי, ויתברכו עלאי דאינון קדישין בקדושה עלאה, על ידא דתתאי, דאינון קדישין בקדושה עלאה, דאינון קדישין מכל קדישין דלתתא, דכתיב וחסידך יברכוכה.

160. א"ר יהודה, כל כהן דלא ידע רזא דא, ולמאן מברך, ומאן היא ברכתא דמברך, לאו ברכתא דיליה ברכתא, והיינו דכתיב, כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו. מאי דעת. דעת סתם. ותורה יבקשו מפיהו, עלאין, יבקשו מפיהו. ומאי יבקשו מפיהו. תורה. תורה סתם, היך אחידא תורה דלעילא דאקרי תורה סתם. דתניא, תורה שבכתב ותורה שבע"פ באינון כתרין עלאין דאתקרון הכי. מ"ט. כי מלאך יי' צבאות הוא. ותניא, דבעי כהנא לכוונא באינון מלין דלעילא, ליוחדא שמא קדישא כמה דאצטריך.

161. אמר ר"ש, תאנא בצניעותא דספרא, שמא קדישא אתגלויא ואתבסויא. דאתגלויא, כתיב ביו"ד ה"א וא"ו ה"א. דאתבסויא כתיב באתון אחרנין, והוא דאתבסויא הוא טמירו דכלא. א"ר יהודה, ואפילו ההוא דאתגלויא, אתבסויא באתון אחרן, בגין ההוא טמירא דטמירין בגו.

162. דהא הכא בעי כהנא לצרפא שמא קדישא, ולמיחת רחמי, דכלהו כלילן בדיבור דכ"ב אתון כתיב דרחמי. ובהני אתון דהאי שמא, סתימאן כ"ב מכלילן דרחמי, וי"ג דעתיקא סתים וגניז מכלא, וט' דאתגלויא מזעיר אנפין ומתחברן כלהו בצרופא דשמא חד, דהוה מכון כהנא כד פריס ידוי בכ"ב אתון גליפן.

163. We learned that when modesty prevailed in the world, this name OF 22 LETTERS was revealed to all, but when impudence became more prevalent in the world, it was concealed along with its letters. During the time the name was revealed, the priest meditated and the name became explicit AND REVEALED. What was he meditating on? He was meditating on the concealed, hidden and covered, AND THE NAME would be revealed and become explicit. When impudence flourished in the world, everything was concealed in engraved letters, MEANING IN THE 22 LETTERS.

163. וְתַנְא, כִּד הוּה צְנִיעוּתָא בְעֵלְמָא, הוּה מְתַגְלִיָּיא שְׁמָא דָא לְכֻלָּא. מְדַאֲסָגִי חֲצִיפוּתָא בְעֵלְמָא, סְתִים בְּאֲתוּוֹי. דִּכְד הוּה מְתַגְלִיָּיא. כְּהֵנָּא מְכוּיָן, וְשְׁמָא מִתְפָּרֵשׁ. בְּמַאי מְכוּיָן. מְכוּיָן בְּסִתְיָמָא דְטָמִיר וְגַנְיָז, וּמְתַגְלִיָּיא וּמִתְפָּרֵשׁ. מְדַאֲסָגִי חֲצִיפוּתָא בְעֵלְמָא, סְתִים כֻּלָּא בְּאֲתוּוֹן רְשִׁימִין.

164. Come and see that Moses twice recited all these 22 attributes of mercy. In the first instance, he said the thirteen attributes of the most ancient, who is the most hidden - THAT IS ARICH ANPIN - to lower them to where the Judgment was prevalent - THAT IS ZEIR ANPIN - to subdue the Judgments. THAT IS THE SECRET OF THE THIRTEEN MEASURES OF MERCY THAT HE SAID IN THE PORTION OF KI TISA: "EL, MERCIFUL AND GRACIOUS" (SHEMOT 34:6). The second time, he said the nine attributes of mercy, which ARE INCLUDED IN ZEIR ANPIN AND are illuminating from the most concealed Atika. THEY ARE THE ONES MENTIONED IN THE PORTION OF SHELACH "LONG-SUFFERING, AND GREAT IN LOVE..." (BEMIDBAR 14:18). The priest incorporates all of them when he raises his hands to bless the nation, so that all worlds are blessed by the side of Mercy that flows from the most hidden and concealed Atika. All 22 letters IN THE NAME THAT COMES OUT FROM THE PRIESTLY BENEDICTION - ALEPH NUN KUF TAV MEM... - are hidden attributes, WHICH ARE THE 22 MEASURES OF MERCY.

164. וּת"ח, דְּכָל הָיִי כ"ב מְכִילָן דִּרְחֻמֵי, מֹשֶׁה אֲמַרְן בְּתַרֵי זְמַנֵי. זְמַנָּא קְדַמָּאָה אָמַר, י"ג מְכִילָן דְּעֵתִיקָא דְּעֵתִיקִין סְתִימָא דְּכֻלָּא, לְנַחְתָּא אֵלִין לְאַתְרֵי דְּדִינָא אֲשֶׁתְּכַח, לְאַכְפִּיאָהּ לְהוּ. זְמַנָּא תְּנִינָא, אָמַר ט' מְכִילָן דִּרְחֻמֵי, דְּכֻלִּילָן בְּזַעִיר אַנְפִּין, וְנִהֲרִין מֵעֵתִיקָא סְתִימָאָה דְּכֻלָּא. וְכֻלְהוּ כֻלִּיל כְּהֵנָּא כִּד פְּרִיס יְרוּי לְבִרְכָּא עֵמָּא, וּמִשְׁתַּכְּחֵן דְּמִתְבָּרְכֵן כֻּלְהוּ עֲלֵמִין בְּסִטְרָא דִּרְחֻמֵי, דְּאֲתַמְשְׁכֵן מֵעֵתִיקָא טָמִירָא סְתִימָאָה דְּכֻלָּא. וְכָל הָיִי כ"ב אֲתוּוֹן, מְכִילָן סְתִימָאָן.

165. IN THE THREE WORDS: "Hashem bless you, and keep you" (Bemidbar 6:24), THERE ARE FIFTEEN LETTERS because of these three verses IN THE PRIESTLY BENEDICTION and the three names. AS IN EACH VERSE, THERE IS ONE NAME OF YUD HEI VAV HEI - WHICH ARE twelve letters, SINCE IN EACH NAME ARE FOUR LETTERS AND THREE TIMES FOUR EQUAL TWELVE. WITH THE THREE VERSES, THEY EQUAL FIFTEEN, which are correspondingly comprised IN THE FIFTEEN LETTERS OF: "HASHEM BLESS YOU, AND KEEP YOU." The priest has to meditate on all those, and all the higher and lower beings are perfumed with the 22 letters. THAT IS IN THE NAME OF THE 22 LETTES that are concealed in these three verses OF THE PRIESTLY BENEDICTION, which correspond to the all-inclusive 22 measures of mercy. Therefore, it is written: "saying TO THEM" in singular instead of the plural, as we have explained. "Saying" means that it is required to meditate on all these concealed secrets in all these levels; "saying" refers to the concealed matters of above and "saying" equals the number of 248 body parts in a person minus one, WHOSE SECRET WAS EXPLAINED ABOVE. What is the reason ONE IS MISSING? Because all 248 come out of the one UPPERMOST, WHICH IS ARICH ANPIN. Everything is blessed with this benediction in the three verses, as we have said. IN THE VERSE "SAYING TO THEM," "to them" is in order to include in this benediction the upper and lower beings.

165. וְיִבְרַכְךָ יי' וְיִשְׁמְרֶךָ, אֵלִין תְּלַת קְרָאֵי, וְג' שְׁמֵהּ דְּתַרִיסָר אֲתוּוֹן כֻּלִּילָן לְקַבְלֵיהוֹן, וּבְכֻלָּא אֲתַבּוּוֹן כְּהֵנָּא. וְכָל עֲלָאֵי וְתַתָּאֵי מִתְבַּסְמֵן בְּכ"ב אֲתוּוֹן, דְּסְתִימִין בְּהָיִי ג' קְרָאֵי, לְקַבִּיל כ"ב מְכִילָן דִּרְחֻמֵי דְּכֻלִּיל כֻּלָּא. וּבג"כ כְּתִיב אָמֹר, וְלֹא אָמַרְוּ, כְּמָה דְּאֹקִימָנָא. אָמֹר. דְּבַעֵי לְכוּנָּא בְּכָל הָיִי סְתִימִין, בְּכָל הָיִי דְּרִגִין. אָמֹר: בְּמֵלִין סְתִימִין דְּלַעֲיֹלָא. אָמֹר: חוֹשְׁבֵן רמ"ח אַבְרִין דְּבְאָדָם חֶסֶר חַד. מ"ט. דְּבַחַד תְּלִיין כֻּלְהוּ. וְכֻלְהוּ מִתְבָּרְכָּאן בְּהָאֵי בְּרִכְתָּא, בְּהָיִי תְּלַת קְרָאֵי, כְּדַאֲמַרְן. לְהֵם: לְאַתְכַּלְלָא בְּהָאֵי בְּרִכְתָּא עֲלָאֵין וְתַתָּאֵין.

166. We learned that Rabbi Yosi said: One day I sat before Rabbi Elazar the son of Rabbi Shimon. I asked him, Rabbi, why did David see fit to say: "Hashem, You preserve man and beast" (Tehilim 36:7)? Man befits nicely, but why a beast? He said to me: You asked properly. Everything accords WITH PRESERVATION. If people are worthy, THEY ARE PRESERVED like humans. If they are not worthy, THEY ARE PRESERVED like beasts.

166. תַּנְא, א"ר יוֹסִי, יוֹמָא חַד יְתִיבְנָא קַמֵּיהּ דְּר"א ב"ר שְׁמַעוֹן, שְׁאִילְנָא לֵיהּ, אֲמִינָא, רַבִּי מַאי קָא חָמָא דוֹד דְּקָאֲמַר אָדָם וּבְהֵמָה תוֹשִׁיעַ יי', אָדָם תִּינַח, בְּהֵמָה לָמָה. א"ל יוֹתָא שְׁאֵלְתָּ, כֻּלָּא בְּמַנְיִנָּא הוּא, זְכוּ אָדָם, לֹא זְכוּ בְּהֵמָה.

167. I said: My teacher, I wish to know the secret of this matter. He said to me: Everything has been said, BOTH THE ESOTERIC AND THE LITERAL MEANING. Come and see: The Holy One, blessed be He, called Yisrael man, in the likeness of the higher, WHICH IS ZEIR ANPIN, and also called them beast. And it is all in one verse, as is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": Here HE REFERS TO THEM IN THE NAME OF beast. "Are man": Here HE REFERS TO THEM AS man. For Yisrael is referred to as both man and beast. Therefore, "Hashem, You preserve man and beast." Another secret lies within the matter: if they have merit, they are a man in the image of the above. If they do not have merit, they are referred to as beasts. They are all blessed simultaneously, both man above - THE SECRET OF ZEIR ANPIN, THAT YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH NUMERICALLY AMOUNTS TO "MAN" - and the beast below - THE SECRET OF MALCHUT THAT IS YUD HEI VAV HEI, FULLY SPELLED WITH HEI'S AND NUMERICALLY EQUALING TO "BEAST." There is everything among Yisrael, SINCE ALSO AMONG YISRAEL THERE ARE THE TWO LEVELS, MAN AND BEAST, MEANING THE SOULS THAT ARE DRAWN FROM ZEIR ANPIN AND THOSE SOULS THAT ARE DRAWN FROM MALCHUT. This is why it says: "Hashem, You preserve man and beast."

168. Come and see that no blessing is available below until it is available above FIRST. When it is present above, it is also present down below. All this depends upon ABOVE BOTH for good and for bad. For good, as it is written: "I will answer the heavens, and they will answer the earth" (Hoshea 2:23). For bad, as it is written: "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

169. Rabbi Yehuda said: Therefore it is simply written: "Saying to them," unspecified, WHICH INDICATES that the upper grades and lower grades should be blessed all together. It is written at first: "In this way you shall bless" (Bemidbar 6:23), and thereafter "the children of Yisrael, saying to them" (Ibid.), in a general way. IT IS NOT SPECIFICALLY WRITTEN: 'SAYING TO YISRAEL', WHICH MEANS that they should be blessed together, BOTH UPPER AND LOWER GRADES. "Hashem bless you" (Ibid. 24) above, and "and keep you" (Ibid.) below, "Hashem make His face shine" (Ibid. 25) above and "and be gracious to you" (Ibid.) below, "Hashem lift up His countenance" (Ibid. 26) above, and "and give you peace" (Ibid.) below.

170. Rabbi Aba said: All are blessed together with 22 engraved letters of the Holy Name that is included and concealed here, IN THE PRIESTSLY BENEDICTION. IN THE NAME OF the 22 letters, everything is blessed. They are of Mercy within Mercy, as there is no Judgment in them. HE ASKS: Yet not so, for it is written: "Hashem lift up His countenance to you" AND "LIFT UP" INDICATES JUDGMENT. Rabbi Aba said: "Lift up" MEANS He shall remove and cause to pass away, so there shall be no Judgment at all.

167. אַמִּינָא, רַבִּי, רִזָּא דְמַלְחָה קָא בְּעִינָא. א"ל כִּלְאָ אַתְמוּר, וּת"ח, קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל אָדָם, כְּגוּוּנָא דְלַעִילָא. וְקָרָא לְהוּ בְּהֵמָה, וְכִלְאָ בְּחַד קְרָא, דְכִתְיִב וְאַתָּן צִאנִי צִאנִי מְרַעִיתִי וְגו'. וְאַתָּן צִאנִי צִאנִי מְרַעִיתִי, הָא בְּהֵמָה. אָדָם אַתֶּם, הָא אָדָם. וְיִשְׂרָאֵל אֶקְרוּ אָדָם וּבְהֵמָה, וּבְג"כ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. וְעוֹד רִזָּא דְמַלְחָה, זְכוּ אָדָם כְּגוּוּנָא דְלַעִילָא. לֹא זְכוּ, בְּהֵמָה אֶקְרוּן. וְכִלְהוּ מִתְבָּרְכָן בְּשַׁעֲתָא חֲדָא. אָדָם דְלַעִילָא. וּבְהֵמָה דְלַתְתָּא. וּכ"ש דְכִלְאָ אֵית בְּהוּ בְּיִשְׂרָאֵל, הַה"ד אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ.

168. וּת"ח, לִית בְּרִכְתָּא לְתַתָּא אֲשַׁתְּכַח, עַד דִּישְׁתְּכַח לַעִילָא. וּמִדְאֲשַׁתְּכַח לַעִילָא אוּף לְתַתָּא אֲשַׁתְּכַח, וְכִלְאָ הָכִי תְלִיא לְטַב וּלְבִישׁ. לְטַב, דְכִתְיִב אַעֲנָה אֵת הַשָּׁמַיִם וְהֵם יַעֲנוּ אֵת הָאָרֶץ. לְבִישׁ, דְכִתְיִב וַיִּפְקֹד יְיָ עַל צְבָא הַמְּרוֹם בְּמְרוֹם וְעַל מַלְכֵי הָאָדָמָה עַל הָאָדָמָה.

169. א"ר יְהוּדָה, בְּג"כ בְּתִיב אָמוֹר לְהֵם סְתָם, לְאַתְבָּרְכָא עֲלֵאִין וְתַתָּאִין, כִּלְהוּ בְּחֲדָא. דְכִתְיִב כַּה תְּבָרְכוּ בְּתַחֲלָה, וְאַחַר כֵּן אֵת בְּנֵי יִשְׂרָאֵל אָמוֹר לְהֵם סְתָם, לְאַתְבָּרְכָא כִּלְהוּ בְּחֲדָא, וּבְרַכְךָ יְיָ, לַעִילָא. וְיִשְׁמְרְךָ, לְתַתָּא. יָאֵר יְיָ פָּנָיו, לַעִילָא. וְיַחֲנֹךְ, לְתַתָּא. יִשָּׂא יְיָ פָּנָיו, לַעִילָא. וְיִשֵּׁם לְךָ שְׁלוֹם לְתַתָּא.

170. ר' אַבָּא אָמַר, כִּלְהוּ בְּחֲדָא מִתְבָּרְכָן, בְּכ"ב אַתְוּן גְּלִיפִן דְשָׁמַא קְדִישָׁא דְאַתְכִּלְל וְסְתִים הָכָא, בְּכ"ב אַתְוּן מִתְבָּרְכָן כִּלְהוּ. וְאִינוּן רַחֲמֵי גוּ רַחֲמֵי, דְלֹא אֲשַׁתְּכַח בְּהוּ דִינָא. וְלֹא, וְהַכְּתִיב יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ. אָמַר רַבִּי אַבָּא, יִשָּׂא: יִסְלַק וְיַעֲבֹר בְּגִין דְלֹא יִשְׁתְּכַח דִּינָא כִּלְל.

17. When the priest raises his hands
 Rabbi Yosi tells us that people should not look at the hands of the priest when he raises his hands in blessing because, although they can not see the Shechinah that dwells there, they need to be in awe and so they should not be disrespectful of the Shechinah. Compassion prevails in all the worlds during the time of blessing.

171. We learned that Rabbi Yosi said: when the priest raises his hands, the people must not look at him, since the Shechinah rests on his hands. Rabbi Yitzchak said: Even so, if they cannot see, what harm is there for them? It is because it is written: "For no man shall see Me, and live" (Shemot 33:20). It is only during their lifetime that they cannot see. At their death, they do see. He told him: It is because the Holy Name is alluded to in the fingers of their hands, and a person should have awe. Although they cannot see the Shechinah, they should not look at the hands of the priests, so the people should not be impudent towards the Shechinah.

171. תָּאנָא, אָמַר רַבִּי יוֹסִי, בְּשַׁעֲתָא דְכֹהֵנָא פְּרִיס יְדוּי, אָסִיר לִיהּ לְעַמָּא לְאַסְתַּבְּלָא בֵּיהּ, מְשׁוּם דְשְׂכִינְתָא שְׂרִיא בִּידוּי. א"ר יִצְחָק, אִי הָכִי, בֵּינָן דְלֹא חֲמָאן מַה אֲכַפְתָּ לְהוּ, דְהָא כְּתִיב כִּי לֹא יִרְאֲנוּ הָאָדָם וְחִי, בַּחַיִּיהוֹן לֹא חֲמָאן, אָבֵל בְּמִיתְתֵּיהוֹן חֲמָאן. א"ל, מְשׁוּם דְשָׂמָא קְדִישָׁא רְמִיזָא בְּאַצְבָּעֵן יְדוּי, וּבְעֵי ב"נ לְדַחֲלָא, אַע"ג דְלֹא חֲמָאן שְׂכִינְתָא, לֹא בְעָאן לְאַסְתַּבְּלָא בִּידֵיהוּ דְכֹהֲנֵי, בְּגִין דְלֹא יִשְׁתַּכְּחוּן עַמָּא חֲצִיפָאן לְגַבֵּי שְׂכִינְתָא.

172. We learned that when the priest raises his palms, the people must sit in awe and fear, and know that at that time a time of goodwill prevails throughout the worlds, the upper and lower beings are blessed and there is no Judgment among them all. That is the time when the concealed most ancient Atik is revealed in Zeir Anpin and peace prevails in all THE WORLDS.

172. תָּאנָא, בְּהֵיא שַׁעֲתָא דְכֹהֵנָא פְּרִיס יְדוּי, צְרִיכִין עַמָּא לְמִיתַב בְּדַחֲלוֹ, בְּאִימְתָא, וְלִינְדַע דְהֵיא שַׁעֲתָא, עֵידָן רַעוּתָא אֲשַׁתְּכַח בְּכֹלְהוּ עֲלָמִין, וּמִתְבָּרְכָן עֲלָאִין וְתַתָּאִין, וְלִית דִּינָא בְּכֹלְהוּ. וְהוּא שַׁעֲתָא, דְאַתְגְּלִי סְתִימָא עֲתִיקָא דְעֲתִיקִין בְּזַעִיר אַנְפִּין וְאֲשַׁתְּכַח שְׁלָמָא בְּכֹלְא.

173a. Rabbi Shimon said: In the beginning of these three verses, THERE IS Yud, Yud, Yud, meaning the Yud of Yevarechecha (lit. 'bless you'), Yud of Ya'er (lit. 'shine upon') and Yud of Yisa (lit. 'lift up'). They are all SPELLED WITH THIS LETTER to show the perfect Faith, so that whoever needs TO BE BLESSED will be blessed from Atika, WHICH IS THE SECRET OF YUD OF YUD HEI VAV HEI. Yud, Yud, Yud APPEAR THREE TIMES, so that Zeir Anpin shall be blessed from the most Ancient AND THE THREE YUDS CORRESPOND TO THE THREE COLUMNS, AS "BLESS YOU" IS THE RIGHT COLUMN, "SHINE UPON" IS THE LEFT COLUMN AND "LIFT UP" IS THE CENTRAL COLUMN. Therefore, "Hashem bless you" IS ABOVE FOR ZEIR ANPIN, SO IT SHOULD RECEIVE FROM ATIKA, "And keep you" is below FOR YISRAEL, and so on all of them.

173(1). אָמַר רַבִּי שִׁמְעוֹן, בְּהִנֵּי תַלְת קְרָאִי רִישֵׁיהוֹן יו"ד יו"ד יו"ד, וְ"בְרַכְךָ יי" אַר יי" שָׂא. כֹּלְהוּ לְאַחְזָא מְהִימְנוּתָא שְׁלִימָא. וְלְאַתְבָּרְכָא מִעֲתִיקָא מֵאֵן דְאַצְטְרִיךְ. יו"ד יו"ד יו"ד, לְאַתְבָּרְכָא זַעִיר אַנְפִּין מִעֲתִיקָא דְכֹלְא. וּבג"כ יְבָרְכְךָ יי" לְעִילָא, וְיִשְׁמַרְךָ הוּא לְתַתָּא, וְכֵן כֹּלְהוּ.

173b. The Tanna learned before Rabbi Shimon that whoever is distressed in his dream shall come when the priests spread out their hands, and say: Master of the universe, I am Yours and my dreams are Yours. What is the reason? It is because compassion prevails in all the worlds at that time. Whoever will put forth his prayers about his distress, Judgment will turn into Mercy for him.

173(2). וְתַאנֵּי תְנָא קָמִיה דְר"ש, הָאִי מֵאֵן דְמַצְעֵר בְּחֻלְמִיה, לִיתֵי בְשַׁעֲתָא דְכֹהֲנֵי פְּרִסֵי יְדֵיהוּ, וְלִימָא רַבש"ע אָנִי שְׁלָךְ וְחֻלְמוֹתֵי שְׁלָךְ וְכו'. אָמַאי. מְשׁוּם דְהֵיא שַׁעֲתָא אֲשַׁתְּכְחוּ רַחֲמֵי בְעֲלָמִין כֹּלְהוּ, וּמֵאֵן דִּיבְעֵי צְלוּתִיה בְּצַעְרִיה, אַתְהַפֵּךְ לִיהּ דִּינָא לְרַחֲמֵי.

18. The priestly benediction

We are told about the inner significance of the spreading of the fingers of the priest during the blessing. The children of Yisrael are blessed from the Holy Name of God.

Ra'aya Meheimna (the Faithful Shepherd)

174. It is a commandment that the priest shall bless the people every day by raised fingers and make a daily benediction, so that blessings will prevail above and below, since these fingers are in the uppermost secret, five within five, five of the right and five of the left. The five of the right have more importance than those of the left, since the right is more important than the left. Therefore, during the benediction with which the priest blesses the people, he needs to raise the right hand higher than the left and observe THE BLESSINGS with a good eye.

175. When the priest spreads his hands, the Shechinah rests on his fingers, since the Holy One, blessed be He, agrees with the priest with these benedictions. Yisrael are blessed from both sides, from above and from below. From above, it is from the Shechinah that rests on his fingers AND FROM BELOW, IT IS from the priest that blesses.

176. Come and see, the things that are done BELOW awaken CORRESPONDING matters above. Similarly, with the spreading of the fingers of the priest below, the Shechinah awakens to come and rest on them. Also there are various things in the world that inspire matters above, since another power is awakened above with the awakening below. We have already explained this in several places. That is the reason of TAKING the Lulav and the reason of BLOWING the Shofar. Just as in this matter there are ten fingers, the Shechinah is inspired to rest on them and another ten levels are inspired above - WHICH ARE THE TEN SFIROT OF ZEIR ANPIN - to illuminate. And all this is simultaneous.

177. Therefore, a person is not permitted to raise his fingers in vain, except during prayer and benedictions and in the name of the Holy One, blessed be He. We have already explained that RAISING THE FINGERS IS arousing the Holy Name and the secret of the Faith. The raising of the fingers appoint by their uprightness ten rulers. SINCE THE FINGERS ALLUDE TO THE REVELATION OF CHOCHMAH, IT IS WRITTEN: "WISDOM STRENGTHENS THE WISE MAN MORE THAN TEN RULERS" (KOHLELET 7:19). We explained this, and the priest is required to give his benediction with a proper attitude, with the acknowledging of the Shechinah, as we learned.

178. When the benediction leaves the mouth of the priest, these sixty letters THAT OCCUR IN THE PRIEST'S BENEDICTION go out and fly in the firmament and appoint sixty ministers over each individual letter. They all acknowledge all these blessings. What is the reason that there are sixty letters in these benedictions? It is because Yisrael are six hundred thousand and, they always live in the world based on the secret of six hundred thousands. Each and every one OF THE LETTERS IN THE BENEDICTIONS is a ten thousand. THEREFORE, THEY CORRESPOND TO THE SIX HUNDRED THOUSANDS OF YISRAEL.

רעיא מהימנא

174. פְּקוּדָא דְא לְבָרְכָא בְּהָנָא ית עמָא בְּכָל יוּמָא, בְּזָקִיפּוּ דְאֶצְבָּעֵן. וּלְבָרְכָא בְּרַכְתָּא בְּכָל יוּמָא, לְאֶשְׁתַּמְחָא בְּרַכָּאן עֵילָא וְתַתָּא. דְּהָא אֶצְבָּעָן קִיּוּמָן בְּרִזָּא עֲלָא, חֲמִשׁ גּוּ חֲמִשׁ. חֲמִשׁ דִּימִינָא, וְחֲמִשׁ דְּשְׂמָאלָא. חֲמִשׁ דִּימִינָא, אִינוּן שְׁבַחָא יתִירָא עַל אִינוּן דְּשְׂמָאלָא, בְּגִין, דְּהָא יְמִינָא אֵית לִיהּ שְׁבַחָא יתִירָא עַל שְׂמָאלָא. וְעַד בְּבָרְכָתָא דְקָא בְּרִיךְ בְּהָנָא ית עמָא, אֶצְטְרִיךְ לְזַקְפָּא יְמִינָא עַל שְׂמָאלָא. וְלַעֲיִנָּא בְּעִינָא טְבָא.

175. וְכַד פְּרִישׁ יְדוּי בְּהָנָא, שְׂכִינְתָּא שְׂרִיָּא עַל אִינוּן אֶצְבָּעֵן, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבְּחַם עִמִּיהּ דְּכֹהֲנָא בְּאִינוּן בְּרַכָּאן. וְיִשְׂרָאֵל מִתְבָּרְכִין מִתְרִין סְטְרִין מֵעֵילָא וְתַתָּא. מֵעֵילָא, שְׂכִינְתָּא דְשְׂרִיָּא עַל אִינוּן אֶצְבָּעֵן. וְכֹהֲנָא דְקָא מְבָרַךְ.

176. ת"ח, מְלִין דְקָא עֲבָדִי, מִתְעָרִין מְלִין לְעֵילָא. כְּגוּנָא דְא בְּפִרְשׁוּ דְאֶצְבָּעֵן דְּכֹהֲנָא לְתַתָּא, אֶתְעָרַת שְׂכִינְתָּא לְמִיתִי וּלְשְׂרִיָּא עֲלֵן. וְכֵן כְּמָה מְלִין אִינוּן בְּעֲלָמָא, דְּמִתְעָרִין מְלִין לְעֵילָא. דְּהָא בְּאֶתְעָרוּתָא דְלְתַתָּא, אֶתְעָר חֵילָא אַחְרָא לְעֵילָא. וְהָא אִוקִימְנָא בְּכְמָה דּוּכְתִי. וְהִינּוּ טַעְמָא דְלוּלָב, וְהִינּוּ טַעְמָא דְשׁוֹפָר. וְכְמָה אִינוּן בְּהַאי גּוּנָא עֶשֶׂר אֶצְבָּעֵן, מִתְעָרִי שְׂכִינְתָּא לְשְׂרִיָּא עֲלִייהּ. מִתְעָרִי עֶשֶׂר דְּרִגְזִין אַחְרָנִין לְעֵילָא לְאַנְהָרָא, וְכֹלָא בְּשַׁעְתָּא חֲדָא.

177. וְעַד, אָסִיר לִיהּ לְבַר נֶשׁ לְזַקְפָּא אֶצְבָּעֵן בְּזָקִיפּוּ לְמַגְנָא, אֶלָּא בְּצִלוּתָא, וּבְבָרְכָאן, וּבְשִׂמָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְהָא אִוקִימְנָא, דְּאִינוּן אֶתְעָרוּ דְשְׂמָא קְדִישָׁא, וְרִזָּא דְמַהִימְנוּתָא. זָקִיפּוּ דְאֶצְבָּעָן, מְמַנְן בְּהוּא זָקִיפּוּ דְלֵהוּן, עֶשְׂרָה שְׁלִיטִין, כְּמָה דְאִוקְמוּהּ. וְכֹהֲנָא בְּעִי לְבָרְכָא בְּעִינָא טְבָא, בְּאֶסְתַּבְּמוּתָא דְשְׂכִינְתָּא, כְּמָה דְאֶתְמַר.

178. בְּהַיָּא שַׁעְתָּא דְבְּרַכְתָּא דְא נְמַקָּא מְפּוּמִיָּה דְכֹהֲנָא, אִינוּן שְׁתִּין אַתּוּן, נְמַקִּין וְטְסִין בְּרַקִּיעָא, וּמְמַנְן שְׁתִּין רַבְרְבִין, עַל כָּל אַתּ וְאֶת. וְכֹלְהוּ אוּדָן עַל כָּל אֵלִין בְּרַכָּאן. מַאי טַעְמָא שְׁתִּין אַתּוּן בְּבָרְכָן אֵלִין. בְּגִין דְיִשְׂרָאֵל שְׁתִּין רַבּוּא אִינוּן, וְרִזָּא דְשְׁתִּין רַבּוּא קִיּוּמִין בְּעֲלָמָא, וְכָל חַד וְחַד אִיהוּ חַד רַבּוּא.

179. The Holy Name that is pronounced BY THE PRIEST'S BENEDECTION rises to that throne above, WHICH IS BINAH, and the lower Shechinah, WHICH IS MALCHUT, acknowledge AND AGREE with the priest on these blessings. And all these sixty ministers IN CHARGE OVER EACH AND EVERY LETTER, AS MENTIONED ABOVE, ARE BLESSED. Therefore, it is written: "And they shall put My name upon the children of Yisrael; and I will bless them" (Bemidbar 6:27). Then the Holy One, blessed be He, blesses Yisrael.

180. The following commandment is the benediction of the priests. "Hashem bless you...Hashem make His face shine... Hashem lift up": The source of these three names is Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei Yud. Sanctification is Eheyeh, Eheyeh, Eheyeh, whose source is Yud Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The connection of both, the uniting of both, is Adonai, which contains Aleph-Yud. A fourth Aleph-Yud is alluded to from the two names that are made explicit in them.
End of Ra'aya Meheimna

19. "And they shall put My name"

Rabbi Yehuda says that any priest who the people do not love should not bless them, for he must love the people and they must love him. The rabbis talk about the evil eye and the good eye, and how important it is to bless with a good eye. Rabbi Yehuda said that God swore He would not enter into celestial Jerusalem until the children of Yisrael entered terrestrial Jerusalem during the redemption.

181. HE ASKS, What is the meaning of: "And they shall put My name" (Bemidbar 6:27)? Rabbi Yehuda said THAT THE EXPLANATION IS to establish it, as is written: "And appoint them every one to his service and to his burden" (Bemidbar 4:19), MEANING THAT THE PRIESTS should appoint with their benediction the Sfirot of the right to the right and the Sfirot of the left to the left, as is proper. They must make no mistakes in them and appoint everything so the upper and lower beings will be blessed.

182. If they do it that way, it is written: "And I will bless them." Whom? MEANING those priests, as it is written: "And blessed be those that bless you" (Beresheet 27:29). It is written: "And I will bless them that bless you" (Beresheet 12:3). They bless the people and I will bless them, WHO BLESS. Therefore, it is written: "And they shall put" instead of: 'They shall say' or 'they shall remember'.

183. We have learned that any priest the people do not love should not raise his palms. There was a story about a priest who did stand up and raise his palms. Before he could finish this, he was turned into a pile of bones. What is the reason? That he did not bless lovingly. Another PRIEST stood up and raised his hands and blessed and corrected that day. Any priest that does not love the people, or whom the people do not love, should not raise his hands to bless the people, since it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not pronounce it "blessed," but rather 'will bless'.

179. שָׁמָא קְדִישָׁא דְנִמְקָא מֵהָאִי, סִלְקָא לְעִילָא, עַד
הֵהוּא בְרַסְיָא דְלְעִילָא. וְכֹלָא שְׂכִינְתָא עֲלָאָה,
וְשְׂכִינְתָא דְלְתַתָּא, אוֹדֵן בְּכֹהֵנָא בְּאִינוֹן בְּרַכְּאָן, וְכֹל
אִינוֹן שְׂתִין מִמֶּנָּן. וְעַד כְּתִיב, וְשָׂמוּ אֶת שְׁמִי עַל
בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם. וְכַדִּין קוֹדֶשָׁא בְּרִיךְ הוּא
מְבַרְךְ לֹחַן לְיִשְׂרָאֵל.

180. מְקוֹדָא בְּתַר דָּא, בְּרַכְתּוּ כְּהֻנִים יְבָרְכְךָ יְיָ. וְאֲר
יְיָ. יִשָּׂא יְיָ. מְקוֹרָא מִתְלַת שְׁמֵהָן אֵלִין, יוֹד ה"י
וְאִו ה"י. קְדוּשָׁה, אֱהִי"ה אֱהִי"ה אֱהִי"ה, דְּמְקוֹרָא
דִּילִיָּה, יוֹד ה"י וְאִו ה"י. קְשׁוּרָא דְתַרְוֵיהוֹן, יְחוּד
דְתַרְוֵיהוֹן, אֲדָנִי, דְבִיָּה א"י, דְרַמְיֻזִין אִיְהוּדוֹנָה"י
וְרַמְיֻזִין א"י רְבִיעֵאָה, מִתְרִי שְׁמֵהָן מְפָרְשָׁן,
דְרַשִׁימִין בְּהוֹן
ע"כ רעיא מהימנא

181. וְשָׂמוּ אֶת שְׁמִי. מֵהוּ וְשָׂמוּ אֶת שְׁמִי. א"ר
יְהוּדָה, יִתְקַנּוּ. כִּמְה דְכְתִיב וְשָׂמוּ אוֹתָם אִישׁ אִישׁ
עַל עֲבוֹדָתוֹ וְאֵל מִשָּׂאוֹ. לְאַתְקַנָּא בְּבִרְכַתְהוֹן כְּתָרִין
דִּימִינָא לִימִינָא, וְכְתָרִין דְשְׂמַלְאָל לְשְׂמַלְאָל, בְּדָקָא
חֲזִי. דְבַעֲיָא דְלֹא יִטְעוֹן בְּהוֹן, לְאַתְקַנָּא כֹּלָא, בְּגִין
דִּיתְבָּרְכוֹן עֲלָיִן וְתַתָּיִן.

182. וְאִי יַעֲבִדוֹן הָכִי, מֵה כְּתִיב. וְאֲנִי אֲבָרְכֶם.
לְמַאן. לְאִינוֹן כְּהֻנִי, דְכְתִיב וּמְבָרְכִיךָ בְרוּךְ. וְכְתִיב
וְאֲבָרְכָה מְבָרְכִיךָ. אִינוֹן מְבָרְכִין לְעַמָּא, וְאֲנָא אֲבָרְךָ
לְהוּ. וְלִפְיֹכְךָ כְּתִיב וְשָׂמוּ, וְלֹא כְתִיב יֹאמְרוּ, אוּ
יִזְכְּרוּ.

183. תָּאנָא, כֹּל כְּהֵן דְלֹא רַחֲמִין לִיה עַמָּא, לֹא
יִפְרוּס יְדוּי. וְעוֹבְדָא הוּוּה בְּחַד כְּהֵן דְקָם וּפְרִיס יְדוּי,
וְעַד דְלֹא אֲשֻׁלִים, אֲתַעֲבִיד תְּלֵא דְגְרַמִּי. מ"ט. מְשׁוּם
דְלֹא בְרִיךְ בַּחֲבִיבוּתָא. וְקָם אַחַר וּפְרִיס יְדוּי וּבְרִיךְ,
וְאַתְתְּקֵן הֵהוּא יוֹמָא. כֹּל כְּהֵן דְהוּא לֹא רַחֲמִים
לְעַמָּא, אוּ עַמָּא לֹא רַחֲמִין לִיה, לֹא יִפְרוּס יְדוּי
לְבָרְכָא לְעַמָּא, דְכְתִיב טוֹב עֵינַי הוּא יְבוֹרֵךְ אֶל תְּקַרִּי
יְבוֹרֵךְ, אֶלָּא יְבָרְךָ.

184. We have learned that Rabbi Yitzchak said: Come and see what is meant by of that wicked Bilaam. When he gave himself to bless the children of Yisrael, he looked with the evil eye so that the blessing would not endure. And he was imbuing his sayings with that evil eye, as is written: "The speech of Bilaam the son of Beor" (Bemidbar 24:3). What is the meaning of "the son of Beor"? It means the one that hated them more than anyone else in the world, SINCE BEOR IS DERIVED FROM HATRED. "And the speech of the man whose eye is open (Heb. stum)" (Ibid.), MEANING that he closed (Heb. satam) his good eye from them, in order that they would not get blessed and the blessing would not endure.

185. Rabbi Yehuda said: It is certainly so that we find the opening of the eye as a prerequisite for giving blessings, as is written: "Open your eyes" (Daniel 9:18), in order to bless. In the blessings of Rabbi Hamnuna Saba (the elder), that is how he used to say: The Holy One, blessed be He, shall open His eyes upon you. About that wicked one, it is written: "Whose eye is open (also: 'closed')." That was in order that they should not get blessed through him. Rabbi Yitzchak said: Therefore, the priest that blesses with a good eye, his blessing endures. Of the one that does not bless with a good eye, it is written: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6), meaning to say, do not wish to have any blessing from him at all.

186. Rabbi Yosi said, Come and see that it is written: "But Hashem your Elohim would not hearken to Bilaam..." (Devarim 23:6). HE ASKS: "Hearken to Bilaam"? It should have said, 'to Balak', since Balak did everything. What then is the meaning of: "to Bilaam"? HE REPLIES: It is only because he was closing his eyes in order that Yisrael should not get the blessings. We learned that Rabbi Yosi said: The Holy One, blessed be He, said to Bilaam, 'Wicked one, you closed your eyes in order that My children should not be blessed. I'll open My eyes and all the things you say, I'll convert to blessings.' This is what is meant by: "But Hashem your Elohim turned the curse into a blessing unto you, because Hashem your Elohim loved you..." (Ibid.).

187. About this, it is written: "He that has a generous eye shall be blessed; for he gives of his bread to the poor" (Mishlei 22:9). What is the meaning of: "of his bread"? It is as we explained that is written: "The bread of his Elohim...of the most holy..." (Vayikra 21:22). It is that the bread of his Elohim emanates from the Holy of Holies "for he gives of his bread to the poor." We learned how beloved Yisrael are before the Holy One, blessed be He, that the ones above only get blessed for the sake of Yisrael.

184. תָּאנָא, א"ר יִצְחָק, בָּא וּרְאֵה מַה כְּתִיב בְּהוּא רְשַׁע דְּבִלְעָם, בְּשַׁעְתָּא דְּאִתְמַסֵּר לִיהּ לְבִרְכָא לְיִשְׂרָאֵל, הוּהּ מְשַׁגַּח בְּעֵינָא בִישָׂא, בְּגִין דְּלֹא יִתְקִיִּים בְּרַכְתָּא, וְהוּהּ תְּלִי מְלוּי בְּהוּא עֵינָא בִישָׂא, דְּכְתִיב נָאֻם בְּלַעַם בְּנוֹ בְּעוֹר. מֵאִי בְּנוֹ בְּעוֹר. מֵהוּא דְּהוּוּ סָאֲנִי לְהוּ יִתִּיר מִכָּל בְּנֵי עֲלָמָא. וְנָאֻם הַגְּבַר שְׁתוּם הָעֵינ, דְּסַתִּים עֵינָא טְבָא מְנִיִּיהוּ, בְּגִין דְּלֹא יִתְבְּרְכוּן, וְלֹא יִתְקִיִּים בְּרַכְתָּא.

185. א"ר יְהוּדָה, הֲכִי הוּא וְדָאִי, דְּאִשְׁתַּכַּח פְּקִיחָא דְּעֵינָא לְבִרְכָא, דְּכְתִיב פֶּקַח עֵינֶיךָ, בְּגִין לְבִרְכָא. וּבְרַכְתָּא דְּרַב הַמְנוּנָא סָבָא, הֲכִי אָמַר, קוּדְשָׁא בְּרִיךְ הוּא יִפְקַח עֵינֵי עֲלֶיךָ. וּבְהוּא רְשַׁע כְּתִיב, שְׁתוּם הָעֵינ. בְּגִין דְּלֹא יִתְבְּרְכוּן עַל יְדוּי. וְא"ר יִצְחָק, בְּג"כּ בְּהֵנָּה דְּבְרִיךְ בְּעֵינָא טְבָא, בְּרַכְתִּיהּ אִתְקִיִּים. וְדָלָא מְבַרְךְ בְּעֵינָא טְבָא, כְּתִיב, אֵל תִּלְחֶם אֶת לֶחֶם רַע עֵין וְאֵל תִּתְאוּ לְמַטְעֻמוֹתָיו, כְּלוּמַר אֵל תִּבְעוּ מִנִּיהּ בְּרַכְתָּא כָּלֵל.

186. אָמַר ר' יוֹסִי, ת"ח, כְּתִיב וְלֹא אָבָה יי' אֱלֹהֶיךָ לְשִׁמוֹעַ אֵל בְּלַעַם וְגו'. לְשִׁמוֹעַ אֵל בְּלַעַם, אֵל בִּלְק מִבְּעֵי לִיהּ, דְּהָא עֲבִיד בִּלְק כָּלֵא, מֵהוּ אֵל בְּלַעַם. אֵלֵא מְשוּם דְּהוּוּ סַתִּים עֵינֵי, בְּגִין דְּלֹא יִתְבְּרְכוּן יִשְׂרָאֵל. תָּאנָא, א"ר יוֹסִי, א"ל קוּדְשָׁא בְּרִיךְ הוּא לְבִלְעָם, רְשַׁע, אֵת סַתִּים עֵינֶיךָ בְּגִין דְּלֹא יִתְבְּרְכוּן בְּנֵי. אָנָּא אִמְקַח עֵינֵי, וְכָל מְלוּיִן דְּתִימָא, אִהְפֵּךְ לְהוּ לְבִרְכָאֻן. הַה"ד, וַיִּהְפֹּךְ ה' אֱלֹהֶיךָ לְךָ אֶת הַקְּלָלָה לְבִרְכָה כִּי אִהְבֵּךְ וְגו'.

187. וְע"ד כְּתִיב, טוֹב עֵינ הוּא יְבוֹרֵךְ כִּי נָתַן מִלְחָמוֹ לְדָל. מֵהוּ מִלְחָמוֹ. כְּמָה דְּאוּקִימָנָא, דְּכְתִיב לֶחֶם אֱלֹהֵי מְקַדְשֵׁי הַקְּדוּשִׁים וְגו'. מִשְׁמַע דְּקַדְשֵׁי הַקְּדוּשִׁים לֶחֶם אֱלֹהֵי נִפְק מִנִּיהּ. וּבְג"כּ כִּי נָתַן מִלְחָמוֹ לְדָל. תְּנִיָא, כְּמָה חֲבִיבִין יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּעֲלָאֵי לֹא מִתְבְּרְכֵי אֵלֵא בְּגִינִיהוּן דְּיִשְׂרָאֵל.

188. We learned that, in the name of Rabbi Chiya in the name of Rabbi Yosi, Rabbi Yehuda said: The Holy One, blessed be He, swore that He would not enter into celestial Jerusalem, WHICH IS THE SECRET OF THE COMPLETE UNION OF YUD HEI, until Yisrael entered terrestrial Jerusalem. MEANING UNTIL THE COMPLETE REDEMPTION, as it says: "The Holy One in the midst of you: and I will not come as an enemy (also: 'enter the city')" (Hoshea 11:9). As long as the Shechinah was in exile, the name above was not perfected, and it is as though the Holy Name remains wanting for the entire duration that all the corrections have not been carried out, MEANING, PRIOR TO THE END OF CORRECTION.

189. Rabbi Aba was going to Lod. Rabbi Zira, the son of Rav, met him. He said to him, Here I saw the face of the Shechinah, and whoever sees the face of the Shechinah needs to follow and run after her. That is what is meant by: "Let us therefore know, let us follow on to know Hashem" (Hoshea 6:3). It is written: "And many people shall go and say, 'Come, and let us go up to the mountain of Hashem...for out of Zion shall go forth Torah...'" (Yeshayah 2:3). I wish to follow you and learn from these good things that you taste daily from the holy chamber OF RABBI SHIMON BAR YOCHAI.

20. "And he counted it to Him for righteousness"

We learn that God told Abram not to believe in the astrological signs that said he would be childless, for his name would be changed to Abraham and he would produce many offspring; Abram considered Malchut to be of mercy rather than judgment and this allowed him to have children.

190. What is the meaning of the verse: "And he believed in Hashem; and He counted it (her) to Him for righteousness" (Beresheet 15:6). Is the meaning that the Holy One, blessed be He, counted it for Abraham for righteousness? Or Abraham to the Holy One, blessed be He? My mind was not quiet about it. He told him: That is the way we explained it yet it was not so. Come and see: It says "counted her." It is not written: 'counted it', but rather "counted her," WITH A FEMININE SUFFIX, INDICATING that definitely Abraham considered it for the Holy One, blessed be He. Since we have learned that the verse: "And He brought him outside" (Ibid.) was explained that the Holy One, blessed be He, told him, 'Leave your astrology', SINCE ABRAM WAS SEEING THROUGH HIS ASTROLOGICAL OBSERVATIONS, THAT HE WOULD NOT BEGET A CHILD. 'That is not the way to know My name. You see and I see. Abram will not beget BUT Abraham will beget. From here on, you will make an effort in a different way TO KNOW MY NAME,' since "so (Heb. coh) shall your seed be" (Ibid. 5). What is coh? That is the tenth holy Sfirah of the King, to know His name. That is the Sfirah from which judgments spring.

188. דְּתִינֵן, אָמַר רַבִּי יְהוּדָה, אָמַר רַבִּי חֵיָא, אָמַר רַבִּי יוֹסִי, נִשְׁבַּע הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׁלֵא יִבְנֶס בִּירוּשָׁלַם שֶׁל מַעְלָה, עַד שִׁיבְנֶסוּ יִשְׂרָאֵל בִּירוּשָׁלַם שֶׁל מַטָּה, שְׁנֵאמַר בְּקִרְבָן קְדוֹשׁ וְלֹא אָבֵא בְעִיר. כְּלוּמַר, כָּל זְמַנָּא דְשְׂכִינְתָא הָכָא בְּגִלוּתָא, שְׁמָא דְלְעִילָא לֹא אֲשַׁתְּלִים. וְכָל תְּקוּנָן לֹא אֲתִקְנוּ, כְּבִיכּוּל אֲשַׁתְּאָר שְׁמָא קְדִישָׁא חֲסָרָא.

189. רַבִּי אַבָּא הוּוּ אָזִיל לְלוּד, פָּגַע בֵּיהּ ר' זִירָא בְּרַב, א"ל הָא חֲמִינָא אִפִּי שְׂכִינְתָא, וּמֵאן דְּחֲמִי אִפִּי שְׂכִינְתָא, בְּעִי לְמִיזַל וּלְרַהֲטָא בְּתַרְתָּא. הֵה"ר, וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת ה'. וְכָתִיב וְהִלְכוּ עִמָּי רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֵל הַר יְי' וְגו'. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְגו'. וְאֵנָּה בְּעִינָא לְמַהֲךָ בְּתַרְךָ, וְלְמִילָף מֵאִינוֹן מְלִי מַעֲלִינְתָא, דְּאִתּוֹן טַעֲמִין כָּל יוֹמָא, מֵאֲדָרָא קְדִישָׁא.

190. מֵאִי דְכָתִיב, וְהֵאֱמִין בֵּינִי וַיַּחֲשְׁבֶהָ לוֹ צְדָקָה, אִי קוּדְשָׁא בְּרִיךְ הוּא חֲשָׁבָה לְאַבְרָהָם, אוֹ אַבְרָהָם לְקוּדְשָׁא בְּרִיךְ הוּא. וְאֵנָּה שְׁמַעְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲשָׁבָה לְאַבְרָהָם, וְלֹא אֲתִישָׁבֵא בְּלִבָּאִי. א"ל הָכִי אוֹקִימְנָא, וְלֹא הָכִי הוּי. ת"ח, וַיַּחֲשְׁבֶהָ, וַיַּחֲשׁוּב לוֹ לֹא כְּתִיב, אֶלֶּא וַיַּחֲשְׁבֶהָ, אַבְרָהָם וְדֵאִי חֲשָׁבָה לְקוּדְשָׁא בְּרִיךְ הוּא. דְּתִנָּא, כְּתִיב וַיִּוצֵא אוֹתוֹ הַחוּצָה, א"ל קוּדְשָׁא בְּרִיךְ הוּא, צָא מֵאֲצַטְגְּנִינּוֹת שְׁלָךְ, לֹא הוּוּא אוֹרְחָא לְמִנְדַּע שְׁמִי, אֶת חֲמִי, וְאֵנָּה חֲמִינָא, אַבְרָם אִינוּ מוּלִיד, אַבְרָהָם מוּלִיד. מִכָּאן וְלֵהֲלָאָה, אֲשַׁתְּדְּלוּ בְּאַרְחָא אַחְרָא, כ"ה יֵהִיָּה זְרַעַךְ. מֵאִי כ"ה. הִיא כְּתָרָא עֲשׂוּרָאָה קְדִישָׁא דְּמַלְכָּא, לְמִנְדַּע שְׁמִיָּה, וְהִיא כְּתָרָא דְּרִינִין מִתְעָרִין מִנָּה.

191. We have learned that "so (coh) shall your seed be" actually, THAT HIS CHILDREN WILL BE FROM THE ACTUAL MALCHUT AND IF IT WERE NOT FOR THE SFIRAH OF MALCHUT HE WOULD NOT HAVE CHILDREN. HEREBY, MALCHUT WAS TURNED INTO MERCY FOR HIM. At that moment, Abram was happy to observe and to know His name and adhere to Him, since he learned about coh. Although judgments got awakened from her, Abram considered her to be a Sfirah, as if it was of mercy although she was of judgment - SINCE WITHOUT HER HE WOULD HAVE HAD NO CHILDREN. This is what is meant by: "He counted her" IN FEMININE FORM. What is meant by "he counted her"? It is that Sfirah, MALCHUT, HE COUNTED AS RIGHTEOUSNESS (HEB. TZEDAKAH) which is mercy, SINCE TZEDEK (LIT. 'RIGHTEOUSNESS', MASC.) IS JUDGMENT AND TZEDAKAH IS MERCY. Rabbi Yitzchak said: "Coh" is the last Sfirah, WHICH IS MALCHUT, and is called Tzedek - righteousness - and judgments emanated from her. Though Abraham knew that judgments were inspired from her, from this Tzedek, he considered her as Tzedakah, from which no judgments were inspired, because she was of mercy.

191. וְתֹאנָא, כֹּה יִהְיֶה זְרַעְךָ מִמֶּשׁ. בְּהֵיכָא שְׁעָתָא חֲדַי אַבְרָהָם, לְאַסְתַּבְּלָא וּלְמַנְדַּע שְׁמִיָּה, וּלְאַתְדַּבְּקָא בֵּיהּ, מְשׁוּם דְּאַתְבָּשֵׁר בְּכ"ה, וְאֵע"ג דְּרִינִין מִתְעָרִין מִנָּה, חֲשָׁבָה אַבְרָהָם לְהוּא כְּתָרָא, אֵע"ג דְּהוּא דִּינָא, כְּאֵלּוּ הוּא רַחֲמִי. הֵה"ד, וַיַּחֲשָׁבָהּ. מֵאִי וַיַּחֲשָׁבָהּ. לְהוּא כְּתָרָא. צְדָקָה רַחֲמִי. אָמַר רַבִּי יִצְחָק, כ"ה כְּתָרָא עֲשִׂירָאָה הוּא, וְאַתְקָרִי צְדָקָה, דִּינִין מִתְעָרִין מִנָּה, וְאַבְרָהָם אֵע"ג דִּידַע דְּרִינִין מִתְעָרִין מִנָּה מֵהֵאִי צְדָקָה. הוּא חֲשָׁבָהּ צְדָקָה, דְּרִינִין לֹא מִתְעָרִין מִנָּה, בְּגִין דְּהוּא רַחֲמִי.

21. "And Hashem had blessed Abraham in all things"

Rabbi Aba explains the deep meaning of God's blessing of Abraham in all things, blessing him with Yesod. In the future the blessing on earth will prevail at all times because the blessing is first established above.

192. In addition, Rabbi Aba said that it is written: "And Hashem had blessed Abraham in all things (Heb. bacol)" (Bereshheet 24:1). It is written: "For all (Heb. col) that is in heaven and on earth" (I Divrei Hayamim 29:11), MEANING THAT HE BLESSED ABRAHAM WITH THE SFIRAH YESOD CALLED COL, WHICH GIVES TO AND BLESSES THE SFIRAH MALCHUT. IT IS WRITTEN: "FOR ALL (HEB. COL) THAT IS IN HEAVEN AND ON EARTH." THAT "COL" THAT IS YESOD RECEIVES FROM HEAVEN, WHICH IS ZEIR ANPIN, AND SUPPLIES EARTH, WHICH IS MALCHUT. It is also written: "In this way (Heb. coh) you shall bless," (Bemidbar 6:23) OF WHICH THE EXPLANATION IS THAT THE PRIESTS SHALL BLESS MALCHUT THAT IS CALLED COH. For the sake of Yisrael, this coh gets blessed through the priest, in order that Yisrael below shall get blessed and the blessing shall be prevalent in everything. Of the future to come, it is written: "May Hashem bless you out of Zion..." (Tehilim 134:3) and "blessed be Hashem out of Zion, he who dwells in Jerusalem" (Tehilim 135:21), MEANING THAT MALCHUT WILL HAVE NO NEED TO BE BLESSED FIRST. RATHER, THE BLESSING WILL AKWATS BE PRESENT IN HER. ZION IS THE INNER PART AND JERUSALEM IS THE SECRET OF THE OUTER PART OF MALCHUT.

192. תּוֹ אָמַר ר' אַבָּא, מֵאִי דְכֹתִיב וַיְבָרַךְ אֶת אַבְרָהָם בְּכֹל, כֹּד"א כִּי כֹל בְּשָׁמַיִם וּבְאָרֶץ. וּכְתִיב כֹּה תְבָרְכוּ, דְּבִגְוִינִיָּהּ דִּישְׂרָאֵל מִתְבָּרַךְ הוּא כ"ה עַל יְדֵא דְכֹהֲנָא, בְּגִין דִּיתְבָּרְכוּן יִשְׂרָאֵל לְתַתָּא, וַיִּשְׁתַּבַּח בְּרִכְתָּא בְּכֹלָא וּלְזִמְנָא דְּאֵתִי כְּתִיב יְבָרְכֶךָ יְי' מִצִּיּוֹן וְגו'. בְּרוּךְ יְי' מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַם.

22. "Moses had finished"

Rabbi Yitzchak reminds us that the time sequence is not always preserved in the Torah and that interpretations must be made with this in mind. He talks about Moses entering the tabernacle and about Moses going up on the mountain and separating from his wife, since he had already had his children and it was now time to marry the Shechinah.

193. "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1). Rabbi Yosi learned THAT IT MEANS the day that the bride (Heb. kalah) entered under the bridal canopy, WHO IS THE SHECHINAH. HE ASKS: IF SO, how will we explain "the day that Moses had finished"? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'THE DAY (HE) FINISHED' HE REPLIES: It is only to teach us that she entered through Moses. Rabbi Yehuda said: Is it that until now THE SHECHINAH was detained and did not take Her place? Why is it written: "And Moses was not able to enter the Tent of Meeting..." (Shemot 40:35)? IT INDICATES THAT THE SHECHINAH WAS ALREADY IN THE TENT OF MEETING PRIOR TO THAT DAY. Rabbi Yitzchak said: Time sequence is not always kept in the Torah, SINCE THE VERSE OF: "AND MOSES WAS NOT ABLE..." WAS ACTUALLY LATER THAN THIS PRESENT VERSE.

194. "And it came to pass on the day that Moses had finished (Heb. kalot)..." MEANING THE SHECHINAH REFERRED TO AS THE BRIDE (HEB. KALAH) OF MOSES, who is definitely the bride of Moses. We have learned that Rabbi Shimon said it is written: "You have ascended on high, You have led captivity captive..." (Tehilim 68:19). When the Holy One, blessed be He, told him, "Remove your shoes from your feet" (Shemot 3:5), the mountain was shaken. Michael, THE ANGEL, said before the Holy One, blessed be He: Master of the universe, do You wish to dismantle THE MAKE OF man? Behold, it says: "Male and female He created them; and blessed them" (Beresheet 5:2). A blessing only applies to whoever is of male and female and You have instructed MOSES to separate from his wife SINCE "REMOVE YOUR SHOES FROM OFF YOUR FEET" MEANS THAT HE SHOULD SEPARATE FROM HIS WIFE, AS THE SCRIPTURE USES A SUBTLE LANGUAGE.

195. THE HOLY ONE, BLESSED BE HE, told him, 'Moses has already met his requirement of being fruitful and multiplying. Now I wish that he should marry the Shechinah, and the Shechinah will descend to reside with him.' This is what is meant by: "You have ascended on high, you have led (into) captivity captive." What is captive? It means the Shechinah that was married to him. "You have received gifts from men (lit. 'the man')" (Tehilim 69:19). It is not written here: 'from man', but rather "the man," WHICH INDICATES that particular man above, WHICH IS ZEIR ANPIN, AND THE GIFT IS THE SHECHINAH THAT ZEIR ANPIN GAVE HIM. The day that the Shechinah came down is the day that She was married to Moses. This is what is meant by: "Moses had finished," speaking about the very bride of Moses.

196. About Joshua, whose face was like the face of the moon, it is written: "Put off your shoes" (Yehoshua 5:15), since he did not separate FROM HIS WIFE except for certain times, FOR THE PURPOSE OF PROPHECY. The Shechinah was not married to him too much and he was not worthy of Her, as is written: "And Joshua fell on his face to the earth" (Ibid. 14). But here, she was certainly the bride of Moses. In "Gifts (Heb. matanot) from men," "matanot" IS SPELLED WITHOUT THE VAV OF THE PLURAL FORM, SINCE IT IS REFERRING TO THE SHECHINAH WHICH IS SINGULAR. Praised is the lot of Moses, whose Master wished his glory over the rest of the world's inhabitants.

193. וַיְהִי בַיּוֹם כָּלַת מֹשֶׁה וְגו'. תָּנָא רַבִּי יוֹסִי, בַּיּוֹם שֶׁנִּכְנְסָה כָּלָה לְחוּפָה. בְּמַאי אוֹקִימָנָא בַּיּוֹם כָּלַת מֹשֶׁה. אֵלָא מְלַמֵּד, דְּעַל יְדוּי דְּמֹשֶׁה נִכְנְסָה. אָמַר רַבִּי יְהוּדָה, וְכִי עַד הִשְׁתָּא אֲתַעֲבַבְתָּ דְלָא עֵיּוּלַת לְדוּכְתָּהּ, וְהִכְתִּיב וְלֹא יָכוֹל מֹשֶׁה לְבָא אֶל אֹהֶל מוֹעֵד וְגו'. א"ר יִצְחָק אֵין מוֹקְדִים וּמְאוּחָר בְּתוֹרָה.

194. וַיְהִי בַיּוֹם כָּלַת מֹשֶׁה, כָּלַת שֶׁל מֹשֶׁה וְדָאֵי. דְּתַנִּינָן אָמַר ר"ש, מַאי דְכָתִיב עֲלִית לְמָרוֹם שְׁבִית שְׁבִי וְגו'. אֵלָא בְשַׁעָה שְׁאָמַר לוֹ קוּדְשָׁא בְרִיךְ הוּא, שֶׁל נְעֻלֶיךָ מֵעַל רַגְלֶיךָ, אֲזַדְעֹזַע הָהָר, אָמַר מִיכָאֵל קַמֵּי קוּדְשָׁא בְרִיךְ הוּא, רַב־שׁ"ע תְּבַעֵי לְסִתּוֹר אָדָם. וְהָא כְּתִיב זָכַר וְנִקְבָה בְּרָאִם וַיִּכְרַךְ אוֹתָם, וְלִית בְּרִכְתָּא אֲשֶׁתְּכֹחַ, אֵלָא בְּמָאן דְּאִיהוּ דְכַר וְנוֹקְבָא, וְאֵת אֲמֵרַת לְאַתְפָּרְשָׁא מֵאֲתַתִּיהּ.

195. א"ל הָא קַיִים מֹשֶׁה פְּרִיָה וּרְבִיָה, הִשְׁתָּא אָנָּא בְּעֵינָא דִּיתְנַסְבַּ בְּשְׁכִינְתָּא, וּבְגִינִיָה יְחוּת שְׁכִינְתָּא לְדִיּוּרָא עֲמִיָה, הֵה"ד עֲלִית לְמָרוֹם שְׁבִית שְׁבִי. וּמַאי שְׁבִי. שְׁכִינְתָּא דְּאֲתַנְסִיבַת עִמָךְ. לְקַחַת מִתְּנוּת בְּאָדָם. בְּאָדָם לֹא כְּתִיב אֵלָא בְּאָדָם הִידוּעַ לְמַעְלָה. וּבִיּוֹמָא דְּנִחְתַת שְׁכִינְתָּא, הֵוּא יוֹמָא דְּאֲתַנְסַבָּא בְּמֹשֶׁה נִחְתָּא, הֵה"ד כָּלַת מֹשֶׁה, כָּלַת מֹשֶׁה מִמֶּשׁ.

196. וּבִיהוּשֻׁעַ דְּאַנְפוּי בְּאַנְפֵי סִיְהָרָא כְּתִיב, שֶׁל נְעֻלְךָ, דְּלֹא אֲתַפְרֵשׁ אֵלָא בְּזִמְנִין יְדִיעֵן, דְּהָא לֹא אֲתַנְסִיבַת עֲמִיָה שְׁכִינְתָּא כָּל כַּךְ, וְלֹא אֲתַחֲזִי לִיָהּ, דְּכָתִיב וַיִּפֹּל יְהוֹשֻׁעַ עַל פְּנָיו אֶרְצָה. אֲבַל הִכָּא כָּלַת מֹשֶׁה וְדָאֵי. מִתְּנוּת בְּאָדָם, מִתְּנַת כְּתִיב, זָכָאָה חוֹלְקִיָה דְּמֹשֶׁה, דְּמֵאֲרִיָה בְּעֵי בִיקְרִיָה, עַל כָּל שְׁאָר בְּנֵי עֲלָמָא.

23. "Each prince on his day"

Rabbi Yehuda tells us of the offerings of the twelve princes, each on his day, and how this upheld the world. Everything was blessed above and below.

197. "And Hashem said to Moses... 'each prince on his day'" (Bemidbar 7:11). HE ASKS: What is the meaning of "on his day"? Rabbi Yehuda said: These are the days above that were prepared to be blessed, which are the twelve boundaries, MEANING CHESED, GVURAH, TIFERET AND MALCHUT, EACH ONE CONTAINING THREE COLUMNS, WHICH IS THE SECRET OF THE TWELVE BOUNDARIES that separate. Each one is constructed and inaugurated with blessing through these PRINCES below, SINCE EACH PRINCE ESTABLISHED ONE DAY. We have learned that all get blessed for the altar above, WHICH IS BINAH, and even the lower WORLD and even the nations of the world get blessed.

198. We have learned that Rabbi Shimon said: If these twelve princes would not have brought their offerings, the world could not have held before the twelve princes of Ishmael, as is written: "Twelve princes according to their nations" (Beresheet 25:16). When THE TWELVE PRINCES OF YISRAEL had brought their offerings, the dominion was taken away from all of them. Therefore, it is written: "Each prince on his day."

199. Everything that was brought as an offering was offered similar to the above, in order that everything would get blessed. "The rams sixty, the he-goats sixty" (Bemidbar 7:88) resembles the verse: "Sixty valiant men are round about it" (Shir Hashirim 3:7). THAT IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN from the side of Gvurah. EACH ONE COMPRISES TEN, SO THEY ARE SIXTY. "One spoon of ten shekels of gold..." (Bemidbar 7:14) CORRESPONDS TO MALCHUT, as we have already learned. Blessed is the lot of the righteous that the Holy One, blessed be He, pours blessings upon them and listens to their prayers. About them, it is written: "He heeds the prayer of the destitute, and does not despise their prayer..." (Tehilim 102:18). Blessed be Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

197. וַיֹּאמֶר יי' אֶל מֹשֶׁה נְשִׂיא אֶחָד לְיוֹם. מֵהוּ לְיוֹם. א"ר יְהוּדָה, יוֹמִין דְּלַעִילָא, דְּאַתְחַנְכוּ לְאַתְבָּרְכָא, בְּאַיְנוֹן תְּרִיסַר תְּחוּמִין, דְּמִתְפָּרְשָׁא, וְכָל חַד אֶתְתַּקֵּן וְאַתְחַנֵּךְ בְּבִרְכָתָא עַל יְדוּי דְּאַלְיִן דְּלַתְתָּא. תָּאנָא, כְּלֵהוּ מִתְבָּרְכֵן בְּגִין מִדְּבָחָא דְּלַעִילָא, וְאַמִּילוּ תְתָאָה וְאַמִּילוּ עֲבוֹם מִתְבָּרְכֵן.

198. דִּתְנִיָא, אָמַר ר' שְׁמַעוֹן, אֲלֵמְלָא לֹא אֶקְרִיבוּ אֲלֵיִן תְּרִיסַר נְשִׂאִין, לֹא יָכִיל עֲלֵמָא לְמִיקָם קָמוּי תְּרִיסַר נְשִׂאִי וְשִׁמְעָאֵל, דְּכִתִּיב שְׁנַיִם עֶשְׂרֵי נְשִׂאִים לְאוּמוֹתָם. מִדְּאַקְרִיבוּ אֲלֵיִן דִּישְׂרָאֵל, נְסִיבוּ שׁוֹלְטְנוּתָא דְּכִלְהוּ, בְּג"כ נְשִׂיא אֶחָד לְיוֹם.

199. וְכָל מַה דְּאַקְרִיבוּ, בְּגוּוֹנָא דְּלַעִילָא אֶקְרִיבוּ, בְּגִין דִּיתְבָּרְכוּן כְּלֵהוּוֹן. אֵילַם שְׁשִׁים, עֲתוּדִים שְׁשִׁים, כְּמַה דְּכִתִּיב שְׁשִׁים גְּבוּרִים סָבִיב לָהּ, דְּבִסְטַר גְּבוּרָה. כֶּף אַחַת עֶשְׂרֵה זָהָב וְגו', וְהָא אֶתְמַר, זְכָאָה חוֹלְקֵהוּן דְּצִדִיקֵיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְרִיק עֲלֵיהוּ בְּרָכָאן, וְצִיּוּת צְלוֹתְהוּן, וְעֲלִיָּהוּ כְּתִיב, פְּנֵה אֶל תַּפְלַת הָעֲרֵעַר וְלֹא בָזָה אֶת תַּפְלַתָם וְגו'.

ברוך יי' לעולם אמן ואמן. ימלוך ה' לעולם אמן ואמן.