

1. "Give ear, O heavens"

Rabbi Yehuda speaks of the many times that Moses reproved Yisrael, but tells us that Moses said all these things with love, always reminding the people how much God loved them. Rabbi Yitzchak says that Moses had always refused to be guided by anyone other than God Himself; he would not be guided by any angel or messenger. Moses never trembled before the voice of God or any messenger, and yet after he died Joshua was afraid of God's messengers. God was no longer as available to Yisrael as He had been during Moses' lifetime.

1. "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth" (Devarim 32:1). Rabbi Yehuda opened with, "I opened to my beloved; but my beloved had turned away, and was gone...I sought him, but I could not find him; I called him, but he gave me no answer" (Shir Hashirim 5:6). Before that it is written, "I sleep, but my heart wakes..." (Ibid. 2). "I sleep," says the Congregation of Yisrael, "I sleep" away from the commandments of the Torah when I traveled the wilderness; "but my heart wakes" to bring them to the land of Yisrael to legislate laws for them. For all the commandments of the Torah are present in the land of Yisrael. "Hark, my beloved is knocking" (Ibid.) refers to Moses, who reproved Yisrael with many arguments and quarrels, as written, "These are the words..." (Devarim 1:1), "You have been rebellious" (Devarim 9:24), and, "Also in Horeb you provoked..." (Ibid. 8). This is the meaning of, "knocking."

2. Though Moses reproved Yisrael, all his words were with love, as written, "For you are a holy people to Hashem your Elohim. Hashem your Elohim has chosen you to be a special people to Himself..." (Devarim 7:6), "You are the children of Hashem your Elohim" (Devarim 14:1), "But you that did cleave" (Devarim 4:4). Therefore, "obey the voice of Hashem your Elohim" (Devarim 27:10), "because Hashem loved you" (Devarim 7:8). This is the meaning of, "Open to me, my sister, my love" (Shir Hashirim 5:2), SPOKEN AFFECTIONATELY.

3. It is written, "I rose up to open to my beloved" (Ibid. 4). Yisrael said, while we were ready to enter the land of Yisrael and accept the commandments of the Torah through Moses, it is written, "but my beloved had turned away, and was gone," as written, "So Moses the servant of Hashem died there" (Devarim 34:5). "I sought him, but I could not find him," as written, "And there arose not a prophet since in Yisrael like Moses" (Ibid. 10). "I called him, but he gave me no answer," since there was no generation like the generation of Moses that the Holy One, blessed be He, obeyed their voices and performed miracles and made laws for them, as He did through him.

4. Rabbi Yitzchak said, "I rose up to open to my beloved" refers to the Holy One, blessed be He, during the life of Moses, who refused all his days to be guided by an angel or messenger, as written, "If Your presence go not with me..." (Shemot 33:15). Blessed is the portion of Moses that the Holy One, blessed be He, approved of his desire. "but my beloved had turned away, and was gone," during the life of Joshua, as written, "No, but I am captain of the host of Hashem" (Yehoshua 5:14).

1. הַאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי מִי, רַבִּי יְהוּדָה פִּתַּח, פִּתַּחְתִּי אֲנִי לְדוֹדֵי וְדוֹדֵי חָמֵק עֶבֶר וְגו', בְּקִשְׁתִּיהוּ וְלֹא מִצְאָתִיהוּ קִרְאָתוֹ וְלֹא עֲנָנִי. מִה כְּתִיב לְעִילָא. אֲנִי יִשְׁנָה וְלִבִּי עַר וְגו'. אֲנִי יִשְׁנָה, אָמְרָה כְּנִסְתַּת יִשְׂרָאֵל. אֲנִי יִשְׁנָה, מִפְּקוּדֵי אֹרֵייתָא, בְּזִמְנָא דְאִזְוִלְנָא בְּמִדְבָּרָא. וְלִבִּי עַר, לְאֵעֵלָא לְאַרְעָא, לְמַעַבְדַּד לְהוּ נִימוּסִין דְהָא כָּל פְּקוּדֵי אֹרֵייתָא בְּאַרְעָא מִשְׁתַּכְחִין. קוּל דוֹדֵי דוֹפֵק, דָּא מִשָּׁה. דְאֹכַח לְהוּ לְיִשְׂרָאֵל בְּכַמְהָ וּיְכַוְחִין, בְּכַמְהָ קִטְטִין. דְכְּתִיב, אֱלֹהֵי הַדְּבָרִים וְגו', מִמְרִים הֵייתִם וְגו'. וּבְחֹרֵב הִקְצַפְתֶּם וְגו'. הֵה"ד דוֹפֵק.

2. ועב"ד דמשה אוכח להו לישראל, ברחימותא הוו כל מלווי, דכתיב כי עם קדוש אתה לויי אלהיך. ובך בחר יי אלהיך להיות לו לעם וגו' בנים אתם לויי אלהיכם ואתם הדבקים ביי. ועל דא ושמעת בקול יי אלהיך. כי מאהבת יי אתכם. הה"ד פתחי לי אחותי רעיתי.

3. מה כתיב. קמתי אני לפתוח לדודי, אמרו ישראל בעוד דהוינן זמינין למיעל לארעא, ולקבלא אינון פקודי אורייתא, על ידוי דמשה, מה כתיב. ודודי חמק עבר, דכתיב, וימת שם משה עבד יי. בקשתיהו ולא מצאתיהו, דכתיב ולא קם נביא עוד בישראל כמשה. קראתיו ולא ענני, דלא הוה דרא כדרא דמשה, דקודשא בריך הוא שמע לקליהון, ועבד להו נסין ונימוסין, כמה דעבד על ידוי.

4. ר' יצחק אמר, קמתי אני לפתוח לדודי, דא קודשא בריך הוא ביומוי דמשה, דכל יומוי לא בעא דמלאכא ושליחא לדברא עמיה, דכתיב אם אין פניך הולכים וגו'. זבאה חולקיה דמשה, דקודשא בריך הוא אסתכם לרעותיה. ודודי חמק עבר, ביומוי דיהושע, דכתיב, לא כי אני שר צבא יי.

5. Come and see, Moses used to hear the holy sound of the supernal King yet did not tremble, nor did he tremble before an angel, whom he did not wish TO ACCEPT. After he died, it is written, "And he said, No, but I am captain of the host of Hashem...And Joshua fell on his face to the earth." "I am now come" (Ibid.), during the days of Moses your master, yet I was not accepted. At that time, Yisrael recognized the value of Moses. At that time Yisrael sought the Holy One, blessed be He, but He was not as available as during Moses' lifetime. This is the meaning of, "I sought him, but I could not find him..."

5. ת"ח, משה הוה שמע קלא קדישא דמלכא עלאה, ולא אזדעזע, וכ"ש מלאכא, דלא בעא. בתר דשכיב מה כתיב. ויאמר לא כי אני שר צבא יי'. וכתיב ויפול יהושע אל פניו ארצה. עתה באתי, ביומוי דמשה רבך אתינא, ולא קבלני. ביה שעתא, ידעו ישראל שבחא דמשה. בההוא זמנא בעו ישראל לקודשא בריך הוא, ולא אזדמן להו הכי ביומוי דמשה, הה"ד בקשתיהו ולא מצאתיהו וגו'.

2. "Give ear, O heavens - hear heavens"

Rabbi Chiya tells us about the time that Isaiah said, "Hear, heavens, and give ear, earth"; when Isaiah was then challenged by a voice he answered that it was not he himself who was speaking. And yet when Moses spoke it was indeed his own voice. Rabbi Yosi's interpretation is that Moses was addressing the supernal heaven and earth while Isaiah was addressing the lower heavens and earth.

6. "Give ear, O heavens, and I will speak." Rabbi Chiya said, Moses' portion is blessed above that of any prophet in the world. Come and see, it is written, "Hear, heavens, and give ear, earth, for Hashem has spoken" (Yeshayah 1:2). "Hear, heavens": it is written in Isaiah, who was further away from the King, "Hear, heavens." As for Moses, who was nearer to the King, it is written, "Give ear, O heavens."

6. האזינו השמים ואדברה, רבי חייא אמר, זכאה חולקיה דמשה, יתיר מכל נביאי עלמא. ת"ח, כתיב שמעו שמים והאזינו ארץ כי יי' דבר. שמעו שמים, ישעיה דהוה יתיר רחיקא ממלכא, כתיב שמעו שמים. משה דהוה יתיר קריב למלכא, כתיב האזינו השמים.

7. We learned that when Isaiah said, "Hear, heavens, and give ear, earth," many prosecutors came to break his head. A voice resounded, saying, Who is that who wishes to shake worlds! Then he opened with the words, It is not I nor is it mine, but, "Hashem has spoken" and not I. Of Moses it is written, "Give ear, O (lit. 'the') heavens, and I will speak," I and no other. "I will speak" without fear, "and hear O (lit. 'the'), earth, the words of my mouth" and not anybody else's. Blessed is his portion. Rabbi Aba said, In the engraved letters of Rabbi Elazar HE SAID, in "Give (spelled with Vav) ear, the (Heb. Hei) heavens, and (Heb. Vav) I will speak; and hear, the (Heb. Hei) earth" the holy, supernal Name is alluded to, NAMELY YUD HEI VAV HEI.

7. תאנא, בההוא זמנא דאמר ישעיהו שמעו שמים והאזינו ארץ. כמה גרדיני טהירין אזדמנו לתברא רישיה, נפקא קלא ואמר, מאן הוה דין דבעי לארעשא עלמין, עד דפתח ואמר, לאו אנא, ולא דידי, אלא כי יי' דבר, ולא אנא. במשה מה כתיב. האזינו השמים ואדברה, אנא ולא אחרא. ואדברה בלא דחילו. ותשמע הארץ אמרי מי, ולא מאחרא. זכאה חולקיה. א"ר אבא, באתון גליפן דר' אלעזר, האזינו השמים ואדברה ותשמע הארץ, הכא אתרמיז שמא קדישא עלאה.

8. Rabbi Yosi said, Another difference between Moses and Isaiah is that Moses said, "Hear, the heavens" WITH THE DEFINITE ARTICLE, "the heavens," namely the supernal heavens, those known to be called the Name of the Holy One, blessed be He. "and hear, the earth" is the supernal earth, the one known to be the land of the living, NAMELY MALCHUT. In Isaiah it is written, "Hear, heavens," instead of "the heavens," because these are the lower heavens and earth. Nevertheless, they wanted to punish him until he said, "for Hashem has spoken" and not I. Moses spoke much more, as written, "Give ear, the heavens, and I will speak; and hear, the earth, the words of my mouth," WHO ARE ZEIR ANPIN AND MALCHUT. HE DID NOT FEAR, AND NONE WANTED TO PUNISH HIM.

8. ר' יוסי אמר, תו מה בין משה לישעיהו. משה אמר האזינו השמים, השמים, שמים עלאין, אינון דאשתמודען, דאקרון שמא דקודשא בריך הוא. ותשמע הארץ, ארץ עלאה, היא דאשתמודעא, ואיהי ארץ החיים. בישעיה כתיב, שמעו שמים ולא השמים. האזינו ארץ, ולא הארץ. ואינון שמים וארץ תתאין. ועם כל דא, בעו לאענשא ליה, עד דאמר כי יי' דבר, ולא אנא. ומשה אמר כולי האי, דכתיב האזינו השמים ואדברה ותשמע הארץ אמרי מי.

3. The apple tree and the lily

Rabbi Yitzchak says how blessed Yisrael is to be under the direct care of God rather than to have been assigned to one of His appointed ministers. He says that God is like an apple that has three colors and the Congregation of Yisrael, Malchut, is like a lily that has two colors. The three colors of the apple allude to Chesed, Gvurah and Tiferet, while the two colors of the lily allude to Judgment and Chesed. The patriarchs are also the three colors joined in the apple.

9. Rabbi Yitzchak opened with, "Like the apple tree..." (Shir Hashirim 2:3). Happy is the portion of Yisrael more than all the idolatrous nations, because all the other nations were handed to appointed ministers to control them. As for holy Yisrael, happy is their portion in this world and in the World to Come that the Holy One, blessed be He, gave them neither to an angel nor to another ruler, but took them for His own portion. This is the meaning of, "For Hashem's portion is His people" (Devarim 32:9), and, "For Hashem has chosen Jacob to Himself" (Tehilim 135:4). "Like the apple tree among the trees of the wood": just as the apple tree is different in color from all the other trees in the field, so is the Holy One, blessed be He, separated and marked above all higher and lower legions. Hence His name is Hashem Tzevaot, WHICH MEANS He is a sign (Heb. ot) throughout the celestial army (Heb. tzava).

10. Come and see, the Holy One, blessed be He is like an apple that has in it three colors, WHITE, RED AND GREEN THAT INDICATE CHESED, GVURAH AND TIFERET. The Congregation of Yisrael, WHO IS MALCHUT, is like a lily. What is a lily? Rabbi Aba said, It is a generic lily, a lily of six petals. The colors of such a lily are white and red, and it is all of two colors, red and white THAT INDICATE JUDGMENT AND CHESED. Such is the Congregation of Yisrael, WHO IS MALCHUT.

11. The Holy One, blessed be He, is like an apple tree; the Congregation of Yisrael is like a lily. For thus spoke the Congregation of Yisrael, "I roused you under the apple tree" (Shir Hashirim 8:5). HE ASKS, Where is this, under the apple tree, AND ANSWERS, These are the patriarchs we mentioned, CHESED, GVURAH AND TIFERET THAT ARE CALLED PATRIARCHS. Rabbi Yosi said, It is Jubilee, NAMELY BINAH CALLED APPLE TREE. Rabbi Aba said, Everything is correct, because the patriarchs we mentioned are the three colors joined in the apple.

12. Rabbi Yitzchak said, How did the Congregation of Yisrael become a part of the lily? By loving kisses with which MALCHUT cleaved to the supernal King ZEIR ANPIN. Then she took FROM HIS TWO LIPS two roses, as written, "his lips like lilies" (Shir Hashirim 5:13). This is why the Congregation of Yisrael said, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), since then she is included in the lilies in his two lips THAT ARE CALLED LILIES.

4. Seven firmaments and seven planets

Rabbi Yehuda says that God is called heaven, and thus all the firmaments are also included in this name; when the firmaments are joined together they are called heaven and therefore they are also called the Name of God. Rabbi Yehuda goes on to list these seven firmaments. Rabbi Yitzchak recalls that Rabbi Shimon compared all the seventy Sfirot of the King to seven firmaments and seven planets, and that although the planets are called by physical names they actually conceal all the firmaments. We are told the names of the seven planets and given their relationship to the seven supernal Sfirot. Rabbi Yosi says that the rabbis find these matters easy to understand even though they are concealed by certain terms. Rabbi Shimon admonishes the other rabbis to forget about the Baraithas because they know the greater wisdom of the Kabbalah and have revealed what was never revealed to ancient sages.

9. רבי יצחק פתח, בתפוח בעצי היער וגו'. זכאה חולקהון דישראל מכל עמין עכו"ם, דהא כל שאר עמין אתיהבו לרברבן ממנן, בשלטנותא עלייהו. וישראל קדישין, זכאה חולקהון בעלמא דין ובעלמא דאתי, דלא יחב לון קודשא בריך הוא לא למלאכא, ולא לשליטא אחרא, אלא הוא אחיד לון לחולקיה, הה"ד כי חלק יי' עמו. וכתיב, כי יעקב בחר לו יה. בתפוח בעצי היער, מה תפוח מתפרשא בגוונוי, על כל שאר אילני חקלא, כך קודשא בריך הוא מתפרש ואתרשים על כל חילין עלאין ותתאין, בג"כ יי' צבאות שמו, אות הוא בכל חילא דלעילא.

10. ת"ח, קודשא בריך הוא בתפוח, דאית ביה תלת גוונין. כ"י בשושנה מאן שושנה. א"ר אבא, שושנה סתם, שושנה דאתכלילת בשית טרפוי, שושנה דא גווניה חור וסומק. וכלא הוא תרין גוונני, סומק וחור, הכי כ"י.

11. קודשא בריך הוא בתפוח, כ"י בשושנה. דהכי אמרה כ"י, תחת התפוח עוררתין. תחת התפוח באן אתר היא. אלא אליו אבהתין דאמרן. ר' יוסי אמר, דא יובלא. ר' אבא אמר, כלא שפיר, אלא אליו אבהן דקאמרן, אליו אינון ג' גוונני, דמתחברן בתפוח.

12. ר' יצחק אמר, באן אתר אתר אתכלילת כ"י בשושנה. באינון נשיקין דרחימותא, דאתדבקת במלכא עלאה, נטלה תרי שושנים, כד"א שפתותיו שושנים. ובג"כ אמרה כ"י, ישקני מנשיקות פיהו. בגין דאתכלילת בשושנים, בתרי שפון דיליה.

13. Rabbi Yehuda said, The Holy One, blessed be He, WHO IS ZEIR ANPIN, is called heaven, and since He is called heaven, all the firmaments that are included in this name, when they are joined together are called heaven and called the Name of the Holy One, blessed be He. What are these firmaments COMPREHENDED IN HEAVEN? AND HE ANSWERS, There are seven as we learned: Vilon (Eng. 'curtain'), Raki'a (Eng. 'firmament'), Shechakim (Eng. 'skies'), Zvul (Eng. 'dwelling'), Ma'on (Eng. 'temple'), Machon (Eng. 'sanctuary'), and Aravot (Eng. 'heaven'). In the Agadah of Rav Hamnuna Saba we learned it thus IN THESE WORDS. Rabbi Yitzchak said, The B'raitot of Rav Hamnuna Saba are thus, SPEAKING ABOUT LOWER THINGS BUT ALLUDING TO LOFTY ONES, THAT IS, JUST LIKE HERE THE SEVEN FIRMAMENTS ARE DISCUSSED THAT REFER TO ZEIR ANPIN THAT HAS SEVEN SFIROT. There are many B'RAITOT THAT SPEAK in all these manners.

14. As we learned, Rabbi Shimon said, We learned in all these B'raitot that all these seventy Sfirot of the King are compared to seven firmaments and seven planets that run to and fro, and they are called by PHYSICAL names. But though they conceal all the firmaments, THAT IS, THEY ARE CALLED BY NAMES THAT ALLUDE TO THEIR INNER, SECRET ASPECT, as for the seven planets, Shabtai (Saturn), Tzedek (Jupiter), Ma'adim (Mars), Chamah (Sun), Nogah (Venus), Cochav (Mercury), Levanah (Moon) they relate these SEVEN SUPERNAL SFIROT to those NAMES OF THE PLANETS, WISHING to conceal matters, NAMELY, regarding those OF WHOM it is written, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you" (Yeshayah 47:13). They conceal matters UNDER THESE NAMES, even though they are not the ways of the Torah BUT ASTROLOGICAL LANGUAGE. But we follow the ways of the Torah, NAMELY, ALLUDE TO EVERYTHING AND CONCEAL IT WITH WORDS OF TORAH, as written, "and he called their names after the names by which his father had called them" (Bereshheet 26:18), namely, we follow the words of the Holy One, blessed be He, NAMELY THE LANGUAGE OF THE TORAH, and walk with Him, as written, "and walk in His ways" (Devarim 28:9).

15. Rabbi Yosi said, These words, NAMELY, OUTER NAMES MENTIONED ABOVE, are easy to the friends, and the words are understood, though they are concealed BY FOREIGN TERMS. He said to him, And so have we learned like Rabbi Yehuda said that Rabbi Chiya said before us. And so have we learned from these B'raitot, that during Solomon's days the moon stood full, THAT IS, MALCHUT WAS FULL AND FACE TO FACE WITH ZEIR ANPIN, WHICH IS WHY WISDOM WAS SO PREVALENT THEN. Many people understood the words of these B'raitot.

16. Rabbi Shimon said, I have raised my hands in prayer to the holy supernal One that these subjects, THE WISDOM OF KABBALAH, were uncovered by me in that world the way they were covered in my heart. And we do not USE these ways of the B'raitot but apply the ways of the Torah TO INTERPRET THIS DISCIPLINE.

13. ר' יהודה אמר, קודשא בריך הוא שמים אקרי. ובגין דאקרי שמים, כל אינון רקיעין דאתכלילין בשמא דא, כד מתחברין כחדא, אקרו שמים, ואקרו שמא דקודשא בריך הוא. מאן אינון רקיעין. שבעה אינון. כמה דתנינן, וילון, רקיע, שחקים, זבול, מעון, מכון, ערבות. ובאגדתא דבי רב המנונא סבא, הכי תנינן. ר' יצחק אמר, הני ברייתא דבי רב המנונא סבא הכי, וסגיאיין אינון בכל הני גוויני.

14. כמה דתנינן, אר"ש, תנינן באינון ברייתא, דלגבי דכל הני שבעין בתרין דמלכא. לקבליהון שוויין ד' רקיעין, וז' ככביא דרהטין ואזלין, וקרי לון שמהן בשמהן. ואע"ג דשוויין בלהו כסאי דרקיעין, דשבעה ככביא, שבתאי, צדק, מאדים, חמה, נוגה, כוכב, לבנה. ושון אלין לקביל אלין, בכסויא דמלין. לגבי אינון דכתוב, יעמדו נא וישיעוך הוכרי שמים החוזים בככבים. בלהו מלין מתכסיין, ואע"ג דלאו אורחי דאורייתא. ואנן בתר אורחין דאורייתא קא אזלינן, כמה דכתוב ויקרא להן שמות בשמות אשר קרא להן אביו, כמה דמליל קודשא בריך הוא, אזלינן, ובהדיה אזלינן, כמה דכתוב והלכת בדרךיו.

15. אמר רבי יוסי, פשיטין מלין אלין לגבי חבריאי, ואשתמודען מלי בהו, ואע"ג דאתכסיין. אל והכי תנן, כמה דא"ר יהודה א"ר חייא לקמן. והכי אוליפנא מאינון ברייתא, דתנא ביומוי דשלמה מלכא, קיימא סיהרא באשלמותא, ובאתרין סגיאיין אשתמודען מלי דאינון ברייתא.

16. אר"ש, ארימית ידי בצלו לקדישא עלאה, דמלין אלין אתגליאו על ידי, בההוא עלמא, כמה דאתכסיאו בלבאי. ולית אנן באינון ארחין דאינון ברייתא, אורחי דאורייתא נקטינן.

17. We learned that Rabbi Yehuda said, Who is great in wisdom like King David and his son King Solomon in ATTAINING that Sfirah known by these B'raitot, THAT IS THE SFIRAH OF MALCHUT. King David called the moon, WHICH IS MALCHUT, righteousness because it is his, HE BEING A CHARIOT TO MALCHUT, as written, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah" (Tehilim 118:19). King Solomon also CALLED IT RIGHTEOUSNESS, and it is called righteousness. The sun that is called in the B'raitot a covenant, NAMELY YESOD, is called justice. And both are the Throne of Glory of the King, ZEIR ANPIN, as written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15), because the Righteous and Righteousness, YESOD AND MALCHUT, are also in the same grade, WHICH IS WHY THEY ARE MENTIONED TOGETHER IN THE WORDS, "RIGHTEOUSNESS AND JUSTICE ARE THE FOUNDATION OF YOUR THRONE." We learned that the seven Sfirot, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are nine, THAT IS, TOGETHER WITH CHOCHMAH AND BINAH. And even in these B'raitot, seven firmaments are nine.

18. Rabbi Shimon said, How long will the friends read these things, NAMELY THE B'RAITOT! We follow the Holy One, blessed be He, and we know the subjects OF THE WISDOM OF KABBALAH. We have revealed what was not revealed to ancient sages. From now on, leave all these things and all the B'raitot to those who did not go in and out, NAMELY THOSE WHO ENTERED THE WISDOM BUT DID NOT LEAVE IT BECAUSE THEY DID NOT UNDERSTAND IT. Let their children come and inquire about this wisdom, and when they will, the friends will say TO THEM, Woe to the generation from which Rabbi Shimon bar Yochai has departed. Yet come and see, from now on there shall be no generation like this one, and Torah will not be disclosed by the friends.

5. Moses revealed on the day he passed away

Rabbi Shimon says that the last generation that left Egypt knew everything, because Moses revealed it all to them during the forty years that they wandered in the wilderness. Rabbi Yitzchak had taught that even Moses only revealed secrets on the last day before he died, once he was given permission to reveal them. The poem that Moses delivered to the people was drawn from the Holy Spirit downwards, and he called on the name of God when he spoke.

19. Come and see, the last generation that left Egypt knew everything because Moses revealed it to them all the forty years they were in the wilderness, as I said. We learned that Rabbi Yitzchak said, Even Moses revealed it only on the day he departed from the world, as written, "I am a hundred and twenty years old this day" (Devarim 31:2), on the very day HE PASSED AWAY. Hence he did not speak until he was given permission as written, "Now therefore write this poem for yourselves" (Ibid. 19). When he did reveal, he did not say 'Give ear, Yisrael', but, "Give ear, O heavens" (Devarim 32:1).

20. Rabbi Yosi said, It is written, "this poem," THAT IS, "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES." Could it be called a poem? IT SHOULD HAVE SAID 'THIS TORAH'. Rabbi Yitzchak said, It is surely a poem. As a poem is drawn through the Holy Spirit from above downwards, SO these words also were drawn through the Holy Spirit from above downwards. This is why Moses spoke of a poem.

17. תָּאנָא א"ר יְהוּדָה, מֵאֵן לָךְ רַב בְּחֻכְמָתָא כְּדוּד מְלָכָא, וְשִׁלְמָה מְלָכָא בְרִיָּה, בְּהָאֵי בְתָרָא דְאַשְׁתְּמוּדַע בְּבְרִיּוּתֵי אֲלִיָּן. וְסִיְהָרָא קְרִיָּיָה דְדוּד מְלָכָא צְדָק, דְּהָא דִּילִיָּהּ הוּא, דְּכִתְיִב פְּתַחוּ לִי שַׁעְרֵי צְדָק אָבָא בִּם אוֹדָה יְהוָה. שְׁלֹמָה מְלָכָא הָכִי נִמְי, וְאִיהוּ אֲתִקְרִי צְדָק, וְשִׁמְשָׁא דְאֲתִקְרִי בְּבְרִיּוּתֵי בְרִית, אִיהוּ אֲקָרִי מִשְׁפֵּט. וְאִינוּן כְּרִסֵּי יִקְרָא דְמְלָכָא, דְּכִתְיִב צְדָק וּמִשְׁפֵּט מִכּוֹן כְּסָאָךְ. צְדִיק וְצְדָק הָכִי נִמְי בְּחַד דְרָגָא הוּו. תָּאנָא, ז' בְּתַרִּין אוֹקְמוּהָ, תְּשַׁעָּה אֲקָרוּן. וְאִמִּילוּ בְּאִינוּן בְּרִיּוּתֵי, שְׁבַעָּה רְקִיעֵין אִינוּן תְּשַׁעָּה הוּו.

18. אר"ש, עַד אֵימְתֵי יִקְרוּן חֲבֵרִיָּא בְּהֵי מְלִין. הָא אֲנָן בְּתַר קוּדְשָׁא בְרִיךְ הוּא אֲזִלִּינָן, וְאֲנָן יִדְעֵי מְלִין, וְהָא אֲתַגְלִי עַל יְדֵן מְלָה דָא, מַה דְּלָא אֲתַגְלִי לְקַדְמָאֵי. מִכָּאֵן וּלְהֵלָאָה, כָּל אִינוּן מְלִין, וְכָל אִינוּן בְּרִיּוּתֵי, סְלִיקוּ לְהוּ לְאִינוּן דְּלָא עָלוּ וְנִמְקוּ, וּבְנִיהוּן אֲתִיּוּן לְשַׁאֲלָא. וְכֵד יִשְׁאֲלוּן, יִימְרוּן חֲבֵרִיָּא, וְוִי לְדָרָא דְר"ש בֶּן יוֹחָאֵי אֲסִתְלִיק מִנִּיהָ. אָבַל ת"ח מִכָּאֵן וּלְהֵלָאָה, לֹא יְהֵא דְרָא כְּדָרָא דָא, וְלֹא אוֹרִיָּיתָא אֲתַגְלִי עַל חֲבֵרִיָּא.

19. ת"ח, דְּרָא בְּתָרָאָה דְנִמְקוּ מִמְצָרִים, יִדְעוּ כָּלָא, דְּהָא מֹשֶׁה גָּלִי לֹוּן כָּל אִינוּן מ' שָׁנִין דְּהוּו בְּמַדְבְּרָא, כְּמַה דְּאִמִּינָא. תָּאנָא א"ר יִצְחָק, וְאִף מֹשֶׁה לֹא גָּלִי דָא, אֲלֵא בְּהוּא יוֹמָא דְּהוּו סְלִיק מִן עֲלְמָא, דְּכִתְיִב בֶּן מֹאֵה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם, בְּהוּא יוֹמָא מִמֶּשׁ, וְעַכ"ד לֹא אָמַר, עַד דְּיִהְיִבוּ לִיָּה רְשׁוּתָא. דְּכִתְיִב, וְעַתָּה כְּתַבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת. וְכֵד גָּלִי, לֹא אָמַר הָאִינוּן יִשְׂרָאֵל, אֲלֵא הָאִינוּן הַשָּׁמַיִם.

20. א"ר יוֹסִי, כְּתִיב אֶת הַשִּׁירָה, וְכִי שִׁירָה אֲקָרִי. א"ר יִצְחָק שִׁירָה וְדָאֵי, מַה שִׁירָה אֲתַמְשְׁכָא בְּרוּחַ הַקֹּדֶשׁ מֵעִילָא לְתַתָּא, אוּף הָכִי מְלִין אֲלִין אֲתַמְשְׁכָן בְּרוּחַ הַקֹּדֶשׁ מֵעִילָא לְתַתָּא, וּבג"כ אָמַר מֹשֶׁה שִׁירָה.

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21. Come and see all that Moses has spoken and called to the high ones before he uttered a word, as written, "Give ear, O heavens." "My doctrine shall drop as the rain..." (Ibid. 2). Why all that? Because "I will call on the name of Hashem" (Ibid. 3). Before he said that, he caused all the worlds to tremble.

21. ת"ח, כולו האי אמר משה, וקרא לעלאין, עד לא יימא מלה, דכתיב האזינו השמים. יערוף כמטר וגו'. וכל כך למה. משום כי שם יי' אקרא. עד דיימא מלה, ארעיש בלהו עלמין.

22. We learned that when Moses said, "Give ear, O heavens, and I will speak," the worlds shook. A voice resounded saying, Moses, Moses, why are you shaking the whole world. You are human, shall the world shake because of you? He opened and said, "I will call on the name of Hashem." At that moment they became silent and listened to his words.

The holy Idra Zuta (the smaller assembly)

22. תאנא בההיא שעתא דאמר משה האזינו השמים ואדברה, אתרגישו עלמין. נפק קלא ואמר, משה משה, אמאי את מרעיש עלמא כלא. את בריה דבר נש, ובגינך אתרגיש עלמא. פתח ואמר כי שם יי' אקרא. בההיא שעתא אשתתקו, ואציתו מלוי.

6. The day when Rabbi Shimon wanted to depart from the world

This section begins to tell about the events surrounding Rabbi Shimon's voluntary departure from the world. Many of the friends are with him, although they come and go as Rabbi Shimon requests them to. A fire encircles the whole house as he prepares to reveal things that he has never before had permission to reveal, and Rabbi Aba is charged with writing down his revelations. Rabbi Shimon begins by saying that the living are the righteous, and anyone who is wicked is considered to be dead. He says that God delights in the honor of the righteous even more than His own honor. Next Rabbi Shimon tells the other rabbis that he can see two rabbis who died some time earlier together with seventy righteous people all shining with the radiance of the most hidden Atika Kadisha; at this statement the other rabbis tremble. Rabbi Shimon says that during his whole life he was attached to God, and now at the end God and all His holy followers have come joyfully to listen to hidden secrets and to the praise of Atika Kadisha.

23. We learned that on the day Rabbi Shimon wanted to depart from the world and was putting his affairs in order, the friends gathered in the house of Rabbi Shimon. Before him were Rabbi Elazar his son and Rabbi Aba and other friends, and the house was full. Rabbi Shimon lifted up his eyes and saw that the house became full. Rabbi Shimon wept and said, Another time when I was ill Rabbi Pinchas ben Yair was before me, and they waited for me until I inquired about my place IN THE GARDEN OF EDEN. When I returned, a fire circled me, which never stopped. No one entered MY HOUSE except by permission. Now I see THE FIRE stopped, and behold the house is full.

האדרא זוטא קדישא

23. תאנא בההוא יומא דר"ש בעא לאסתלקא מן עלמא, והוה מסדר מלוי, אתכנשו חבריאי לבי ר"ש, והוה קמיה ר' אלעזר בריה, ור' אבא, ושאר חבריאי, והוה מליא ביתא. זקיף עינוי ר"ש, וחמא דאתמלי ביתא. בכה ר"ש ואמר, בזמנא אחרא כד הוינא בבי מרעי, הוה רבי פנחס בן יאיר קמאי, ועד דברירנא דוכתאי אוריכו לי עד השתא. וכד תבנא, אסחר אשא מקמאי, ומעלמין לא אתפסק, ולא הוה עאל בר נש, אלא ברשותא. והשתא חמינא דאתפסק, והא אתמלי ביתא.

24. While they were sitting, Rabbi Shimon opened his eyes and saw what he saw, and fire encircled the house. Everybody left, and only Rabbi Elazar his son and Rabbi Aba remained, while the rest of the friends stayed outside. Rabbi Shimon said to Rabbi Elazar his son, Go out and see if Rabbi Yitzchak is here, because I was a guarantor for him. Tell him to settle his affairs and sit by me. Happy is his portion.

24. עד דהוו יתבי, פתח עינוי ר"ש, וחמא מה דחמא, ואסחר אשא בביתא, נפקו כולהו, ואשתארו רבי אלעזר בריה, ורבי אבא. ושאר חבריאי יתבו אפראי. אר"ש לרבי אלעזר בריה, פוק חזי, אי הכא רבי יצחק, דאנא מערבנא ליה, אימא ליה דיסדר מלוי, ויתב לגבאי, זכאה חולקיה.

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25. Rabbi Shimon rose and sat down, laughed and rejoiced. He said, Where are the friends? Rabbi Elazar rose and let them in, and they sat before him. Rabbi Shimon raised his hands, recited a prayer and was glad. He said, Let the friends that were present at the assembly, NAMELY THE IDRA RABA, come here. They all left, and Rabbi Elazar his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi and Rabbi Chiya stayed. In the meanwhile Rabbi Yitzchak entered. Rabbi Shimon said to him, How deserved is your portion. How much joy should be added to you on this day. Rabbi Aba sat behind him and Rabbi Elazar before him.

26. Rabbi Shimon said, Now it is time of goodwill, and I want to come without shame into the World to Come. Here are holy matters that I have not revealed until now. I wish to reveal them before the Shechinah so it shall not be said that I have gone from this world in want - until now they have been hidden in my heart, so I can enter through them into the World to Come.

27. This is how I am going to arrange you: Rabbi Aba shall write, Rabbi Elazar my son shall recite orally, and the other friends shall mutter speak in their heart. Rabbi Aba rose from behind his back. Rabbi Elazar was sitting in front of him. RABBI SHIMON said to him, Rise my son, for another shall sit in this place. Rabbi Elazar rose.

28. Rabbi Shimon wrapped himself IN HIS GARMENT, and sat down. He started by saying, "The dead cannot praise Yah, nor can any who go down into silence (Heb. dumah)" (Tehilim 115:17). Surely "The dead cannot praise Yah," those who are considered dead, because the Holy One, blessed be He, is called living and dwells among those who are called living, NAMELY THE RIGHTEOUS, and not with those that are considered dead, NAMELY THE WICKED. The end of the verse PROVES IT, as written, "nor can any who go down into Dumah," namely all those who go down to THE ANGEL Dumah, and remain in Gehenom. But it is not so with those who are called living, THE RIGHTEOUS, that the Holy One, blessed be He, delights to honor.

29. Rabbi Shimon said, How different is this time from the Idra RABA IN THE PORTION OF NASO, since in the Idra the Holy One, blessed be He, came with His Chariots. Now the Holy One, blessed be He, is here, coming with the righteous that are in the Garden of Eden, which has not happened at the Idra. And the Holy One, blessed be He, delights in the honor of the righteous more than His own honor, as written about Jeroboam that he used to make offerings and worship idols, yet the Holy One, blessed be He, waited for him AND DID NOT PUNISH HIM. But once he stretched his hands against Ido the prophet, his hand dried up, as written, "And his hand...dried up" (I Melachim 13:4). It is not mentioned because he worshipped idols, but because he put out his hand against Ido the prophet. Now the Holy One, blessed be He, delights in our honor as all THE RIGHTEOUS IN THE GARDEN OF EDEN came with Him.

25. קם ר"ש, ויחיב, וחייוך, וחדוי. אמר, אן אינון חבריאי. קם רבי אלעזר, ואעיל לון. יתבו קמיה. זקיף ידוי ר"ש, ומצלי צלותא, והוי חדי, ואמר, אינון חבריאי דאשתכחו בבי אדרא, יזדמנון הכא. נפקו בלהו, ואשתארו רבי אלעזר בריה, ורבי אבא, ורבי יהודה, ורבי יוסי, ורבי חייא. אדהכי, עאל רבי יצחק, א"ל ר"ש, כמה יאות חולקך, כמה חידו בעי לאתוספא לך בהאי יומא, יתיב רבי אבא בתר בתפוי, ורבי אלעזר קמיה.

26. אר"ש, הא השתא שענתא דרעותא הוא, ואנא בעינא למיעל בלא כסופא לעלמא דאתי. והא מלין קדישין דלא גליאן עד השתא, בעינא לגלאה קמי שכונתא, דלא יימרון דהא בגריעותא אסתלקנא מעלמא. ועד כען טמירן הוו בלבאי, למיעל בהו לעלמא דאתי.

27. וכך אסדרנא לכו, רבי אבא יכתוב, ורבי אלעזר ברי ילעי, ושאר חבריאי ירחשון בלבייהו. קם רבי אבא מבתר בתפוי. ויחיב רבי אלעזר בריה קמיה, א"ל קום ברי, דהא אחרא יתיב בההוא אתר, קם רבי אלעזר.

28. אתעטף ר"ש, ויחיב. פתח ואמר, לא המתים יהללו יה ולא כל יורדי דומה. לא המתים יהללו יה, הכי הוא ודאי, אינון דאקרון מתים, דהא קודשא בריך הוא חי אקרי, והוא שארי בין אינון דאקרון חיים, ולא עם אינון דאקרון מתים. וסופיה דקרא כתיב, ולא כל יורדי דומה, וכל אינון דנחתין לדומה, בגיהנם ישתארו. שאני אינון דאקרון חיים, דהא קודשא בריך הוא בעי ביקריהון.

29. אר"ש, כמה שניא שענתא דא מאדרא. דבאדרא אודמן קודשא בריך הוא ורתיכווי. והשתא, הא קודשא בריך הוא הכא, ואתי עם אינון צדיקייא דבגנתא דערן, מה דלא אערעו באדרא. וקודשא בריך הוא בעי ביקריהון דצדיקייא יתיר מיקרא דיליה, כמה דכתיב בירבעם, דהוה מקטר ומפלח לע"ז, וקודשא בריך הוא אורין ליה. וכיון דאושית ידיה לקבלי דעדו נביאה, אתייבש ידיה, דכתיב ותיבש ידו וגו'. ועל דפלח לע"ז לא כתיב, אלא על דאושית ידיה לעדו נביאה. והשתא קודשא בריך הוא בעי ביקרא דילן, וכלהו אתאן עמיה.

30. RABBI SHIMON said, Here is Rav Hamnuna Saba, and around him seventy righteous people engraved with crowns, and shining each from the splendor of the radiance of the most concealed Atika Kadisha. He comes gladly to listen to the things I am saying. As he was sitting he said, since Rabbi Pinchas ben Yair here, prepare his seat. The friends that were there trembled, rose and sat at the corners of the house, and Rabbi Elazar and Rabbi Aba remained before Rabbi Shimon. Rabbi Shimon said, In the Idra RABA the state was that all the friends were talking and I among them. Now I shall alone speak and everyone will listen to my words, higher and lower beings. Happy is my portion on this day.

31. He opened with, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11). All the days I was connected to this world, I was attached with one connection with the Holy One, blessed be He, and hence now, "His desire is towards me." For He and all His holy camp have come with joy to listen to hidden words and the praise of the most hidden Atika Kadisha, which is separated and divided, yet is not divided, since everything cleaves to Him and He cleaves to everything; He is everything.

7. Nine lights that glow with the establishments of Atika

Rabbi Shimon talks about the most ancient among the ancient, Atika, saying that when it was established it produced nine lights or Sfirot. He tells us about the nature of Atika Kadisha and how it can be known by the lights that emanate from it.

32. The most ancient among the ancient, Atika, WHICH IS CALLED THE UNKNOWN HEAD, which is most concealed, was established yet not established. It was established in order to maintain everything, BUT FROM ITS OWN ASPECT it was not established, BECAUSE ITS OWN ESTABLISHMENTS REVEAL NOTHING OF ITS OWN NATURE, and it cannot be found, THAT IS, IT IS INCOMPREHENSIBLE.

33. When it was established it produced nine lights, WHICH ARE THE NINE SFIROT KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ARICH ANPIN, THE GARMENTS OF WHICH ARE ABA AND IMA, MALE AND FEMALE, that glow from it, FROM THE UNKNOWN HEAD from its establishments. These NINE lights shine from it WITH CHASSADIM, glow from it WITH GVUROT, and spread in every direction BOTH TO CHOCHMAH AND TO CHASSADIM like a candle from which lights stream in every direction. When one approaches to observe the spreading lights, only the candle alone can be observed. THAT IS, THE CANDLE AND THE LIGHTS STREAMING FROM THE CANDLE ARE NOT TWO THINGS, SINCE THE LIGHT SPREADING FROM IT HAS NO SELF-EXISTENCE OR POWER, BECAUSE ALL ITS EXISTENCE LIES WITHIN THAT CANDLE. IF YOU TAKE THE CANDLE TO A DIFFERENT PLACE, THE LIGHTS SHALL SPREAD IN A DIFFERENT PLACE AND NOTHING WILL REMAIN OF THEM IN THE FORMER PLACE. Such is Atika Kadisha. It is a lofty, most hidden candle, incomprehensible save for the lights spreading FROM IT, SOME OF WHICH ARE revealed and SOME OF WHICH ARE hidden. They are called the Holy Name. BUT THE LIGHTS

30. אָמַר, הָא רַב הַמְנוּנָא סָבָא הֵכָא, וְסַחְרָנִיָּה ע' צְדִיקֵי גְלִיפִן בְּעֵיטְרִין, מְנַהֲרִין כָּל חַד וְחַד מִזִּיהֲרָא דְזִיּוּא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין. וְהוּא אֲתִי לְמִשְׁמַע בְּחַדוֹתָא, אֲלִין מְלִין דְאַנָּא אִימָא. עַד דְהוּא יָתִיב, אָמַר, הָא רַבִּי פְּנַחֵס בֶּן יֵאִיר הֵכָא, אֲתִקִּינוּ דּוּכְתִינָה, אֲזַדְעִזְעוּ חֲבֵרִינָא דְהוּוּ תַמְן, וְקִמוּ וַיִּתְּבוּ בְּשִׁפּוּלֵי בֵיתָא. וְרַבִּי אֲלַעֲזָר וְרַבִּי אַבָּא, אֲשֶׁתְּאַרוּ קַמִּיהּ דְר"ש. אַר"ש, בְּאַדְרָא אֲשֶׁתְּכַחְנָא דְכָל חֲבֵרִינָא הוּוּ אֲמַרִי, וְאַנָּא עֲמַהוּן. הִשְׁתָּא אִימָא אָנָּא בְּלַחֲוֹדָא, וְכִלְהוּ צִיִּיתִין לְמַלּוּלֵי עֲלָאִין וְתַתָּאִין. זְכָאָה חוּלְקֵי יוֹמָא דִּין.

31. פֶּתַח ר"ש וְאָמַר, אֲנִי לְדוּדֵי וְעָלֵי תְשׁוּקָתוֹ. כָּל יוֹמִין דְאַתְקִטְרָנָא בְּהָאֵי עֲלֵמָא, בְּחַד קְטִירָא אֲתִקְטְרָנָא בִּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וּבג"כ הִשְׁתָּא וְעָלֵי תְשׁוּקָתוֹ. דְהוּא וְכָל סִיעֵתָא קְדִישָׁא דִּילִיָּהּ, אֲתוּ לְמִשְׁמַע בְּחַדוּהּ, מְלִין סְתִימִין, וְשִׁבְחָא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין, פְּרִישׁ וְאַתְפְּרֵשׁ מִכְּלָא, וְלֹא פְרִישׁ, דְהָא כְּלָא בִּיהּ מִתְדַבֵּק, וְהוּא מִתְדַבֵּק בְּכְלָא הוּא כְּלָא.

32. עֵתִיקָא דְכָל עֵתִיקִין, סְתִימָא דְכָל סְתִימִין, אֲתַתְקֵן וְלֹא אֲתַתְקֵן. אֲתַתְקֵן, בְּגִין לְקִימָא כְּלָא. וְלֹא אֲתַתְקֵן, בְּגִין דְלֹא שְׂכִיחַ.

33. כִּד אֲתַתְקֵן, אֲפִיק ט' נְהוּרִין, דְלֵהֲטִין מְנִיָּה, מִתְקַנּוּ. וְאִינוּן נְהוּרִין מְנִיָּה, מִתְנַהֲרִין וּמִתְלַהֲטִין, וְאֲזִלִין וּמִתְפַּשְׁטִין לְכָל עֵיבַר. כְּבוּצִינָא דְאַתְפַּשְׁטִין מְנִיָּה נְהוּרִין לְכָל עֵיבַר. וְאִינוּן נְהוּרִין דְמִתְפַּשְׁטִין, כִּד יִקְרְבוּן לְמַנְדַּע לֹזֶן, לֹא שְׂכִיחַ אֲלֵא בּוּצִינָא בְּלַחֲוֹדֵי. כִּן הוּא עֵתִיקָא קְדִישָׁא, הוּא בּוּצִינָא עֲלָאָה, סְתִימָא דְכָל סְתִימִין. וְלֹא שְׂכִיחַ בַּר אִינוּן נְהוּרִין דְמִתְפַּשְׁטִין, דְמִתְגַּלְיִין, וְטְמִירָן. וְאִינוּן אֲקִרוּן שְׂמָא קְדִישָׁא. וּבג"כ כְּלָא חַד.

SPREADING FROM ATIKA KADISHA HAVE NO SELF-EXISTENCE, HEAVEN FORBID, ALL THEIR EXISTENCE IS WITHIN ATIKA KADISHA, THOUGH THEY ARE COMPREHENSIBLE AND ATIKA KADISHA IS NOT, LIKE LIGHTS STREAMING FROM THE CANDLE. For that reason it is all one.

34. The friends have said in ancient books THAT THE CHANGES SPREADING FROM IT are created grades, THAT IS, THEY COME INTO BEING THROUGH THE ESTABLISHMENTS CREATED, and that Atika Kadisha is revealed through each of them, since they are the constructions of Atika Kadisha. THAT IS, THEY ARE TYPES OF COVERS OVER THE ILLUMINATION OF BLESSED THE ENDLESS LIGHT AND THROUGH THESE COVERS THE LOWER BEINGS ARE ABLE TO COMPREHEND IT. ITS CREATION IS IN RELATION TO PEOPLE, BUT IN THE LIGHT ITSELF THERE IS NO CHANGE, HEAVEN FORBID. THIS IS LIKE A MAN WHO PUTS ON CLOTHES TO APPEAR BEFORE HIS NEIGHBORS. THAT MAN IS NOT AFFECTED AT ALL BY THESE COVERS, THOUGH OTHERS ARE. This is not the time for these matters, because I have already spoken of them in the holy Idra. BUT NOW I realize what I have not known that well, which until now was hidden in my heart. Now I alone testify before the Holy King and BEFORE all the truly righteous who came to hear these matters.

8. The skull of Atika

Here Rabbi Shimon talks about the skull of the head of Arich Anpin, and the flow that spreads and shines from it. We hear about the dew of plenty that drips every day to Zeir Anpin and with which the dead will be resurrected in the time to come. Within that head the supernal wisdom is hidden that is called the supernal brain; it can be comprehended only by itself.

35. The skull, NAMELY KETER, of the white head, NAMELY THE HEAD OF ARICH ANPIN, WHICH IS WHOLLY WHITE, THE SECRET OF THE REIGN OF CHESED, has neither beginning nor ending FOR REVEALING CHOCHMAH, THE SECRET OF SUPERNAL CHOCHMAH AND LOWER CHOCHMAH. FOR THE FLOW OF CHOCHMAH AND THE FLOW OF CHASSADIM ARE JOINED IN IT INTO ONE LIGHT OF CHASSADIM. Its joint flow spreads and shines FROM IT, and from it the righteous receive 400 desirable worlds for the World to Come. From the joint flow, which is the white head, dew drips, NAMELY PLENTY, daily to Zeir Anpin, which is a place called heaven. With it, THAT DEW, the dead shall be resurrected in the future to come, as written, "therefore Elohim give you of the dew of heaven" (Bereshheet 27:28), NAMELY THE DEW OF ZEIR ANPIN THAT IS CALLED HEAVEN, and His head is filled. From Zeir Anpin it flows to the field of apple trees, WHICH IS MALCHUT, and the whole field of apple trees radiates with this dew.

36. This Atika Kadisha, WHICH IS ARICH ANPIN, is hidden and obscured, and concealed supernal Chochmah OF ARICH ANPIN is in that skull, WHICH IS KETER OF ARICH ANPIN. Surely only the head alone was exposed in that Atika, because it is the beginning (or: 'head') of every beginning. Supernal Chochmah, which is a head, is hidden within it, THE HEAD OF ARICH ANPIN, and is called the supernal brain, the covered brain, the subdued and quiet brain. None can comprehend it save it itself.

9. The three heads of Atika

We learn about the three heads that are imprinted one inside another and one over another. One of these is concealed Chochmah, one is the most hidden Atika Kadisha and the third is absolutely incomprehensible. Rabbi Shimon talks about the hairs that come out of the skull of Arich Anpin; we learn that the hairs are all smooth and equal in weight. He says that Atika always abides in the thirteen attributes of Mercy.

34. וְזֶה דְאִמְרֵי חֲבֵרָנָא בְּסִפְרֵי קְדָמָי, דְאִינוּן דְרַגְיִן דְאֶתְבְּרִיא, וְעֵתִיקָא קְדִישָׁא אֲתַגְלִי בְהוּ, בְכֹל חַד וְחַד. מְשׁוּם דְאִינוּן תְּקוּנֵין דְעֵתִיקָא קְדִישָׁא. לְאוּ הִשְׁתָּא עֵידָנָא לְהַנִּי מְלִין דְהָא אֲמִינָא לֹון בְּאֶדְרָא קְדִישָׁא. וְחֲמִינָא מַה דְלָא יִדְעָנָא הֲכִי, וְעַד הִשְׁתָּא אֲסֵתִים בְּלִבָּאֵי מְלָה. וְהִשְׁתָּא אֲנָא בְּלַחֲוֹדָי אֲסֵהִידָנָא קְמֵי מְלַכָּא קְדִישָׁא, וְכֹל הַנִּי זְכָאֵי קְשׁוּט דְאִתְּו לְמִשְׁמַע מְלִין אֵלִין.

35. גּוֹלְגֻלְתָּא דְרִישָׁא חוּרָא, לְאוּ בֵיה שִׁירוּתָא וְסִיוְמָא. קוֹלְטְרָא דְקֻטְפוּי, אֲתַפְּשֵׁט וְאֲתַנְהִיר, וּמְנִיה יִרְתוּן צְדִיקֵינָא ד' מָאָה עֲלְמִין דְכְּסוּפִין לְעֲלָמָא דְאִתֵּי. מֵהֲאֵי קוֹלְטְרָא דְקֻטְפָּא, דְהִיא גּוֹלְגֻלְתָּא חוּרָא, נְטִיף טְלָא כָּל יוּמָא, לְהֵהוּא זְעִיר אֲנַפִּין, לְאֶתְרֵי דְאֶתְקָרִי שְׁמַיִם, וּבֵיה זְמִינִין מִיתֵינָא לְאֶחָיָא לְזְמָנָא דְאִתֵּי. דְכֻתִּיב וַיִּתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם. וְאֲתַמְלִינָא רִישִׁיה וּמֵהֲהוּא זְעִיר אֲפִין, נְטִיף לְחֻקְל תַּפּוּחִין. וְכֹל חֻקְל תַּפּוּחִין, נְהִירִין מֵהֲהוּא טְלָא.

36. הָאֵי עֵתִיקָא קְדִישָׁא טְמִיר וְגִנְיָו. וְחֻכְמָתָא עֲלָאָה סְתִימָאָה, בְּהֵהוּא גּוֹלְגֻלְתָּא מְשֻׁתְּכָה, וְדָאֵי בְהֵאֵי עֵתִיקָא, לָא אֲתַגְלִינָא אֶלָּא רִישָׁא בְּלַחֲוֹדוּי, בְּגִין דְאִיהוּ רִישָׁא לְכֹל רִישָׁא. חֻכְמָתָא עֲלָאָה, דְאִיהוּ רִישָׁא, בֵּיה סְתִימָא, וְאֶקְרִי מוּחָא עֲלָאָה. מוּחָא סְתִימָא. מוּחָא דְשְׁכִיךְ וְשְׁקִיט. וְלִית דִּידְעָ לִיה, בְּרֵי אִיהוּ.

37. Three heads were imprinted, one inside another, THAT IS, CONCEALED CHOCHMAH INSIDE THE SKULL and one over another, NAMELY THE UNKNOWN HEAD ABOVE THE SKULL. HE EXPLAINS, One head is concealed Chochmah, which is undisclosed and unopened. This concealed Chochmah is a beginning to every other beginning of other Chochmot. THIS IS THE FIRST HEAD FROM BELOW UPWARDS. THE SECOND HEAD is a supernal head, the most obscured Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN. THE THIRD HEAD THAT IS LOFTY ABOVE EVERYTHING IS the head for every head, a head that is not a head, THAT IS, ITS BEING A HEAD INDICATES IT IS A BEGINNING OF EXPANSION AND COMPREHENSION, YET THIS HEAD IS ENTIRELY INCOMPREHENSIBLE because no one knows nor is it known what is in this head, because it is attached neither to Chochmah nor to Tevunah. It is therefore considered, "Therefore now flee to your place" (Bemidbar 24:11), "and the living creatures ran and returned" (Yechezkel 1:14), BECAUSE NO COMPREHENSION CAN APPLY THERE.

38. For this reason Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN is called naught, since naught derives from it, FROM THE UNKNOWN HEAD. THAT IS, SINCE THIS HEAD, THE SKULL, IS CLOSE TO THE UNKNOWN HEAD, WHICH IS UTTERLY INCOMPREHENSIBLE, IT TOO IS INCOMPREHENSIBLE, AND IS THEREFORE CALLED NAUGHT, WHICH INDICATES ITS COMPLETE INCOMPREHENSIBILITY. FOR THAT REASON all hairs and tiny hairs OVER THE SKULL DO NOT COME OUT OF THE SKULL BECAUSE NO JUDGMENTS ARE ATTACHED TO IT, BUT they come out of the concealed brain, WHICH IS THE BEGINNING OF THE EXPANSION OF CHOCHMAH. FOR SUPERNAL CHOCHMAH SPREADS FROM IT; THIS CHOCHMAH IS EVENTUALLY REVEALED IN MALCHUT WHERE THERE IS PLACE FOR JUDGMENTS. AND THE HAIRS ARE THE ROOT OF JUDGMENTS, AS IN, "FOR HE CRUSHES ME WITH A TEMPEST (OR: 'A HAIR')" (IYOV 9:17). HENCE THE HAIR OF THE HEAD AND BEARD COME OUT OF THE CONCEALED BRAIN, THOUGH IN THIS CASE THERE ARE NO JUDGMENTS IN THE HAIRS, BUT ROOTS ONLY. THEREFORE they are all smooth, THAT IS, SOFT WITHOUT JUDGMENT. AND THEY ARE ALL EQUAL in weight, BECAUSE EVERYTHING HERE IS OF THE SAME LIGHT OF MERCY and the back of the neck is invisible, WHICH INDICATES JUDGMENTS AND HIND PARTS, ACCORDING TO THE VERSE, "AND THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 32:33).

39. All this stems from the fact that this Atika is of the same LIGHT, NAMELY THE REIGN OF CHASSADIM, WHICH IS WHY THERE IS NO ROOM FOR JUDGMENT TO APPEAR. It is all in joy and never changes FROM THE ILLUMINATION of Mercy. THAT IS, THOUGH WE DISTINGUISH BETWEEN THREE COLUMNS, RIGHT, LEFT AND CENTRAL IN IT, IT NEVER STRAYS FROM THE ASPECT OF THE RIGHT COLUMN, AND IS EVER OF MERCY AND CHASSADIM IN NATURE. It abides in the thirteen attributes of Mercy, because the hidden Chochmah in it divides three times into fours, WHICH IS TWELVE, and it, Atika ITSELF includes them and rules over everything. TOGETHER WITH IT, THERE ARE THIRTEEN ATTRIBUTES.

10. The path where the hairs split

Rabbi Shimon says that the path that shines in the division of the hairs that come out of the hidden brain is the path of the righteous. He talks about the supernal Keter above that is a hidden and entirely unknown higher candle.

37. תִּלְתַּת רִישֵׁין אֲתַגְלֶפֶן, דָּא, לְגוּ מִן דָּא. וְדָא, לְעִילָא מִן דָּא. רִישָׁא חָדָא, חֲכֻמָּתָא סְתִימָא, דְּאֲתַבְּסִיָּא, וְלֹא מִתְפַּתְחָא. וְחֲכֻמָּתָא דָּא סְתִימָא, רִישָׁא לְכָל רִישִׁיהּ, דְּשָׂר חֲכָמוֹת. רִישָׁא עֲלָא, עֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין. רִישָׁא דְכָל רִישָׁא, רִישָׁא דְלֹא רִישָׁא. וְלֹא יָדַע, וְלֹא אֲתִידַע, מַה דְהוּי בְרִישָׁא דָּא, דְלֹא אֲתִדְבֵק בְּחֲכֻמָּתָא, וְלֹא בְּסוּבְלַתְנֹו. וְעַל הָאֵי אֲקָרִי, בְּרַח לְךָ אֵל מְקוֹמְךָ. וְהַחִיּוֹת רָצוּא וְשׁוּב.

38. וּבְגִין כֵּן עֵתִיקָא קְדִישָׁא אֲקָרִי, אֵין. דְּבִיהּ תְּלִיָּא אֵין. וְכָל אֵינוֹן שְׁעָרֵי, וְכָל אֵינוֹן גִּימִין, מְמוּחָא סְתִימָא נִמְקִין. וְכִלְהוּ שְׁעִיעִין, בְּשִׁקּוּלָא. וְלֹא אֲתַחֲזִי קְדָלָא.

39. כֵּלָא הוּא, בְּגִין דְּהָאֵי עֵתִיקָא קְדִישָׁא בְּחַד הוּי. כֵּלָא בְּחִידוֹ, וְלֹא שְׁנִיא מְרַחְמֵי לְעִלְמִין. בְּתִלְתַּת עֲשָׂר מְכִילָן דְּרַחְמִין אֲשַׁתְּכַח. בְּגִין דְּהָאֵי חֲכֻמָּתָא סְתִימָא דְּבִיהּ, מִתְפַּרֵּשׁ תִּלְתַּת זְמָנִין לְאַרְבַּע אַרְבַּע. וְהוּא עֵתִיקָא, כֵּלִיל לֹון, וְשְׁלִיט עַל כֵּלָא.

40. One path shines in THE MIDDLE OF the division of the hairs that come out of the CONCEALED brain, WHICH IS CONCEALED CHOCHMAH. It is the path where the righteous shine in the World to Come, as written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), "then shall you delight yourself in Hashem..." (Yeshayah 58:14). From this path shine all other paths that derive from Zeir Anpin, WHICH ARE 613 PATHS.

41. This Atika, WHICH IS ARICH ANPIN, the oldest among the old, FROM WHICH DERIVE SUPERNAL ABA AND IMA THAT ARE CONSIDERED OLD, is the supernal Keter above, NAMELY KETER OF ARICH ANPIN, with which all crowns are decorated, NAMELY ALL MOCHIN. FOR MOCHIN ARE CONSIDERED CROWNS, WHICH ARE THE SEVEN CHARACTERISTICS OF THE HEAD THAT SHALL BE EXPLAINED AND THE THIRTEEN CHARACTERISTICS OF THE BEARD. And the crowns shine FROM IT, WHICH ARE ABA AND IMA, and the other candles, NAMELY SEVEN LOWER SFIROT, WHICH CONTAIN JUDGMENTS, glow from it and shine. NEVERTHELESS, it ITSELF is a hidden supernal unknown candle.

11. Atika is present in three - in two it is one

Rabbi Shimon tells us about the head that is high above the three heads of Arich Anpin. He says that Atika Kadisha is both the supernal Keter of all higher beings and also the head above it, the entirely unknown head. It is one, and everything is one.

42. This Atika, NAMELY ARICH ANPIN, is present in three heads included inside one head, AS TOGETHER THEY ARE ONE HEAD OF ARICH ANPIN, and that one higher head, NAMELY THE UNKNOWN HEAD, THE HEAD OF ATIK, is high up, NAMELY, ABOVE THE THREE HEADS OF ARICH ANPIN. And since Atika Kadisha manifests in three HEADS, THE SECRET OF THE THREE COLUMNS, so do all the candles, NAMELY SFIROT, that radiate from it manifest in three. Moreover Atika Kadisha manifests in two, because Atik in all is in two: 1) it is the supernal Keter of all higher beings, the head of all heads; 2) and also that HEAD above it, NAMELY the unknown HEAD. So do all the candles manifest in two. Furthermore, Atika Kadisha both manifests and is hidden in one, THAT IS, ALL THE LIGHTS WITHIN IT ARE INCLUDED IN THE REIGN OF THE LIGHT OF CHASSADIM ALONE. It is one and everything is one. So are all the other candles sanctified and connected and revert to one, and are one.

12. The forehead of the will of Arich Anpin

We learn that on Shabbat during the Minchah service the forehead of Atika Kadisha that is called 'will' is revealed, and at this time all judgments are subdued and there is mercy throughout all the worlds.

43. The forehead that is revealed in Atika Kadisha, THAT IS, IN ARICH ANPIN, is called will. For this supernal head that is concealed above extends one force, mitigated and comely that is included in the forehead and revealed by reconciliation. HENCE this forehead is called will.

40. חָד אֲרָחָא דְנִהִיר בְּפִלְגוֹתָא דְשַׁעְרֵי דְנִמְקֵי מְמוּחָא, הוּא אֲרָחָא דְנִהִירִין בֵּיהּ צְדִיקָיוּא לְעֵלְמָא דְאַתֵּי, דְכְתִיב וְאֲרָח צְדִיקִים כְּאוֹר נֹגֵה וְגו'. וְעַד כְּתִיב, אִז תִּתְעַנֵּג עַל יו'. וּמֵהֵאֵי אֲרָחָא מִתְנַהֲרִין כָּל שְׂאֵר אֲרָחִין, דְתַלְיִין בְּזַעִיר אֲנָפִין.

41. הָאֵי עֵתִיקָא סְבָא דְסְבִין, כְּתָרָא עֵלְאָה, לְעֵילָא. דְמִתְעַטְרִין בֵּיהּ כָּל עֵטְרִין, וְכְתָרִין, מִתְנַהֲרִין. וְכָל שְׂאֵר בּוֹצִינִין מְנִיָּה מִתְלַהֲטִין וּמִתְנַהֲרִין. וְהוּא, הוּא בּוֹצִינָא עֵלְאָה, טְמִירָא דְלֹא אֲתִידַע.

42. הָאֵי עֵתִיקָא אֲשֶׁתְּכַח בְּתַלְתָּ רִישֵׁין, וְכִלְיָן בְּחַד רִישָׁא. וְהוּא רִישָׁא עֵלְאָה, לְעֵילָא לְעֵילָא. וּבְגִין דְעֵתִיקָא קְדִישָׁא אֲתַרְשִׁים בְּתַלְתָּ, אוֹף הָכִי כָּל שְׂאֵר בּוֹצִינִין דְנִהֲרִין מְנִיָּה, כְּלִילָן בְּתַלְתָּ. עוֹד, עֵתִיקָא אֲתַרְשִׁים בְּתַרְיָן. כְּלָלָא דְעֵתִיקָא בְּתַרְיָן. הוּא כְּתָרָא עֵלְאָה דְכָל עֵלְאִין, רִישָׁא דְכָל רִישֵׁי. וְהוּא דְהוּי לְעֵילָא מִן דָּא, דְלֹא אֲתִידַע. כֵּן כָּל שְׂאֵר בּוֹצִינִין, סְתִימִין בְּתַרְיָן. עוֹד עֵתִיקָא קְדִישָׁא אֲתַרְשִׁים וְאֲסִתִּים בְּחַד, וְהוּא חַד, וְכָלָא הוּא חַד. כֵּן כָּל שְׂאֵר בּוֹצִינִין, מִתְקַדְשִׁין, מִתְקַשְׂרִין, וּמִתְהַדְרִין בְּחַד, וְאִינוּן חַד.

43. מְצַחָא דְאַתְגְּלִי בְעֵתִיקָא קְדִישָׁא, רְצוֹן אֲקָרִי, דְהָא רִישָׁא עֵלְאָה דָּא סְתִים לְעֵילָא, דְלֹא אֲתִידַע פְּשִׁיט חַד טוֹרְנָא בְּסִימָא, יָאָה, דְאַתְכְּלִיל בְּמְצַחָא. וּבְגִין דְהוּא רְעוּא דְכָל רְעוּוֹן, אֲתַתְקֵן בְּמְצַחָא, וְאַתְגְּלִיָּא בְּבוֹסִיטָא, הָאֵי מְצַחָא אֲקָרִי רְצוֹן.

44. When this will is exposed IN THE FOREHEAD, the Will of all wills is present throughout the worlds, THAT IS, THIS COMPLETE ILLUMINATION REACHES ALL WORLDS. All prayers below are accepted then, the face of Zeir Anpin shines, everything is in a state of Mercy and all Judgments hide and are subdued.

45. On Shabbat, during Minchah service, WHICH DURING WEEKDAYS is a time when all Judgments awaken, ON SHABBAT this forehead is revealed OF ARICH ANPIN AS THE DESIRE TO ILLUMINATE WITH CHASSADIM. All Judgments are subdued and Mercy abides throughout the worlds. Hence Shabbat is without Judgment above as well as below; even the fire of Gehenom sinks into its place and evil people take rest. Therefore an additional soul of joy is added on Shabbat.

13. The three meals of Shabbat

Rabbi Shimon recalls that he has never neglected the three meals on Shabbat in his whole life. He says that the three meals are the meal of the Queen, the meal of the holy King, and the meal of the most hidden Atika Kadisha. In the world beyond one will be able to merit all these grades.

46. One must rejoice in the three meals on Shabbat, for the whole Faith and the entirety of faith is present in it. And one must set his table, eat the three meals of faith and rejoice in them.

47. Rabbi Shimon said, I bring all those present here as witnesses that I have never neglected these three meals in my life. Due to their merit, I did not have to resort to fasting on Shabbat and even on other WEEK days I did not have to FAST, and all the more so on Shabbat. For whoever merits them, merits the entire faith. THEY ARE: one is the meal of the Queen, NAMELY ON SHABBAT EVE, BECAUSE NIGHT IS THE DOMAIN OF MALCHUT; one is the meal of the Holy King, WHO IS ZEIR ANPIN, THAT IS, DURING THE MEAL OF MINCHAH, WHEN ZEIR ANPIN RISES TO ATIKA KADISHA; and one is the meal of the most concealed Atika Kadisha AT THE MORNING MEAL. FOR ON SHABBAT ATIKA KADISHA IS SHINING BY MEANS OF SUPERNAL ABA AND IMA, AND ZEIR ANPIN RECEIVES THE ILLUMINATION FROM THEM. BUT AT MINCHAH OF SHABBAT, ZEIR ANPIN HIMSELF ASCENDS TO ATIKA KADISHA AND RECEIVES HIS ILLUMINATION. HENCE THAT MEAL IS NAMED AFTER ZEIR ANPIN, AND THE MORNING MEAL AFTER ATIKA KADISHA. In that world, ONE can merit these GRADES. When this will IN THE FOREHEAD is revealed, all Judgments are subdued in their chains.

14. Concealed Chochmah of Arich Anpin and revealed Chochmah

We are told that the establishment of Atika Kadisha is such that it is one structure that includes all others; it is supernal Chochmah that incorporates all the rest and is called supernal hidden Eden.

44. וכד רצון דא אתגלייא, רעוא דרעוין אשתכח בכלהו עלמין, וכל צלותין דלתתא מתקבלין, ומתנהרין אנפוי דזעיר אנפין, וכלא ברחמי אשתכח, וכל דינין אתטמרון ואתכפין.

45. בשבתא בשעתא דצלותא דמנחה, דהוא עידן דכל דינין מתערין, אתגלייא האי מצחא, ואתכפין כל דינין, ואשתכחו רחמין בכלהו עלמין. ובג"כ אשתכח שבת בלא דינא, לא לעילא ולא לתתא. ואמילו אשא דגיהנם אשתקע באתריה, ונייחין חייביא. ועל דא אתוסף נשמתא דחדו בשבתא.

46. ובעי בר נש למחדי בתלת סעודתי דשבתא, דהא כל מהימנותא, וכל כללא דמהימנותא, ביה אשתכח, ובעי בר נש לסדרא פתורא, ולמיכל תלת סעודתי דמהימנותא, ולמחדי בהו.

47. אמר רבי שמעון, אסהדנא עלי לכל אליון דהכא, דהא מן יומאי לא בטילנא אליון ג' סעודתי, ובגיניהון לא אצטריכנא לתעניתא בשבתא. ואמילו ביומי אחריני לא אצטריכנא, כ"ש בשבתא. דמאן דזכי בהו, זכי למהימנותא שלימתא. חד, סעודתא דמטרוניתא. וחד, סעודתא דמלכא קדישא. וחד, סעודתא דעתיקא קדישא, סתימא דכל סתימין. ובהוא עלמא יזכי בהו לאליון. האי רצון בד אתגלייא, כל דינין אתכפין משולשליהון.

48. The establishment of Atika Kadisha is such that it was established as one structure that includes all structures. It is supernal, hidden Chochmah, NAMELY, THE THIRD HEAD OF ARICH ANPIN, which incorporates all the rest, and is called supernal, hidden Eden. It is the brain of Atika Kadisha. This brain expands in every direction and from it spreads another Eden, SUPERNAL ABA AND IMA THAT ARE LOWER EDEN. From that Eden CHOCHMAH is engraved AND STARTS TO REVEAL ITSELF IN YISRAEL- SABA AND TEVUNAH, ZEIR ANPIN AND MALCHUT, WHICH IS THE SECRET OF LOWER CHOCHMAH, WHERE CHOCHMAH IS REVEALED.

48. תְּקוּנָא דְעֵתִיקָא קְדִישָׁא אֲתַתְקֵן בְּתְקוּנָא חַד, כְּלָלָא דְכָל תְּקוּנֵי. וְהִיא חֲכֵמָה עֲלָאָה, סְתִימָאָה. כְּלָלָא דְכָל שְׂאָר, וְהִיא אֶקְרִי עֶדֶן עֲלָאָה סְתִימָא. וְהִיא מוֹחָא דְעֵתִיקָא קְדִישָׁא. וְהִיא מוֹחָא אֲתַפְּשֵׁט לְכָל עֵיבֵר, מִנִּיהַּ אֲתַפְּשֵׁט עֶדֶן אַחֲרָא. וּמֵהֵאֵי עֶדֶן אֲתַגְלֵף.

15. The unknown head divested of a force that is contained in the forehead
Rabbi Shimon explains the genesis of the beard of Arich Anpin that is called supernal Chesed; he says that this is the characteristic called "abundant in love."

49. That hidden head in the head of Atika, which is unknown, NAMELY THE FIRST HEAD, when it extended a force constructed so as to illuminate, it struck THROUGH IT that brain, NAMELY THE CONCEALED CHOCHMAH OF ARICH ANPIN, became engraved and shone with many lights. CONCEALED CHOCHMAH produced ITS ILLUMINATION and marked a reconciliation, so to speak, in that forehead. Then a light, which is called will, was imprinted ON THAT FOREHEAD, which spread downwards through THE THIRTEEN CHARACTERISTICS OF the beard OF ARICH ANPIN down to the place where it settled in the beard called supernal Chesed. This is THE CHARACTERISTIC CALLED "abundant in Chesed," NAMELY THE EIGHTH OF THE THIRTEEN CHARACTERISTICS OF THE BEARD. When this will is revealed THROUGH THE CHARACTERISTIC OF "ABUNDANT IN LOVE," the prosecutors see it and surrender.

49. וְהִיא רִישָׁא סְתִימָא דְבְרִישָׁא דְעֵתִיקָא דְלֵא אֲתִידַע, כִּד פְּשִׁיט חַד טוּרְנָא, דְהוּה מִתְתַקֵּן לְאֲתַנְהָרָא, בְּטַשׁ בְּהֵאֵי מוֹחָא, וְאֲתַגְלֵף, וְאֲתַנְהִיר בְּכֵמָה נְהִירִין, וְאֶפִיק, וְאֶרְשִׁים כְּבוֹסִיטָא דָא, בְּהֵאֵי מְצַחָא. וְאֲתַרְשִׁים בֵּיהַּ חַד נְהוּרָא, דְאֶקְרִי רְצוֹן. וְהֵאֵי רְצוֹן אֲתַפְּשֵׁט לְתַתָּא בְּדִיקְנָא, עַד הֵוּא אֲתַר דְמִתְיִשְׁבָּא בְּדִיקְנָא, וְאֶקְרִי חֶסֶד עֲלָאָה. וְדָא אִיהוּ נוֹצֵר חֶסֶד. וּבְהֵאֵי רְצוֹן כִּד אֲתַגְלִינָא, מִסְתַּכְּלִין מֵאֵרִי דְדִינָא וּמִתַּכְּפִינִין.

16. Opening the eyes

We learn that the eyes of Atika Kadisha never sleep, and for that reason have neither eyebrows nor eyelids. Both these eyes are actually one. The brain is called the fountain of blessing, and since it glows with the three kinds of whiteness in the eyes then blessings come out of the eye. Rabbi Shimon says that the Concealed Book taught him that the letters Yud Hei Vav Hei derive from Atika in order to support those letters below; for that reason the Holy Name is both hidden and revealed - the hidden part corresponding to Atika Kadisha and the revealed part to Zeir Anpin. Thus all blessings should contain both the hidden and the revealed.

50. As for the eyes of the head of Atika Kadisha, WHICH IS ARICH ANPIN, both EYES are as one. They constantly observe and never sleep, as written, "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), which refers to holy Yisrael, ZEIR ANPIN. For that reason He has neither eyebrows nor eyelids.

50. עֵינֵי דְרִישָׁא דְעֵתִיקָא קְדִישָׁא, תְּרִין בְּחַד שְׂקִילִין. דְאֲשַׁגְחִין תְּדִירָא, וְלֹא נְאִים. דְכִתְיִב לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, וְיִשְׂרָאֵל קְדִישָׁא, בְּגִין כִּן לֹא אֵית לִיהַּ גְבִינִין עַל עֵינָא, וְלֹא כְסוּתָא.

51. This brain, NAMELY, CONCEALED CHOCHMAH OF ARICH ANPIN, is engraved and shines with three types of whiteness in the eye. With one kind of whiteness in them, the eyes of Zeir Anpin wash in milk, as written, "washed with milk" (Shir Hashirim 5:12), WHICH IS CHESSED CALLED MILK. It derives from the first kind of whiteness IN THE THREE TYPES OF WHITE IN THE EYES OF ARICH ANPIN, BEING THEIR RIGHT COLUMN. The other kinds of white wash and illuminate the other candles, NAMELY THE OTHER GRADES.

51. הֵוּא מוֹחָא אֲתַגְלִיף וְנִהַר בְּתַלְתָּ חוּרִין דְעֵינָא, בְּחוּרָא חַדָּא מִסְתַּחֲיִין עֵינֵין דְזַעִיר אֲנַפִּין, דְכִתְיִב רֹחֲצוֹת בְּחֶלֶב. דְהוּא חוּרָא קְדִמָּאָה. וְשְׂאָר חוּרִין אֲסַתַּחֲיִין וְנִהֲרִין לְשְׂאָר בּוֹצִינִין.

52. The brain, WHICH IS CONCEALED CHOCHMAH, is called the fountain of blessing, being the fountain whence all blessings flow. Since this brain glows with the three kinds of white in the eyes, THEN blessings come out of the eye, as written, "He that has a generous eye shall be blessed" (Mishlei 22:9), because the whiteness of the eye derives from the brain. When that eye observes Zeir Anpin, everyone shines joyfully. This eye, EVEN THOUGH IT HAS IN IT THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, is NEVERTHELESS all right and has no left in it. BUT the lower eyes, THOSE OF ZEIR ANPIN, are right and left, two that have two natures, THE RIGHT IS CHESED AND THE LEFT IS GVURAH OF THE ILLUMINATION OF CHOCHMAH.

53. We learned in Safra Det'zniuta (the Concealed Book) that there is an upper Yud and a lower Yud, an upper Hei and a lower Hei, an upper Vav and a lower Vav. All the upper ones derive from Atika, and the lower ones are in Zeir Anpin. They do not derive from Him but are actually in Him, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, AND THE SECRET OF THE LETTERS APPLIES TO HIM. But from Atika Kadisha THEY JUST derive, THAT IS, THE ROOTS OF THE FOUR LETTERS, YUD HEI VAV HEI, ARE IN IT, BUT NOT THE ACTUAL LETTERS. For the name of Atika is hidden from all and is incomprehensible. But those letters YUD HEI VAV HEI derive from Atika in order to support those LETTERS BELOW, for otherwise THE LOWER ONES would not have survived.

54. For that reason the Holy Name is both hidden and revealed. The hidden part corresponds to the most hidden Atika Kadisha and the revealed part is in Zeir Anpin. Therefore all blessings should contain both the hidden and the revealed. THAT IS, THEY SHOULD CONTAIN THE SECOND, PRESENT PERSON, AS IN, 'BLESSED ARE YOU', AND THE THIRD, HIDDEN PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', WHICH IS HIDDEN. IT IS HIDDEN TO CORRESPOND to the hidden letters that derive from Atika Kadisha, AND REVEALED TO CORRESPOND TO THE LETTERS IN ZEIR ANPIN.

17. The nose of Arich Anpin

Rabbi Shimon reveals that it is by means of the spirit of life that emanates from the nose of Arich Anpin that people will gain wisdom during the time of King Messiah. He also says that anger comes mainly from the nose.

55. The nose OF ARICH ANPIN: in this nose, within the window of its nostril the spirit (or: 'wind') of life blows on Zeir Anpin. Inside this nose, in the window of the nostril, Hei comes out to support another, lower Hei. This wind comes out from the concealed brain and is called the spirit of life. By means of that spirit people will gain wisdom during the time of King Messiah, as written, "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding..." (Yeshayah 11:2). This nose is life from every aspect, complete joy, satisfaction and healing. Of the nose of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9). Here it is written, "and for My praise will I refrain (or: 'nose') for you" (Yeshayah 48:9).

52. מוֹחָא אֶקְרִי נְבוֹיעָא דְּבִרְכָתָא, נְבוֹיעָא דְּכָל בְּרַכָּאן מִנִּיהּ אֲשֶׁתְּכַחוּ. וּבְגִין דְּהָאִי מוֹחָא לְהִיט בְּג' חוּרִין דְּעֵינָא, בְּעֵינָא תְּלָא בִּיהּ בְּרַכָּתָא, דְּכִתְיִב טוֹב עֵין הוּא יְבוֹרֵךְ, דְּהָא בְּמוֹחָא תְּלִיין חוּרוֹ דְּעֵינָא. הָאִי עֵינָא כַּד אֲשַׁגַּח בְּזַעִיר אֲנַפִּין, אֲנַהֲרָן כְּלָהוּ בְּחָדוּ. עֵינָא דָּא, הוּא כְּלָא יְמִינָא, לִית בִּיהּ שְׂמָאלָא. עֵינִין דְּתַתָּא, יְמִינָא וּשְׂמָאלָא, תְּרִי, בְּתַרֵּי גְוִינִין.

53. בְּצַנִּיעוּתָא דְּסַפְרָא אוֹלִיפְנָא, דְּהָא י' עֲלָאָה, י' תַּתָּאָה. ה' עֲלָאָה, ה' תַּתָּאָה. ו' עֲלָאָה, ו' תַּתָּאָה. כָּל אֵלִין עֲלָאִין, בְּעֵתִיקָא תְּלִיין. תַּתָּאִין, בְּזַעִיר אֲנַפִּין אֵינּוֹן. לָאוּ תְּלִיין, אֶלָּא אֵינּוֹן מִמֶּשׁ. וּבְעֵתִיקָא קְדִישָׁא תְּלִיין. דְּהָא שְׂמָא דְּעֵתִיקָא אֲתַבְּסִינָא מְכַלָּא, וְלֹא אֲשֶׁתְּכַח. אֲבָל אֵלִין אֲתוּוֹן דְּתְּלִיין בְּעֵתִיקָא. בְּגִין דִּיתְקַיִמוֹן אֵינּוֹן דְּלִתַּתָּא. דְּאִי לָאוּ הָכִי לֹא יִתְקַיִמוּן.

54. וּבְגִין כֵּךְ, שְׂמָא קְדִישָׁא סְתִים וְגִלְוִיָּא. הוּא דְּסְתִים לְקַבְּלִיהּ דְּעֵתִיקָא קְדִישָׁא, סְתִימָא דְּכְלָא. וְהוּא דְּאֲתַגְּלוּיָא בְּזַעִיר אֵפִין. וּבְגִין כֵּךְ, כָּל בְּרַכָּאן בְּעֵינִין סְתִים וְגִלְוִיָּא. אֵלִין אֲתוּוֹן סְתִימָן דְּתְּלִיין בְּעֵתִיקָא קְדִישָׁא.

55. חוּטְמָא, בְּהָאִי חוּטְמָא, בְּנוֹקְבָא דְּפִרְדֶּשְׁקָא דְּבִיָּהּ, נְשִׁיב רוּחָא דְּחַיִּי לְזַעִיר אֵפִין. וּבְהָאִי חוּטְמָא, בְּנוֹקְבָא דְּפִרְדֶּשְׁקָא, תְּלִינָא ה', לְקִימָא ה' אַחְרָא דְּלִתַּתָּא. וְדָא רוּחָא נְפִיק מִמוֹחָא סְתִימָאָה, וְאֶקְרִי רוּחָא דְּחַיִּי. וּבְהָאִי רוּחָא, זְמִינִין לְמַנְדַּע חֻכְמָתָא, בְּזַמְנָא דְּמִלְכָּא מְשִׁיחָא. דְּכִתְיִב, וְנַחַה עָלֵיו רוּחַ יי' רוּחַ חֻכְמָה וּבִינָה וְגו'. הָאִי חוּטְמָא, חַיִּין מְכַל סְטְרִין, חָדוּ שְׁלִימָא. נַחַת רוּחַ. אֲסוּוּתָא. בְּחוּטְמָא דְּזַעִיר אֲנַפִּין כְּתִיב, עָלָה עֶשֶׂן בְּאִפּוֹ וְגו'. וְהָכִי כְּתִיב וְתַהֲלִתִּי אַחֲסֵם לְךְ.

56. In the Agadah book of the academy OF STUDY of Rav Yeba Saba, he interpreted the Hei AS MALCHUT THAT RECEIVES from the mouth OF ARICH ANPIN. But here, IN THIS MATTER, it does not work that way, and MALCHUT does not connect WITH THE MOUTH OF ARICH ANPIN, BUT WITH THE LEFT NOSTRIL OF THE NOSE. And even though it has the same meaning, many Judgments derive from Hei, while Judgment derives from the nose, as written, "There went up a smoke out of his nostrils." You may say it is written, "and fire out of His mouth" (II Shmuel 22:9), SO THERE ARE JUDGMENTS IN THE MOUTH AS WELL, TO WHICH HE ANSWERS, anger comes mainly from the nose.

56. וּבְסִפְרָא דְאַגְדָּתָא, דְּבִי רַב יִיבָא סְבָא, אוֹקִים, ה' בְּפִּוּמָא, וְהֵבָא לָא מִתְקַיֵּימָא הֵכִי, וְלֹא אֶצְטְרַפָּא, אַע"ג דְּבַחַד סְלֵקָא, אֲלֵא בְּה' דִּינָא תְּלִיָא, וְדִינָא בְּחוּטְמָא תְּלִיָא, דְּכִתִּיב עָלֶה עֶשֶׂן בְּאִפּוֹ. וְאִי תִימָא, הָא כְּתִיב וְאֵשׁ מִפִּי תֹאכֵל. עֶקְרָא דְרוּגְזָא בְּחוּטְמָא תְּלִיָא.

18. The Chochmot, the concealed Chochmah and the revealed Chochmah

We are told about the higher and lower Chochmah and about Hei which includes everything. From the Hei in Malchut below, Judgments stir, while from the Hei in the nose there is Mercy within Mercy.

57. All the implements of Atika Kadisha are established in the concealed, quiet mind, THAT IS, IN CONCEALED CHOCHMAH. And all the implements within Zeir Anpin are established in lower Chochmah, as written, "in wisdom have You made them all" (Tehilim 104:24). And Hei, WHICH IS MALCHUT, surely includes everything. What is the difference between Hei, WHICH IS MALCHUT BELOW, and this Hei WITHIN THE LEFT NOSTRIL IN THE NOSE OF ZEIR ANPIN? From this Hei, IN MALCHUT BELOW, Judgments stir, while that Hei IN THE NOSE is Mercy within Mercy.

57. כָּל תְּקוּנֵי דְעֵתִיקָא קְדִישָׁא, בְּמוֹחָא שְׁקִיט וְסִתִּים מִתְתַּקְּנִין. וְכָל תְּקוּנֵי דְזַעִיר אֲנִפִּין, בְּחֻכְמָה תְּתָא מִתְתַּקְּנִין. דְּכִתִּיב, כֹּלֶם בְּחֻכְמָה עֲשִׂיתָ וְה' כֹּלְלָא דְכֹלָא וְדָאִי. מַה בֵּין ה' לֵה'. ה' דְּהֵבָא, דִּינָא אֲתַעַר מְנַה. וְדְהֵבָא רַחֲמֵי גוֹ רַחֲמֵי.

19. The hair on the beard of Arich Anpin

Rabbi Shimon says that both the upper and lower beings all look to receive bounty from the Mazal that is the beard of Atika Kadisha, as all life derives from that Mazal; even heaven and earth and bountiful rains come from it. We learn about the thirteen streams of oil, or the thirteen attributes of mercy, that are derived from that beard and that come out to Zeir Anpin.

58. Overall preciousness derives from the beard of Atika Kadisha, WHICH IS ARICH ANPIN. It is called general Mazal (Eng. 'luck'). From this beard, WHICH IS CALLED Mazal, which is most precious, the upper and lower beings became successful. They all look TO RECEIVE BOUNTY from that Mazal. All life derives from that Mazal, everyone's food. Heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT, come from that Mazal, and bountiful rains. Everyone looks to that Mazal. The upper and lower hosts come out of that Mazal.

58. בְּדִיקְנָא דְעֵתִיקָא קְדִישָׁא, תְּלִיָא כָּל יְקִירוֹ דְכֹלָא. מְזֹלָא דְכֹלָא אֲקָרִי. מַהֲאִי דִיְקָנָא, מְזֹלָא, יְקִירוּתָא דְכָל יְקִירִין, מְזֹלֵי עֲלָאִי וְתַתָּאִי. כֹּלְהוּ מְשִׁיחִין לֵהוּוּא מְזֹלָא. בְּהֲאִי מְזֹלָא תְּלִיָא חֲוֵי דְכֹלָא, מְזוּנֵי דְכֹלָא. בְּהֲאִי מְזֹלָא תְּלִיָא שְׂמִיָא וְאַרְעָא. גְּשָׁמִין דְרַעוּא. בְּהֲאִי מְזֹלָא, אֲשַׁגְחוּתָא דְכֹלָא. בְּהֲאִי מְזֹלָא תְּלִיָא כָּל חֲוִילִין עֲלָאִין וְתַתָּאִין.

59. There are thirteen streams of valuable goodly oil, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY, derived from that beard, which is that precious Mazal. They all come out to Zeir Anpin. Do not say they all do, as nine of them are present in Zeir Anpin in order to subdue Judgments.

59. תֵּלַת עֶשֶׂר נְבִיעִין, דְּמִשְׁחָא דְרִבּוּתָא טְבָא, תְּלִיָא בְּדִיקְנָא דְמְזֹלָא יְקִירָא דָא. וְכֹלְהוּ נְפִקִין לְזַעִיר אֲנִפִּין. לֹא תִימָא כֹּלְהוּ, אֲלֵא תִשְׁעָה מְנִיּוּהוּ, מִשְׁתַּבְּחִין בּוֹ"א, לְאַכְפִּיּוּא דִּינִין.

60. This Mazal goes down in equal measures to the middle. All the holiness of the Holy of Holies derive from this Mazal. Through this Mazal, the tangled supernal knot became untied from the head above all heads, which is unknown, not conceived or known to upper and lower beings. For that reason, everything derives from this Mazal.

60. הָאִי מְזֹלָא, תְּלִיָא בְּשִׁקוּלָא עַד טְבוּרָא. כָּל קְדוּשֵׁי קְדוּשִׁין דְּקְדוּשָׁא בֵּיהּ תְּלִיָא. בְּהֲאִי מְזֹלָא, פְּשִׁיט פְּשִׁיטוּתָא דְקוּטְרָא עֲלָאָה. הֵהוּא רִישָׁא דְכָל רִישִׁין, דְּלֹא אֲתִידַע, וְלֹא אֲשַׁתְּמוּדַע, וְלֹא יִדְעִין עֲלָאִין וְתַתָּאִין. בְּגִין כֵּן כֹּלָא בְּהֲאִי מְזֹלָא תְּלִיָא.

61. In this beard, the three heads I mentioned expand and they all connect to this Mazal and rest in it. For that reason all that is most precious derives from this Mazal. All the letters OF THE NAME YUD HEI VAV HEI that come out of Atika do so ONLY from the beard and connect to this Mazal and depend on it to support the other letters IN ZEIR ANPIN. And had not these letters gone up to Atik, NAMELY TO ITS BEARD, the others IN ZEIR ANPIN would not have survived. Hence Moses said, when it was needed, "Hashem, Hashem" (Shemot 34:6) twice, THE FIRST COMING FROM ARICH ANPIN AND THE SECOND FROM ZEIR ANPIN with a punctuation mark between them. Everything depends on Mazal AND NOT ON ARICH ANPIN ITSELF. The upper and lower beings shy away from this Mazal and are subdued before it.

61. בְּדִיקְנָא דָּא, ג' רִישׁוֹן דְּאִמְיָנָא, מִתְפָּשֵׁט. וְכֵלְהוּ מִתְחַבְּרָן בְּהַאי מְזֵלָא, וּמִשְׁתַּכְּחִין בֵּיהּ. וּבְגִין כֵּן, כֹּל יְקִירוֹ דִּיקִירוֹתָא, בְּהַאי מְזֵלָא תְלִינָא. כֹּל אֲלִין אֲתוּן דְּתְלִיין בְּהַאי עֵתִיקָא, כּוֹלְהוּ תְלִיין בְּהַאי דִּיקְנָא, וּמִתְחַבְּרָן בְּהַאי מְזֵלָא, וְתְלִיין בֵּיהּ, לְקִיּוּמָא אֲתוּן אַחְרָנִין. דְּאֲלֵמְלִי לֹא סְלִיק אֲלִין אֲתוּן בְּעֵתִיקָא, לֹא קִיּוּמִין אֲלִין אַחְרָנִין. וּבְגִין כֵּן אָמַר מֹשֶׁה בְּד אֶצְטְרִיךְ, יְי' יְי', תְּרִי זִימְנָא, וּפְסִיק טַעְמָא בְּגוּוּיָהּ. דְּהָא בְּמְזֵלָא תְלִינָא כֹּלָא. מִהַאי מְזֵלָא, מִתְכַּסְּפִי עֲלָאי וְתַתָּאי, וּמִתְכַּפְּיין קַמֵּיהּ. זְכָאָה חוֹלְקִיהּ מֵאֵן דְּזָכִי לְהַאי.

20. How Chochmah of 32 paths emanated

Rabbi Shimon tells of the supernal origin of the 32 paths of wisdom. He also explains what is included under the name Atika Kadisha, and we learn that the highest head is completely outside of the Sfirot, nor is it counted with them, even as their Keter. It is the place of the beginning.

62. This most hidden Atika Kadisha is not mentioned IN THE TORAH, and is not present, since being a supernal head for all the upper beings, it is mentioned IN THE TORAH only as a bodiless head, THAT IS, "AND THE HAIR OF WHOSE HEAD WAS LIKE THE PURE WOOL" (DANIEL 7:9), THE TORSO, ARMS AND LEGS ARE NOT MENTIONED, LIKE THOSE OF ZEIR ANPIN MENTIONED IN SHIR HASHIRIM. The purpose is to support everything.

62. הַאי עֵתִיקָא קְדִישָׁא, סְתִימָא דְכֹל סְתִימִין, לֹא אֲדַבֵּר, וְלֹא אֲשַׁתְּכַח. וּבְגִין דְּאִיהוּ רִישָׁא עֲלָאָה לְכֹל עֲלָאִין, לֹא אֲדַבֵּר, בְּרִישָׁא חֲדָא, בְּלֹא גּוּפָא, לְקִיּוּמָא כֹּלָא.

63. The structures of the most hidden, concealed and treasured, KETER OF ARICH ANPIN, settled in the most hidden brain, WHICH IS CONCEALED CHOCHMAH. After it was wholly expanded and established, supernal Chesed came out OF KETER OF ARICH ANPIN. This supernal Chesed expanded and was established, and everything was incorporated in the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN. When this whiteness was instituted within that light, someone, THAT IS, THE UNKNOWN HEAD, struck that brain, WHICH IS CONCEALED CHOCHMAH, shone and produced from the precious Mazal another brain, WHICH BRAIN expanded and shines upon 32 paths, WHICH ARE ABA AND IMA. When THIS BRAIN shines, it does so from the precious Mazal. Three lofty heads shone upon THAT BRAIN, two heads and one that incorporates them. THEY ARE CHOCHMAH AND BINAH, AND THE ONE THAT INCLUDES THEM IS THE BRAIN OF DA'AT. THESE CHOCHMAH, BINAH AND DA'AT derive from Mazal and are included in it.

63. וְהַאי טְמִיר וְסֵתִים וּגְנִיז מְכֹלָא, תְּקוּנֵי אֲתַתְּקִנָן, בְּהַוא מוֹחָא סְתִימָאָה דְכֹלָא, דְּאֲתַפְּשֵׁט וְאֲתַתְּקִן כֹּלָא וְנִמְיָק חֶסֶד עֲלָאָה, וְחֶסֶד עֲלָאָה אֲתַפְּשֵׁט וְאֲתַקֵּן וְאֲתַבְּלִיל כֹּלָא בְּמוֹחָא סְתִימָאָה דָּא. בְּד אֲתַתְּקֵן חוּרָא דָּא בְּנִהִירוֹ דָּא, בְּטַשׁ מֵאֵן דְּבִטַשׁ, בְּהַאי מוֹחָא וְאֲתַנְהִיר, וְתְלִינָא מִמְזֵלָא יְקִירָא מוֹחָא אַחְרָא, דְּאֲתַפְּשֵׁט וְנִהִיר לְתַלְתִּין וְתִרִין שְׁבִילִין. בְּד אֲתַנְהִיר נְהִיר מִמְזֵלָא יְקִירָא. אֲתַנְהִירוֹ ג' רִישׁוֹן עֲלָאִין, תְּרִין רִישׁוֹן, וְחַד דְּכֵלִיל לֹון. וּבְמְזֵלָא תְלִיין, וְאֲתַבְּלִיל בֵּיהּ.

64. From here, THE BRAIN OF 32 PATHS, the preciousness of the beard, which is the concealed Mazal, begins to be revealed, BECAUSE FROM IT, THERE IS A FLOW ON EVERY GRADE. And when they are established THEY ARE ESTABLISHED THROUGHOUT THE GRADES, just as three heads are crowned with Atika Kadisha, so are all THE GRADES three headed. And when they shine, all THE GRADES derive each from the other with three heads, which are two from both sides, RIGHT AND LEFT, and one that includes them IN THEIR MIDDLE. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL PRESENT IN EVERY GRADE, THROUGH WHICH EACH GRADE FLOWS INTO A LOWER ONE.

64. מִכָּאן שְׁאֵרֵי לְאֲתַגְלִינָא יְקִירוֹ דְּדִיקְנָא, דְּאִיהוּ מְזֵלָא סְתִימָאָה. וְאִינוּן מִתְתַּקְּנָן, כְּמָה דְּעֵתִיקָא קְדִישָׁא תְלַת רִישׁוֹן מִתְעַטְרִין בֵּיהּ, הֵכִי כֹלָא בְּתַלַּת רִישׁוֹן. וְכַד אֲתַנְהִירָן, תְלִיין כֵּלְהוּ דָּא בְּדָא בְּתַלַּת רִישׁוֹן, תְּרִין מִתְרִין סְטְרִין, וְחַד דְּכֵלִיל לֹון.

65. You may ask who Atika Kadisha is, THAT IS, WHAT IS INCLUDED UNDER THE NAME ATIKA KADISHA. HE ANSWERS, Come and see, high up there is the unknown, inconceivable and unmarked, WHICH IS THE UNKNOWN HEAD. It includes everything, and the two LOWER heads, THE SKULL AND THE CONCEALED BRAIN, TO THE RIGHT AND LEFT, are included within it, THAT IS, IT UNITES THEM. Everything is then established that way, THAT IS, IN THE MANNER OF TWO HEADS TO THE RIGHT AND LEFT AND ONE THAT INCORPORATES AND UNITES THE ONE WITH THE OTHER. It, THE UNKNOWN HEAD THAT INCLUDES TWO HEADS, is not counted WITH THE SFIROT nor is it part of them, NOT EVEN AS THEIR KETER. It is not part of the reckoning, NOT BEING OF THE ASPECT OF CHOCHMAH CALLED RECKONING, except through willingness. Hence it is said, "I said, I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2).

66. The place where the beginning lies is from THE ILLUMINATION OF Atika Kadisha that illuminates from Mazal, which is the illumination of Chochmah that expands into 32 directions, THAT IS CHOCHMAH OF THE 32 PATHS, which comes out from the concealed brain when it illuminates. And as for Atika Kadisha shining in the beginning it is THE BRAIN OF 32 PATHS that is the beginning for what is revealed, which turns into three heads, THAT IS, TWO HEADS, CHOCHMAH AND BINAH, and one head including them, WHICH IS THE BRAIN OF DA'AT. And these three, CHOCHMAH, BINAH AND DA'AT, expand to Zeir Anpin and from them all GRADES illuminate AS SHALL BE EXPLAINED.

21. The expansion of Chochmah of 32 paths to the lower beings
Rabbi Shimon goes on to explain how the two heads, Chochmah and Binah, and the one incorporating them expand from the brain of 32 paths to Zeir Anpin and then to the rest of the grades.

67. HE GOES ON TO EXPLAIN HOW THE TWO HEADS, CHOCHMAH AND BINAH, AND THE ONE INCORPORATING THEM, WHICH IS DA'AT, EXPAND FROM THE BRAIN OF 32 PATHS TO ZEIR ANPIN AND THE REST OF THE GRADES. HE SAYS, That Chochmah OF 32 PATHS was engraved and produced a river, WHICH IS BINAH, WHICH flows and comes out to water the garden THAT IS MALCHUT. It enters the head of Zeir Anpin and becomes a brain OF CHOCHMAH, whence it flows and goes into the whole body OF ZEIR ANPIN and waters all the plants. This is the secret of, "And a river went out of Eden to water the garden" (Beresheet 2:10).

68. This Chochmah OF 32 PATHS was also engraved, flowed and entered the head of Zeir Anpin, and another brain OF BINAH was made. LATER from that light two flows came out, were engraved and joined the one head of the depth of the pit, WHICH IS THE BRAIN OF DA'AT, as written, "By His knowledge the depths were broken up" (Mishlei 3:20). It entered the head of Zeir Anpin and became another brain OF DA'AT, and from there it flowed and entered the whole body OF ZEIR ANPIN and filled all those chambers and halls. This is the meaning of, "and by knowledge are the chambers filled" (Mishlei 24:4).

65. ואי תימא, מאן עתיקא קדישא. ת"ח, לעילא לעילא, אית דלא אתידע, ולא אשתמודע, ולא אתרשים, והוא כליל כללא, ותרין רישין ביה כלילין. וכדין כללא הכי אתתקן. והוא לאו במנוינא, ולא בכללא ולא בחושבן אלא ברעותא דלבא, על דא אתמר, אמרתי אשמרה דרכי מחטא בלשוני.

66. אתר דשירותא אשתכח, מעתיקא קדישא, דאתנהיר ממזלא, הוא נהירו דחכמתא, דאתפשט לתלתין ותרין עיבר. ונפקא מהוא מוחא סתימאה, מנהירו דביה. ומה דעתיקא קדישא נהיר בקדמיתא, דא היא. ושירותא ממה דאתגלויא, ואתעביד לתלת רישין, ורישא חדא כליל לון. ואלין תלת מתפשטן לזעיר אנפין, ומאלין נהרין כללא.

67. אתגלויף האי חכמתא, ואפיק חד נהרא, דנגיד, ונפיק לאשקאה גנתא ועייל ברישא דזעיר אנפין, ואתעביד חד מוחא ומתמן אתמשין ונגיד בכל גופא, ואשקי כל אינון נטיעאן. הה"ד, ונהר יוצא מעדן להשקות את הגן וגו'.

68. תו אתגלויף האי חכמתא, ואתמשך ועייל ברישא דזעיר אנפין, ואתעביד מוחא אחרא. והוא נהירו דאתמשכא מניה אלין תרין משיכן אתגלויפו, מתחברן בחד רישא דעמיקא דבירא, דכתיב ברעתו תהומות נבקעו. ועייל ברישא דזעיר אנפין, ואתעביד מוחא אחרא, ומתמן אתמשין ועייל לגו גופא, ומלויא כל אינון אדרין ואכסדרין דגופא. הה"ד, ובדעת חדרים ומלאן.

69. These, CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine with the light of that supernal concealed brain that illuminates Mazal, and everything is interdependent and interconnected, to the point that it is known that it is all one, all is Atika, and nothing is separated from it. These three lights CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine to three others called fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, which shine on the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN. Everything shines from the same place, FROM THE CONCEALED BRAIN, WHICH IS ATIKA. And when Atika, the Will of all wills, is revealed, and everything shines, everything abides in perfect joy.

69. וְאֵלֶּיךָ נִהְיִין, מִנְהִירוֹ דְהֵהוּא מוֹחָא עֲלָאָה
 סְתִימָאָה, דְנִהִיר בְּמִזְלָא. וְכֹלָא דָּא בְּדָא תְּלִינָן.
 וְאַתְקִשְׁר דָּא בְּדָא, וְדָא בְּדָא, עַד דִּישְׁתַּמּוּדַע דְכֹלָא
 חַד, וְכֹלָא הוּא עֲתִיקָא, וְלֹא אֲתַפְרֵשׁ מִנִּיהַ בְּלוּם.
 אֵלֶיךָ תְּלִית נִהוּרִין, נִהְרִין לְתִלְתִּת אַחֲרֵנִין, דְאֶקְרוּן
 אָבֵהֶן. וְאֵלֶיךָ נִהְרִין לְבָנִין. וְכֹלָא נִהִיר מֵאַתֵּר חַד.
 כִּד אֲתַגְלִינָא הָאֵי עֲתִיקָא, רַעּוּוּא דְרַעּוּוֹן, כֹּלָא נִהִיר
 וְכֹלָא אֲשַׁתְּכַח בְּחֵדוֹ שְׁלִימָתָא.

22. Supernal Eden and lower Eden

Here we learn that Zeir Anpin is called 'You' because it is from Zeir Anpin that there is the beginning of revelation, but that Atika Kadisha, which is entirely concealed, is called 'He'.

70. This Chochmah OF 32 PATHS is called Eden, and this Eden flows from the most hidden supernal Eden, WHICH IS THE CONCEALED BRAIN. From this Eden, WHICH IS CHOCHMAH OF 32 PATHS, it is considered a beginning OF SHINING UPON LOWER BEINGS, because in Atika, NAMELY IN THE CONCEALED BRAIN, neither beginning is indicated nor ending. Since IN ATIKA there is no beginning and no end, it is not called 'You', USING THE SECOND, PRESENT PERSON, because it is hidden and undisclosed, and is therefore called 'He' IN THE THIRD, HIDDEN PERSON. From where there is a beginning, NAMELY CHOCHMAH OF 32 PATHS, it is called 'You' and 'Father', as written, "You are our father" (Yeshayah 63:16).

70. הָאֵי חֲכָמָתָא אֶקְרִי עֵרֶן, וְהָאֵי עֵרֶן אֲתַמְשֵׁךְ
 מֵעֵרֶן עֲלָאָה, סְתִימָאָה דְכֹל סְתִימִין. וּמֵהָאֵי עֵרֶן,
 אֶקְרִי שִׁירוּתָא. דְּבַעֲתִיקָא לֹא אֶקְרִי, וְלֹא הוּי
 שִׁירוּתָא וְסִימָא. וּבְגִין דְלֹא הוּי בֵּיהַ שִׁירוּתָא
 וְסִימָא, לֹא אֶקְרִי אֲתָה. בְּגִין דְאַתְּבַסִּינָא וְלֹא
 אֲתַגְלִינָא. וְאֶקְרִי הוּא. וּמֵאַתֵּר דְשִׁירוּתָא אֲשַׁתְּכַח
 אֶקְרִי אֲתָה, וְאֶקְרִי אָב. דְכִתְיִב, כִּי אֲתָה אָבִינוּ.

71. In the Agadah of Rav Yeba Saba HE SAYS, all in all Zeir Anpin is called 'You', BECAUSE IT IS REVEALED. Atika Kadisha, which is concealed, is called 'He'. This is correct. We now call this place where the beginning lies, WHICH IS THE BRAIN OF 32 PATHS, BY THE NAME 'You', for though it is YET hidden, NEVERTHELESS the beginning OF REVELATION comes from it. HENCE IT IS CALLED 'YOU' AS WELL. It is called father and is a father to the fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And this father comes out of Atika Kadisha as written, "But where is wisdom to be found (or: 'wisdom is found from naught')" (Iyov 28:12), NAMELY FROM ATIKA KADISHA THAT IS CALLED NAUGHT, which is why it is unknown.

71. בְּאַגְדָתָא דְבֵי רַב יֵיבָא סָבָא, כֹּלְלָא דְכֹלָא, זְעִיר
 אֲנַפִּין אֶקְרִי אֲתָה. עֲתִיקָא קְדִישָׁא דְאַתְּבַסִּינָא, אֶקְרִי
 הוּא. וְשִׁפּוּר. וְהִשְׁתָּא קְרִינָן בְּאַתֵּר דָּא דְשִׁירוּתָא
 אֲשַׁתְּכַח, אֲתָה. אַע"ג דְאַתְּבַסִּינָא, מִנִּיהַ הוּי
 שִׁירוּתָא, וְאֶקְרִי אָב. וְהוּא אָב, לְאָבֵהֶן. וְהָאֵי אָב
 נִמְיָק מֵעֲתִיקָא קְדִישָׁא, דְכִתְיִב וְהַחֲכָמָה מֵאִין
 תִּמְצָא. וּבג"כ לֹא אֲשַׁתְּמוּדַע.

72. Come and see, it is written, "Elohim understands its way" (Ibid. 23), actually its way, BECAUSE ELOHIM WHICH IS ZEIR ANPIN KNOWS THE WAY CHOCHMAH OF 32 PATHS EXPANDS TO LOWER CHOCHMAH, "and He," ATIKA KADISHA, "knows its place" (Ibid.), its very place, NAMELY THE ESSENCE OF SUPERNAL CHOCHMAH, WHICH IS ABA AND IMA, and naturally Chochmah concealed within Atika Kadisha, WHICH IS ITS OWN BRAIN.

72. ת"ח, כְּתִיב אֱלֹהִים הִבִּין דְרַבָּה, דְרַבָּה מִמֶּשׁ.
 אָבֵל וְהוּא יָדַע אֶת מְקוֹמָהּ, מְקוֹמָהּ מִמֶּשׁ. וּכ"ש
 דְרַבָּה. וּכ"ש הוּא חֲכָמָה דְסְתִימָא בֵּיהַ בְּעֲתִיקָא
 קְדִישָׁא.

23. Why Chochmah is considered to have 32 paths

By saying that 32 paths expand from Chochmah, it means that the Torah, that is Zeir Anpin, is included in the 22 letters and the ten sayings. Rabbi Shimon also says that this Chochmah is a father to the fathers, and that in it there are a beginning and an ending.

73. This Chochmah OF 32 PATHS is the first beginning. From it 32 paths expand. THIS MEANS THAT the Torah, WHICH IS ZEIR ANPIN, is included in the 22 letters and the ten sayings. This Chochmah is a father to the fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. In this Chochmah there are a beginning and an ending, WHICH ARE therefore CALLED upper Chochmah and lower Chochmah - THE FORMER IS THE BEGINNING AND THE LATTER THE ENDING. When Chochmah expanded TO ZEIR ANPIN it is called a father to fathers. Everything is included only in this CHOCHMAH, as written, "in wisdom have You made them all" (Tehilim 104:24).

73. האי חכמה שירותא דכלא, מניה מתפשטן תלתין ותריין שבילין. ואורייתא בהו אתכלילת בעשרין ותריין אתון, ועשר אמירן. האי חכמה אב, לאבהן. ובהאי חכמה, שירותא וסיומא אשתכח. ובג"ד, חכמה עלאה חכמה תתאה. כד אתפשט חכמה, אקרי אב לאבהן. כלא לא אתכליל אלא בהאי. דכתיב כלם בחכמה עשית.

24. Aba and Ima, which are Chochmah and Binah

Rabbi Shimon tells the other rabbis that Atika Kadisha established everything as male and female, and that when Chochmah emerged and shone it shone only as male and female; Chochmah is a father and Binah a mother. When they joined they gave birth to Zeir Anpin and Malchut, and thus faith spread. Rabbi Shimon talks about the river that flows and that is called the World to Come, saying that this is the Eden of the righteous who will merit life in the World to Come. He now says explicitly what he has only hinted at throughout his life - that the Holy Name includes everything: it includes Chochmah, Binah, Zeir Anpin and Malchut. We also learn how Solomon interprets the two descriptions of the female - "my love" and "my bride" in Shir Hashirim - that are Ima and Malchut. Rabbi Shimon talks about the endless flow that emerges to the Garden that is Malchut. In another context he says that Binah is father, mother and son.

74. Rabbi Shimon lifted up his hands and was glad. He said, Surely it is a time of revelation, and there is a need for everything at such a time. We learned that when the most hidden Atika Kadisha wanted to prepare, He established everything as male and female. BUT where male and female were incorporated IN EVERY SFIRAH, they survived only by another existence of male and female. This Chochmah, which includes everything, NAMELY CHOCHMAH OF 32 PATHS, when it emerged and shone from Atika Kadisha, it shone only as male and female as Chochmah expanded and produced Binah from itself, and so there are male and female; Chochmah is a father and Binah a mother. Chochmah and Binah are weighed with the same measure, male and female, THAT IS, THEY ARE BOTH EQUAL. Because of them everything endured by means of male and female, for otherwise it would not have existed.

74. זקף ר"ש ידוי, וחדוי, אמר, ודאי עידן הוא לגלאה, וכלא אצטריך בשעתא דא. תאנא, בשעתא דעתיקא קדישא, סתימאה דכל סתימין, בעא לאתקנא כלא, אתקין בעין דכר ונוקבא. באתר דאתכלילו דכר ונוקבא לא אתקיימו, אלא בקיומא אחרא דדכר ונוקבא. והאי חכמה כללא דכלא, כד נפקא ואתנהיר מעתיקא קדישא, לא אתנהיר אלא בדכר ונוקבא. דהאי חכמה אתפשט, ואפיק מניה בינה, ואשתכח דכר ונוקבא. הוא, חכמה אב. בינה אם. חכמה ובינה, בחד מתקלא אתקלוג דכר ונוקבא. ובגינייהו כלא אתקיים בדכר ונוקבא, דאלמלא האי, לא מתקיימין.

75. This beginning, NAMELY, CHOCHMAH OF 32 PATHS, WHICH ARE ABA AND IMA, is a father to all, father to all fathers, WHO ARE CHOCHMAH, GVURAH AND TIFERET OF ZEIR ANPIN, AND CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA, united with each other and shining into each other. When they joined they gave birth TO ZEIR ANPIN AND MALCHUT, and faith, WHICH IS MALCHUT CALLED FAITH, spread. In the Agadah of Rav Yeba Saba we learned it thus: what is Binah? When Yud and Hei joined each other, NAMELY CHOCHMAH AND BINAH, BINAH conceived, gave birth and produced a son, ZEIR ANPIN. Hence it is called Binah, for giving birth to the son (Heb. ben) of Yud Hei, AS BINAH IS SPELLED WITH 'BEN' AND THE LETTERS YUD HEI, which is overall perfection, for both CHOCHMAH AND BINAH join, and the son, ZEIR ANPIN, between them, which comprises everything. With their establishment, there is overall perfection, namely, everything, father and mother, CHOCHMAH AND BINAH, son and daughter, ZEIR ANPIN AND MALCHUT, WHICH ARE THE FOUR LETTERS YUD HEI VAV HEI, FROM WHICH ALL REALITY SPRINGS.

75. שירותא דא אב לכלא, אב לכלהו אבהן, אתחברו דא בדא, ונהירו דא בדא. כד אתחברו, אולידו, ואתפשט מהימנותא. באגדתא דבי רב ייבא סבא, הכי תאני, מהו בינה. אלא כד אתחבר דא בדא, יו"ד בה"א, אתעברת, ואפיקת בן, ואולידת, ובג"כ, בינה אקרי, בן י"ה, שלימותא דכלא. אשתכחו תרווייהו דמתחברן, ובן בגווייהו. כללא דכלא. בתקונייהו אשתכח שלימותא דכלא, אב ואם. בן ובת.

76. Such things were not meant to be revealed except for lofty saints that entered INTO CHOCHMAH and came out from it IN PEACE, who know the ways of the Holy One, blessed be He, who never move from them right or left, as written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). Blessed is the portion of he who merited knowing His ways and who does not stray nor is misled by them. For these matters are concealed, and the lofty saints shine upon them, as one shining with candlelight. These words were handed only to those who came INTO CHOCHMAH and came out. For whoever has not come in and out, it is better for him had he not been born. For it is known before the most hidden Atika Kadisha that these matters shine in my heart with the perfection of love and awe before the Holy One, blessed be He. And these my children in here, I know about them that they entered CHOCHMAH and came out of it IN PEACE, and they shone on these matters though not on them all. And now they shine fully, as befitting. Blessed is my portion with them in that world.

77. Rabbi Shimon said, All I said of Atika Kadisha and all I said of Zeir Anpin is all the same. It is the same matter without division in it. Blessed is He and blessed is His name forever and ever.

78. Come and see, this beginning that is called father is included within Yud that comes out AND SHINES FROM holy Mazal, WHICH IS THE BEARD. Yud therefore includes other letters, NAMELY VAV DALET, SINCE IT IS FULLY SPELLED YUD VAV DALET. Yud is the comprising of all other letters, AS EVERY LETTER BEGINS WITH A DOT, WHICH IS YUD. Yud is the beginning and ending of everything, AS SUPERNAL CHOCHMAH THAT IS THE BEGINNING OF EVERYTHING IS CALLED YUD, AND SO IS LOWER CHOCHMAH THE ENDING OF EVERYTHING, NAMELY MALCHUT.

79. That river that comes out and flows, NAMELY BINAH THAT COMES OUT OF CHOCHMAH, is called the World to Come, BECAUSE it runs always and never stops. This is the Eden of the righteous who will merit life in that World to Come that constantly waters the Garden, NAMELY MALE AND FEMALE, and never stops. It says of it, "like a spring of water, whose waters fail not" (Yeshayah 58:11). That World to Come is created with Yud, THAT IS, BY CHOCHMAH THAT IS CALLED YUD. This is the meaning of, "And a river went out of Eden," THAT IS, BINAH COMING OUT OF CHOCHMAH THAT IS CALLED SUPERNAL EDEN, "to water the garden" (Beresheet 2:10), NAMELY TO WATER MALE AND FEMALE CALLED VAV DALET, since Yud FULLY SPELLED includes the two letters Vav Dalet, AS SHALL BE EXPLAINED.

76. מְלִין אֱלִין, לֹא אֲתִיבּוּ לְגַלְאָה, בְּרִי לְקַדִּישִׁי עֲלִיוֹנִין, דְּעָלוּ וְנִמְקוּ, וַיִּדְעִין אֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא סֵטָאן בְּהוּ לִימִינָא וְלִשְׂמָאלָא. דְּכַתִּיב, בִּי יִשְׂרָיִם דְּרַכִּי יְיָ וְצַדִּיקִים יִלְכוּ בָם וְגו'. זְבָאָה חוֹלְקִיה, דְּמֵאן דְּזָבִי לְמַנְדַּע אֲוֹרַחוּי, וְלֹא סֵטִי, וְלֹא יִטְעִי בְּהוּ. דְּמֵלִין אֱלִין סְתִימִין אִינוּן וְקַדִּישִׁי עֲלִיוֹנִין נְהִירִין בְּהוּ, כְּמֵאן דְּנְהִיר מְנַהִירוּ דְּבוֹצִינָא. לֹא אֲתַמְסְרוּ מֵלִין אֱלִין, אֲלֵא לְמֵאן דְּעָאֵל וְנִמְקִי. דְּמֵאן דְּלֹא עָאֵל וְנִמְקִי, טַב לִיה דְּלֹא אֲבִרִי. דְּהָא גְּלִיָּא קָמִי עֲתִיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, דְּמֵלִין אֱלִין נְהִירִין בְּלַבָּאִי, בְּאֲשְׁלֻמוּתָא דְּרַחֲוִימוּתָא וְדַחֲלוּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וְאֱלִין בְּנֵי דְּהִכָּא, יִדְעָנָא בְּהוּ דְּהָא עָאֵלוּ וְנִמְקוּ, וְאֲתַנְהִירִין בְּאֱלִין מֵלִין, וְלֹא בְּכַלְהוּ. וְהִשְׁתָּא אֲתַנְהִירוּ בְּשְׁלִימוּתָא כְּמַה דְּאֲצַטְרִיךְ. זְבָאָה חוֹלְקִי עֲמַהוּן, בְּהִהוּא עֲלֵמָא.

77. אָמַר ר' שְׁמַעוֹן, כָּל מַה דְּאִמִּינָא דְּעֲתִיקָא קַדִּישָׁא. וְכָל מַה דְּאִמִּינָא דְּזַעִיר אֲנַפִּין. כָּלֵא חַד, כָּלֵא הוּא חַד מְלָה. לֹא תְלִינָא בֵּיה פִּירוּדָא. בְּרִיךְ הוּא בְּרִיךְ שְׁמִיָּה לְעֵלְמִי וְלְעֵלְמִי עֲלֵמִין.

78. ת"ח, שִׁירוּתָא דְּאֲקָרִי אָב, אֲתַכְּלִיל בִּיּוֹד, דְּתְלִינָא מְמִזְלָא קַדִּישָׁא. וּבג"כ, יוֹד כְּלִיל אֲתוּן אַחֲרָנִין. י' סְתִימָא דְּכָל אֲתוּן אַחֲרָן. י' רִישָׁא וְסִיפָא דְּכָלֵא.

79. וְהִהוּא נְהִר דְּנְגִיד וְנִמְקִי, אֲקָרִי עֲלֵמָא דְּאֲתִי, דְּאֲתִי תְדִיר וְלֹא פְסִיק. וְהִיא הוּא עֲדוּנָא דְּצַדִּיקָא, לְזְבָאָה לְהִיא עֲלֵמָא דְּאֲתִי, דְּאֲשְׁקִי תְדִיר לְגַנְתָּא, וְלֹא פְסִיק. עֲלִיה כְּתִיב וּכְמוֹצָא מִים אֲשֶׁר לֹא יִכָּזְבוּ מִימִיו. וְהִיא עֲלֵמָא דְּאֲתִי, אֲבִרִי בִּיּוֹד, הַה"ד, וְנְהִר יוֹצֵא מַעַדָן לְהִשְׁקוֹת אֶת הַגֶּן. י' כְּלִיל תְּרִין אֲתוּן ו"ד.

80. In the book of Agadah of Rav Yeba Saba we learned why Vav Dalet are included within Yud. AND HE EXPLAINS, this planting of the Garden, WHICH IS ZEIR ANPIN, is called Vav. There is another Garden called Dalet. From this Vav, WHICH IS ZEIR ANPIN, Dalet is watered, WHICH IS MALCHUT. This is the secret of the words, "And a river went out of Eden to water the garden." Eden is supernal Chochmah, which is Yud. "To water the garden" refers to Vav, WHICH IS ZEIR ANPIN; "and from thence it was parted, and branched into four streams" (Ibid.) refers to Dalet, NAMELY MALCHUT. All that is included in Yud.

81. Because of that THAT EVERYTHING IS INCLUDED IN YUD, WHICH IS CHOCHMAH, CHOCHMAH is called a father to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, a beginning to everything, a house to everything, as written, "Through wisdom a house is built" (Mishlei 24:3), and "in wisdom have You made them all" (Tehilim 104:24). CHOCHMAH in its place is neither revealed nor known. When it is united with Ima, WHICH IS BINAH, it is alluded to in Ima, and because of that Ima IS MADE all inclusive, in which the beginning and ending of everything is made known and indicated, NAMELY SUPERNAL CHOCHMAH AND LOWER CHOCHMAH, WHICH IS MALCHUT. For everything is hidden within it.

82. What includes everything is the Holy Name. Up until now I have made allusions but have not said IT EXPLICITLY all these days. Now the aspects are imprinted; YUD OF YUD HEI VAV HEI includes this Chochmah, NAMELY CHOCHMAH OF 32 PATHS, WHICH IS ABA. Hei is Ima and is called Binah. Vav Hei are the two children, ZEIR ANPIN AND MALCHUT that are adorned by Ima. We have learned that Binah includes them all, because Yud, WHICH IS CHOCHMAH, is united with HEI, WHICH IS Ima, and they beget a son, WHICH IS ZEIR ANPIN. This is the meaning of THE LETTERS OF BINAH: a father and mother, who are Yud Hei, with a son (Heb. ben) between them, BECAUSE BINAH IS THE LETTERS OF BEN YUD HEI.

83. We now have to examine: It is Binah, but it is called Tevunah. Why is it called Tevunah rather than Binah? AND HE ANSWERS, For IMA is called Tevunah when suckling the two children, a son and a daughter that are called Vav-Hei, NAMELY ZEIR ANPIN AND MALCHUT. At that time it is called Tevunah, since everything is included within those letters, ben (Eng. 'son') and bat (Eng. 'daughter'), who are Vav-Hei. THAT IS, TEVUNAH IS SPELLED WITH THE LETTERS OF ben and bat, Vav-Hei, and everything is one whole, namely Tevunah.

84. In his book, Rav Hamnuna Saba said that the first description King Solomon revealed, when he said, "Behold, you are fair, my love" (Shir Hashirim 1:15), comes from it. THAT IS, IT RELATES TO IMA, WHOM ABA CALLS "MY LOVE." The second description HE MENTIONED, "COME WITH ME FROM LEBANON, MY BRIDE" (SHIR HASHIRIM 4:8) is considered a bride, who is the lower Nukva, NAMELY MALCHUT. As for those who say that both relate to the lower Nukva, MALCHUT, it is not so, because the first Hei OF YUD HEI VAV HEI is not considered a bride, BUT "MY LOVE," BECAUSE ABA AND IMA ARE CONSIDERED LOVERS. But last Hei is considered a bride at certain times, because on many occasions the male, ZEIR ANPIN, does not unite with her but leaves her. Of that time it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). When the female is purified and the male wishes to unite with her, she is considered a bride, because she comes as a real bride.

80. בַּאֲגַדְתָּא דְּבֵי רַב יֵיבָא סְבָא תְּנִינָן, אֲמַאי ו'ד כְּלִילָן בְּיו"ד. אֶלָּא נְטִיעָה דְּגַנְתָּא דָּא, אֶקְרִי ו'. אֵינְת גַּנְתָּא אַחְרָא, דְּאֵינְהִי ד'. וּמַהֲאִי ו', אֲשֶׁתְּקִינָא ד'. וְהֵינְנוּ רִזָּא דְּכַתְּיב, וְנַהֲר יוֹצֵא מֵעַרְן וְגו'. מַאי עַרְן. דָּא חֲכֻמָּה עֲלָא, וְדָא י'. לְהַשְׁקוּת. אֶת הַגֶּן, דָּא הוּא ו'. וּמִשָּׁם יִפְרָד וְהִיהָ לְאַרְבַּעַה רְאשִׁים, דָּא הוּא ד', וְכֻלָּא כְּלִיל בְּיו"ד.

81. וּבְגִין כֵּן, אֶקְרִי אָב לְכֻלָּא. אָב, לְאַבְהָן. שִׁירוּתָא דְּכֻלָּא, בֵּיתָא דְּכֻלָּא, דְּכַתְּיב בְּחֲכֻמָּה יְבֻנָה בֵּית. וְכַתְּיב, כֻּלָּם בְּחֲכֻמָּה עֲשִׂית. בְּאַתְרֵיהּ, לֹא אֲתַגְלִינָא, וְלֹא אֲתִידַע. מִדְּאַתְחַבֵּר בְּאִימָא אֲתִרְמִיז בְּאִימָא וּבְג"כ אִימָא כְּלָלָא דְּכֻלָּא, בְּהָ אֲתִידַע, וּבְהָ אֲתִרְמִיז, שִׁירוּתָא וְסִיּוּמָא דְּכֻלָּא. דְּבְהָ סְתִים כֻּלָּא.

82. כְּלָלָא דְּכֻלָּא, שְׁמָא קְדִישָׁא. עַד הַשְׁתָּא רְמִיזָא, וְלֹא אֲמִינָא כֹּל אֵלֶין יוּמִין. וְהֵאִידְנָא מִתְּגַלְמִין סְטְרִין, ו' כְּלִיל בְּהֵאִי חֲכֻמָּה. ה' דָּא אִימָא, וְקִרְיָנָן בִּינָה. ו"ה, אֵלֶין תְּרִין בְּנִין, דְּמִתְעַטְרִין מֵאִימָא. וְהֵא תְּנִינָן, דְּבִינָה אֲתַכְּלִיל מְכֻלָּא. יו"ד דְּמִתְחַבְּרָא בְּאִימָא, וּמִפְקִין ב'ן. וְהֵינְנוּ בִּינָה, א'ב וְא"ם דְּאִינּוּן י"ה, בֵּן בְּגוּוּיָהּוּ.

83. הַשְׁתָּא אֵינְת לְאַסְתַּכְּבֵּלָא, בִּינָה, וְאֶקְרִי תְּבוּנָה, אֲמַאי אֶקְרִי תְּבוּנָה, וְלֹא בִּינָה. אֶלָּא תְּבוּנָה אֶקְרִי, בְּשַׁעֲתָא דִּינְקָא לְתִרִין בְּנִין, ב'ן וּב'ת, דְּאִינּוּן ו"ה, וְהֵיא שַׁעֲתָא אֶקְרִי תְּבוּנָה. דְּכֻלָּא כְּלִיל בְּאֵלֶין אֲתוּוּן, ב'ן וּב'ת, אִינּוּן ו"ה. וְכֻלָּא חַד כְּלָלָא, וְהֵינְנוּ תְּבוּנָה.

84. בְּסַפְרָא דְּרַב הַמְּנוּנָא סְבָא אָמַר, דְּשִׁלְמָה מְלַכָּא, תְּקוּנָא קְדַמָּא דְּגַלִּי וְאָמַר, הַנֶּךְ יִפָּה רַעִיתִי מַהֲאִי הוּא. וְתְּקוּנָא תְּנִינָא, אֶקְרִי כְּלָה, דְּאֵינְהִי נּוֹקְבָא דְּלִתְתָּא. וְאִינּוּן דְּאִמְרִי, דְּתִירוּוִיָּהּ לְהֵאִי נּוֹקְבָא דְּלִתְתָּא אִינּוּן, לֹא הֲכִי דְּה"א קְדַמָּא לֹא אֶקְרִי כְּלָה. וְה"א בְּתִרְאָה, אֶקְרִי כְּלָה, לְזַמְנִין יְדִיעִין. דְּהָא זְמַנִּין סְגִיָּאִין אִינּוּן, דְּדְּכוּרָא לֹא אֲתַחְבֵּר עִמָּה, וְאַסְתַּלַּק מִינָהּ, בְּהֵוּא זְמַנָּא כְּתִיב, וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ לֹא תִקְרַב. בְּשַׁעֲתָא דְּאַתְרַכְּבָת נּוֹקְבָא, דְּדְּכוּרָא בְּעִי לְאַתְחַבְּרָא עִמָּה, כְּדִין אֶקְרִי כְּלָה. כְּכֻלָּהּ מִמֶּשׁ אֲתִינָא.

85. But as for Ima, the desire of both ABA AND IMA never stops. They emerge as one and rest as one. The one does not stop flowing from the other, nor leaves the other. For that reason it is written, "And a river went out of Eden" (Beresheet 2:10). "went out" MEANS constantly, ceaselessly, as written, "like a spring of water, whose waters fail not" (Yeshayah 58:11). Hence it is written, "my love" ABOUT IMA, because they dwell with brotherly desire AND LOVE, with absolute unity. But here, IN MALCHUT, she is considered a bride, because when the male comes, WHO IS ZEIR ANPIN, to join her, she is a bride, and comes as an actual bride.

86. For that reason, Solomon interprets the two descriptions of the female, IMA AND MALCHUT. The first description OF IMA is vague, because Ima is vague AND HIDDEN. The second description IN MALCHUT gives more explanation and is not so vague. Later, it applies all the value OF MALCHUT to the upper one, IMA, as written, "she is the only one of her mother, she is the choice one of her that bore her" (Shir Hashirim 6:9). And since Ima is bedecked with a bride's crown, and the desire of Yud, WHICH IS CHOCHMAH, towards her never stops, AND SHE IS ATTACHED TO BOTH THE UPPER AND LOWER BEINGS, THEREFORE the freedom of all slaves is under her jurisdiction to purify everything, as written, "for on that day will He forgive you" (Vayikra 16:30), and, "And you shall hallow the fiftieth year...it shall be a jubilee for you" (Vayikra 25:10). What is a Jubilee (Heb. yovel)? It accords with the words, "and that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). FOR JUBILEE MEANS A RIVER after the river, WHICH IS IMA, that comes out, flows and emerges uninterruptedly TO THE GARDEN, WHICH IS MALCHUT.

87. It is written, "if (Heb. im) you cry after wisdom (Binah), and lift up your voice for understanding (Tevunah)" (Mishlei 2:3). HE ASKS, Once it said, "mother (Heb. em) you cry after Binah," why ADD, "AND LIFT UP YOUR VOICE for Tevunah," AND HE ANSWERS, Everything is as I said THAT WHEN BINAH SUCKLES THE SON AND DAUGHTER IT IS CALLED TEVUNAH. HE ASKS, Which one is superior, AND ANSWERS, Binah is superior to Tevunah. Binah is father, mother and son, SINCE Yud Hei are father and mother with a son between them, WHO IS VAV. THAT IS, BINAH IS SPELLED BEN (ENG. 'SON OF') YUD-HEI. All of Tevunah is entirely of children, AS IT IS SPELLED WITH THE LETTERS OF ben (Eng. 'son'), bat (Eng. 'daughter'), Vav-Hei. YUD-HEI ARE NOT MENTIONED IN IT. FROM THIS WE UNDERSTAND THAT BINAH IS SUPERIOR TO TEVUNAH, because father and mother, WHO ARE YUD-HEI, are only in Binah, but in Tevunah THERE IS NO YUD-HEI; surely the mother crouches over the children, VAV-HEI, WHILE THE MOTHER HERSELF does not appear THERE. HENCE TEVUNAH CONTAINS ONLY THE LETTERS OF BEN BAT VAV-HEI, BUT NOT YUD HEI. Thus the sum of all two children, ZEIR ANPIN AND MALCHUT, is called Tevunah, while the whole of the father, mother and son, WHO ARE CHOCHMAH, BINAH AND ZEIR ANPIN, is considered Binah, which, when wishing to include everything, YUD-HEI AS WELL, they are included IN BINAH.

85. אָבֵל הָאֵי אִימָא, לֹא אִמְסִיק רְעוּתָא דְתִרְוּיָהּ לְעֵלְמִין, בְּחַד נְפִיקִין, בְּחַד שְׂרִיין. לֹא אִמְסִיק דָּא מִן דָּא, וְלֹא אִסְתַּלַּק דָּא מִן דָּא. וּבִג"כּ בְּתִיב וְנָהַר יֵצֵא מֵעֵדֶן, יוֹצֵא תְדִיר, וְלֹא אִמְסִיק. הֵה"ד, וּכְמוֹצֵא מִים אֲשֶׁר לֹא יִכְזָבוּ מִימֵיו. וּבִג"כּ בְּתִיב רְעִיתִי, בְּרְעוּתָא דְאַחֵהּ שְׂרִיין, בְּאַחֲדוּתָא שְׁלִימוּתָא. אָבֵל הֵכָּא אִקְרִי כְּלָה, דְכֵד אֶתָּא דְכוּרָא לְאַתְחַבְרָא עִמָּה, הִיא כְּלָה, כְּכֵלָה אִיהִי אֲתִיָּא מִמֶּשׁ.

86. וּבִג"כּ, תְּרִי תְּקוּנִין דְּנוֹקְבֵי פְּרִישׁ שְׁלֵמָה. תְּקוּנָא דְקְדָמִיתָא, סְתִימָא, בְּגִין דְּאִיהִי סְתִימָא. וְתְּקוּנָא תְּנִינָא, פְּרִישׁ יְתִיר, וְלֹא סְתִים כּוּלֵי הָאֵי. וְלִבְתֵּר תְּלִיָּא כָּל שְׁבַחָא בְּהֵיא דְלְעִילָא. דְכְּתִיב, אַחַת הִיא לְאִמָּה בְּרָה הִיא לְיוֹלְדֶתָהּ, וּבְגִין דְּאִיהִי אִימָא מִתְעַטְרָא בְּעַטְרָא דְכְּלָה, וְרְעוּתָא דִּיּו"ד לֹא אִמְסִיק מִנָּה לְעֵלְמִין, אֲתִיָּהִב בְּרְשׁוּתָהּ כָּל חִירוֹ דְעֵבְרִין. כָּל חִירוֹ דְכְּלָא. כָּל חִירוֹ דְחִיבֵינָא, לְדְכָאָה לְכֵלָא. דְכְּתִיב כִּי בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם. וּכְתִיב וּקְדַשְׁתֶּם אֶת שְׁנַת הַחֲמָשִׁים שָׁנָה יוֹבֵל הִיא. מֵאֵי יוֹבֵל. כִּד"א וְעַל יוֹבֵל יִשְׁלַח שְׂרָשׁוֹ. מִשׁוּם הֵהוּא נָהַר דְּאֲתִי וְנָגִיד וְנִפְיָק, וְאֲתִי תְדִיר, וְלֹא פְּסִיק.

87. בְּתִיב כִּי אִם לְבִינָה תְּקָרָא לְתַבּוּנָה תִּתֵּן קוּלְךָ. כִּיִּן דְּאָמַר כִּי אִם לְבִינָה תְּקָרָא, אִמָּאֵי לְתַבּוּנָה. אִלָּא כְּלָא כְּמָה דְּאִמִּינָא. הִי מְנַוִּיהוּ עֲלָאָה. בִּינָה עֲלָאָה מִתַּבּוּנָה. בִּינָה אָב וְאִם וּבִן. י"ה: אָב וְאִם, וּבִן בְּגוּוּיָהּ. תַּבּוּנָה: כְּלָא כְּלָלָא דְבְּנִין, בִּין וּבַת, ו"ה. וְלֹא אֲשַׁתְּכַח אָב וְאִם, אִלָּא בְּבִינָה. וּבְתַבּוּנָה וְדָאֵי אִימָא רְבִיעָא עֲלִוּיָהּ, וְלֹא אֲתַגְּלִיָּא. אֲשַׁתְּכַח, דְּכֵלָלָא דְתִרְיָן בְּנִין, אִקְרִי תַבּוּנָה. וּכְלָלָא דְאָב אִם וּבִן, אִקְרִי בִינָה. וְכֵד בְּעֵי לְאַכְלָלָא כְּלָא, בְּהָאֵי אֲתַכְלִיל.

25. Da'at, which is Zeir Anpin that unites Chochmah and Binah that are Aba and Ima Rabbi Shimon begins by saying that the father, mother and son are called Chochmah, Binah and Da'at, and he explains why this is so. He tells us that Da'at receives his father's and mother's inheritance.

88. These father, mother and son are called Chochmah, Binah and Da'at. For when the son, ZEIR ANPIN, receives his father's and mother's tokens, THAT IS, WHEN HE TAKES AND INCLUDES WITHIN HIM CHOCHMAH AND BINAH OF ABA AND IMA, he is called Da'at, WHICH IS DERIVED FROM TESTIMONY (HEB. EDUT), because he bears testimony about both of them BY INCLUDING WITHIN HIM THE MOCHIN OF ABA AND IMA, AS DA'AT RECONCILES AND INCLUDES CHOCHMAH AND BINAH. This son, DA'AT, is called a firstborn SON, as written, "Yisrael is My son, My firstborn" (Shemot 4:22), SINCE ZEIR ANPIN, WHO IS DA'AT, IS CALLED YISRAEL, AND IT SAYS OF HIM, "YISRAEL IS MY SON, MY FIRSTBORN." Since he is considered a firstborn he receives two portions, A PORTION FROM ABA, WHO IS CHOCHMAH, AND A PORTION FROM IMA, BINAH. When he gets bigger with his crowns, he receives three portions, CHOCHMAH, BINAH AND DA'AT. In either case, two parts or three parts are all the same, SINCE DA'AT IS NO MORE THAN THE INCLUSION OF CHOCHMAH AND BINAH, IN SUCH A WAY THAT EVEN IN CHOCHMAH, BINAH AND DA'AT THERE ARE NO MORE THAN TWO, CHOCHMAH AND BINAH. Both are the same, BECAUSE DA'AT receives his father's and mother's inheritance, AND HENCE HAS ONLY CHOCHMAH AND BINAH LIKE HIS FATHER AND MOTHER, BUT NO MORE.

88. והאי אב ואם ובן, אקרין חכמה בינה ודעת. בגין דהאי בן, נטיל סימנין דאבוי ואמיה, אקרין דעת, דהוא סהדותא דתרווייהו. והאי בן, אקרין בוכרא. דכתיב, בני בכורי ישראל. ובגין דאקרין בוכרא, נטיל תרין חולקין. וכד אתרבי בעטרות, נטיל תלת חולקין. ובין כך ובין כך, תרין חולקין, ותלת חולקין כלא חד מלה. והאי והאי חד הוי, ירותא דאבוי ואמיה ירית.

26. Inheritance and the two crowns in Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon describes the nature of the inheritance that Zeir Anpin receives from Aba and Ima. We are led to understand that the son inherits everything and gives it to the daughter, Malchut, who is nourished from him.

89. HE ASKS, What is this inheritance ZEIR ANPIN RECEIVES FROM ABA AND IMA, AND ANSWERS, It is his father and mother's inheritance, WHICH IS THEIR CHOCHMAH AND BINAH, and the two crowns hidden therein, which they bequeathed to that son, NAMELY THE TWO PARTS OF DA'AT THAT JOINS ABA AND IMA, SINCE ZEIR ANPIN INHERITS ALL THREE PARTS, CHOCHMAH, BINAH AND DA'AT FROM ABA AND IMA. For from his father's side a crown called Chesed was hidden within DA'AT and from his mother's side a crown called Gvurah. And all are crowned on the head OF ZEIR ANPIN and He holds to them. When Aba and Ima shine on Him BY MEANS OF THE INHERITANCE OF CHOCHMAH AND BINAH AND THE TWO PARTS OF DA'AT, they are all called the head Tefilin, THE SECRET OF THE FOUR PARAGRAPHS, SINCE THE INHERITANCE OF CHOCHMAH AND BINAH ARE, "SANCTIFY TO ME ALL THE FIRSTBORN (HEB. KADESH LI)" (SHEMOT 13:2), AND "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEYAHAY KI YEVIACHA)" (DEVARIM 6:10); AND THE TWO PARTS OF DA'AT ARE, "HEAR O YISRAEL (HEB. SH'MA YISRAEL)" (DEVARIM 6:4), AND "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEYAHAY IM SHAMO'A). And this son takes and inherits everything, and it spreads within Him throughout the body. This son, ZEIR ANPIN, gives to the daughter, MALCHUT, who is fed from Him. In any case IT IS UNDERSTOOD from this that the son inherits rather than the daughter; the son inherits His father and mother, not the daughter, and the daughter is nourished by Him, as said ABOUT THE TREE THAT ALLUDES TO ZEIR ANPIN, "and on it was food for all" (Daniel 4:18).

89. מאי ירותא דא. אחסנתא דאבוי ואמיה, ותרין עטרין דהו גניזין בגווייהו, ואחסינו לבן דא. מסטרא דאבוי, הוה גניז בגווייה חד עטרא, דאקרין חסד. ומסטרא דאימא, חד עטרא, דאקרין גבורה. וכלהו מתעטרין ברישיה, ואחיד לון. וכד נהרין אלון אב ואם עליה, כלהו אקרין תמילין דרישא. וכלא נטיל בן דא, וירית כלא, ואתפשט בכל גופא. והאי בן, יהיב לברתא. וברתא ממניה אתון. ועב"ם מכאן, ברא ירית, ולא ברתא. ברא ירית לאבוי ולאמיה, ולא ברתא. וממניה אתון ברתא. כמה דכתיב ומזון לכלא ביה.

90. These father and mother are included in and unite with each other, and Aba is more hidden THAN IMA. Everything is attached to Atika Kadisha, THAT IS, THE CONCEALED BRAIN, coming from the precious Mazal, which is most precious, SINCE THEY DO NOT RECEIVE STRAIGHT FROM ATIKA KADISHA BUT THROUGH THE BEARD CALLED MAZAL. The father and mother prepare the house, as I said regarding the secret of, "Through wisdom (Chochmah) a house is built; and by understanding (Tevunah) it is established; and by knowledge (Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3), WHICH ARE CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN. It is also written, "For it is a pleasant thing if you keep them within you" (Mishlei 22:18).

91. Rabbi Shimon said, In the Idra RABA IN NASO I have not disclosed everything, and all these matters were hidden in my heart to this moment. I wanted to conceal them for the World to Come, because there, IN THE WORLD TO COME, we are asked a question ABOUT WISDOM, as written, "And He shall be the stability of your times, a store of salvation, wisdom and knowledge..." (Yeshayah 33:6), since wisdom is asked of one. HE THEREFORE CONCEALED THESE MATTERS TO THE WORLD TO COME. Now I SEE that the Holy One, blessed be He, wishes it TO REVEAL THEM, in order that I shall come in without shame before His palaces.

27. Undisclosed Da'at, Da'at that is shining in the head, expanding Da'at
Rabbi Shimon tells us about the three types of Da'at in Zeir Anpin, and he also talks about how God established a testimony in Jacob. Rabbi Shimon tells the other rabbis that he has known these matters for a long time but was afraid to reveal them, and now they are revealed. He laughs and weeps over what he is and is not allowed to reveal, and he says that he has only this one day at his disposal to tell what he wants to tell. And we find that he wants to reveal things so that he will not enter the World to Come in shame.

92. It is written, "For Hashem is an El of knowledge (lit. 'knowledges')" (I Shmuel 2:3). Surely knowledges IN PLURAL, BECAUSE THERE ARE THREE TYPES OF DA'AT IN ZEIR ANPIN: 1) It is THE BRAIN OF Da'at, because through Da'at all palaces are filled, as written, "and by knowledge (Heb. Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3); 2) Another Da'at CORRESPONDS TO THIS, which is not revealed but flows within it secretly and is included within it; 3) Da'at that shines into the parts of the brain and spreads throughout the brain BUT NOT INTO THE BODY.

93. In the book of Agadah we studied, "Hashem is an El of knowledge (Heb. de'ot)." Do not pronounce 'de'ot' but 'edut (Eng. 'testimony')', for it bears testimony about everything, the testimony of two portions, WHICH MEANS IT INCLUDES WITHIN IT CHOCHMAH AND BINAH, WHICH ARE TWO PORTIONS, as written, "For He established a testimony in Jacob" (Tehilim 78:5), SINCE ZEIR ANPIN CALLED JACOB IS THE SECRET OF DA'AT THAT INCORPORATES CHOCHMAH AND BINAH. And though it has been explained differently in Safra Det'zniuta (the CONCEALED Book), THAT CIRCUMCISION IS CALLED TESTIMONY, IT IS NOT IN THE CONCEALED BOOK IN OUR POSSESSION, BUT THEY HAD KABBALAH BOOKS THAT THEY CALLED SO. There, where it belongs THE EXPLANATION is complete, and ALSO here everything is correct. Everything should be EXPLAINED IN THE TEXT by concealing the matter BY HINTS.

90. הַנִּי אָב וְאִם, כְּלִילֵן וּמִתְחַבֵּרֵן דָּא בְּדָא. וְאָב טְמִיר יְתִיר. וְכֹלָא אַחִיר מֵעֵתִיקָא קְדִישָׁא, וְתִלְיָא מִמְזֵלָא קְדִישָׁא, יְקִירוּ דְכָל יְקִירִין. וְאֵלִין אָב וְאִם, מִתְקַנִּין בֵּיתָא, כְּמָה דְאִמִּינָא דְכְּתִיב, בַּחֲכָמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכוּנֵן וּבְדַעַת חֲדָרִים יִמְלָאוּ כָּל הַזֶּן יִקָּר וְנִעִים. וְכְתִיב כִּי נִעִים כִּי תִשְׁמְרֵם בְּבִטְנְךָ.

91. אַר"ש, בְּאֲדָרָא לֹא גְלִינָא כְּלָא. וְכֹל הַנִּי מְלִין, טְמִירִין בְּלִבָּאי הוּוּ עַד הַשְּׁתָּא, וּבְעֵינָא לְאַטְמָרָא לֹון לְעֵלְמָא דְאִתִּי, מְשׁוּם דְתַמֵּן שְׁאֵלְתָּא שְׁאִיל לְנָא, כְּמָה דְכְּתִיב וְהִיא אֲמוּנַת עֵתְךָ חוֹסֵן יְשׁוּעוֹת חֲכָמָה וְדַעַת וְגו', וְחֲכָמָה בְּעֵינֵי מִינִי, וְהַשְּׁתָּא רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, הָא בְּלָא כְּסוּמָא אִיעוּל קְמִי פְּלִטְרוּי.

92. כְּתִיב כִּי אֵל דְּעוֹת יִי. דְּעוֹת וְדָאי. הוּא הַדְּעַת, בְּדַעַת כָּל פְּלִטְרוּי אֲתַמְלִין, דְּכְּתִיב, וּבְדַעַת חֲדָרִים יִמְלָאוּ. דַּעַת אַחְרָא, לֹא אֲתַגְּלִיא, דְּהָא טְמִירָא אֲזִיל בְּגוּוּיָהּ, וְאֲתַכְּלִיל בֵּיהּ. דַּעַת נְהִיר בְּמוֹחִין, וְאֲתַפְּשֵׁט בְּמוֹחָא כְּלָא.

93. בְּסַפְרָא דְאֲגָדָתָא תְּנִינֵן, כִּי אֵל דְּעוֹת יִי, אֵל תְּקִירֵי דְּעוֹת, אֵלָא עֲדוֹת. דְּהוּא סְהֲדוּתָא דְּכֹלָא, סְהֲדוּתָא דְּתִרִין חוּלְקִין, כְּד"א וַיִּקַּם עֲדוֹת בִּיעֶקֶב. וְאֵע"ג דְּהַאי מְלָה, אֲוֹקְמוּהָ בְּסַפְרָא דְּצְנִיעוּתָא בְּגוּוּנָא אַחְרָא. הָתָם בְּאֲתַרְיָה שְׁלִים, הָכָא כְּלָא שְׁפִיר, וְכֹלָא הוּי, כְּד אֲסֵתִים מְלָה.

94. Everything is included within these Aba and Ima, and everything is hidden within them. They are concealed AND ARE INCLUDED in the holy Mazal, NAMELY THE BEARD of the most ancient, ARICH ANPIN. They are concealed within it, incorporated in it. Everything is ATIKA, and ATIKA is everything. Blessed be He, and blessed be His name forever and ever.

95. All the matters in the Idra RABA are correct and they are all are holy matters, which stray neither right nor left. They are all hidden matters, revealed to those who entered WISDOM and came out OF IT COMPLETELY. All mysteries are in such a way THAT THEY ARE REVEALED SOLELY TO THOSE WHO CAME IN AND CAME OUT. Until now these matters, WHICH I HAVE DISCLOSED HERE, were hidden, because I was afraid to reveal them. Now they are revealed. It is known before Atika Kadisha that neither for my own glory nor for THE GLORY OF my father's house did I do this, but I did it so I would not enter shamefully before His palace. Moreover, I saw the Holy One, blessed be He, and all the truly righteous present here, all agreed with me THAT I SHOULD REVEAL THEM. For I have seen them all rejoicing in my joy, and that they are all invited to my feast in that world, happy is my portion.

96. Rabbi Aba said, When the holy luminary completed this word, the supernal luminary raised his hands, wept and laughed, because he wanted to reveal something. He said, All my life I was distressed about this matter TO REVEAL IT, but now I am not given permission. He drew strength and sat down and his lips were muttering. He prostrated three times, and no one could look at where he was, let alone directly at him. He said, Mouth, mouth, you have merited all this and your streams have not dried. You stream gushes forth ceaselessly. We recite of you, "And a river went out of Eden" (Beresheet 2:10), and, "like a spring of water, whose waters fail not" (Yeshayah 58:11).

97. Now I testify about myself that all the days I lived IN THE WORLD I yearned to see this day, IN WHICH I WOULD HAVE PERMISSION TO REVEAL THESE SECRETS, but never succeeded, except for now because this day is crowned with this crown OF REVEALING SECRETS. And now I wish to reveal matters before the Holy One, blessed be He, because all THE SECRETS I REVEAL are crowned on my head. And this day will not be far from coming to its place IN THAT WORLD on another day. For all this day is at my disposal AND NO MORE. And now let me begin to reveal things so I should not enter with shame into the World to Come. Here, let me start speaking.

28. The union of Male and Female called Righteousness and Justice

Rabbi Shimon tells how he sees that the illumination of all grades is joined in the one light and emanates ultimately from the hidden light within which dwells the Endless Light, that which can never be comprehended nor revealed. He talks about the perfect justice of God, saying that his judgments are always judgments of truth. We learn that there are two luminaries that establish the throne of God - these are called Righteousness and Justice. Everything is concealed in Justice, and Righteousness is nourished by this Justice. Rabbi Shimon talks about the state of mercy and perfection when male and female join and all the worlds are in a state of mercy and joy. And yet when the world is full of sin the male and female are separated and the serpent is aroused. At that time Severe Judgments prevail and many righteous people leave the world. When, however, there is a perfectly righteous person in the world who loves God, the world can still be saved for his sake. Rabbi Shimon tells us that before he sinned, King

94. הַי אָב וְאִמָּה, בְּלֵהוּ בְּהוּ בְּלִילָה, בְּלֵהוּ בְּהוּ סְתִימָן, וְאִינוּן סְתִימָן בְּמִזְלָא קְדִישָׁא, עֵתִיקָא דְכָל עֵתִיקִין. בִּיה סְתִימָן. בִּיה בְּלִילָה. בְּלֵהוּ הוּא, בְּלֵהוּ הוּי. בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיה, לְעֵלְמָא וְלְעֵלְמֵי עֵלְמִין.

95. כָּל מְלִין דְּאִדְרָא יְאוּת, וְכֵלְהוּ מְלִין קְדִישִׁין, מְלִין דְּלֵא סְטָאן לְיִמִּינָא וְלְשְׂמָאלָא, בְּלֵהוּ מְלִין דְּסְתִימִין, וְאִתְגְּלִיין לְאִינוּן דְּעָלוּ וְנִפְקוּ, וְכֵלְא הָכִי הוּא. וְעַד הַשְּׁתָּא הוּוּ מִתְבַּסִּין אֲלִין מְלִין, דְּרַחֲלִינָא לְגַלְיָא, וְהַשְּׁתָּא אִתְגְּלִיין. וְגַלִּי קְמִי עֵתִיקָא קְדִישָׁא, דְּהָא לֹא לִיקְרָא דִּילִי, וְדָבִית אָבָא עֲבִידנָא, אֲלֵא בְּגִין דְּלֵא אִיעוּל בְּכִסּוּפָא קְמִי פְּלִטְרוּי עֲבִידנָא. וְעוֹד, הָא חֲמִינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל הָנִי זְכָאֵי קְשׁוּט דְּהֵכָא מִשְׁתַּבְּחִין, בְּלֵהוּ מִסְתַּבְּמִין עַל יְדֵי. דְּהָא חֲמִינָא דְּכֵלְהוּ חֲדָאן בְּהָאֵי הַלּוּלָא דִּילִי, וְכֵלְהוּ זְמִינִין בְּהָהוּא עֲלֵמָא בְּהִילּוּלָא דִּילִי, זְכָאָה חוּלְקִי.

96. א"ר אבא, בְּד סִיּוּם מְלָה דָּא בּוֹצִינָא קְדִישָׁא, בּוֹצִינָא עֲלָאָה, אָרִים יְדוּי, וּבְכָה וְחִינִךְ. בְּעָא לְגַלְיָא מְלָה חֲדָא. אָמַר, בְּמְלָה דָּא אֲצַטְעֲרָנָא כָּל יוֹמָאֵי, וְהַשְּׁתָּא לֹא יִהְיִין לִי רְשׁוּתָא. אִתְתַּקַּף, וְיָתִיב, וְרַחֲשׁ בְּשִׁמּוּתִיהָ, וְסָגִיד תַּלְתַּת זְמָנִין, וְלֹא הוּוּ יָכִיל ב"ג לְאַסְתַּבְּלָא בְּאַתְרֵיהָ, כ"ש בִּיה. אָמַר, פּוּמָא פּוּמָא, דְּזָכִית לְכָל הָאֵי, לֹא אֲנָגִיבוּ מִבּוּעֵךְ. מִבּוּעֵךְ נָפִיק וְלֹא פָּסַק. עַלְךְ קְרִינִן וְנַהֵר יוֹצֵא מַעְדָּן. וְכִתִּיב וְכִמוּצָא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמָיו.

97. הָאִידְנָא אֲסִדְרָנָא עָלֵי. דְּכָל יוֹמִין דְּקָאִימָנָא, תְּאִיבָנָא לְמַחְמֵי יוֹמָא דָּא, וְלֹא סְלִיק בִּידֵי, בְּרַחֲמֵי הָאִידְנָא, דְּהָא בְּעֵטְרָא דָּא מִתְעֵטֵר הָאֵי יוֹמָא. וְהַשְּׁתָּא בְּעִינָא לְגַלְיָא מְלִין, קְמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּלֵהוּ מִתְעֵטְרִין בְּרִישֵׁי. וְהָאֵי יוֹמָא לֹא יִתְרַחֵק לְמִיעַל לְדוּכְתִּינָה, כִּיּוּמָא אַחֲרָא. דְּהָא כָּל יוֹמָא דָּא בְּרִשׁוּתֵי קִיּוּמָא. וְהַשְּׁתָּא שְׂרִינָא לְגַלְיָא מְלִין, בְּגִין דְּלֵא אִיעוּל בְּכִסּוּפָא לְעֵלְמָא דְּאִתֵּי. וְהָא שְׂרִינָא אִימָא.

David was not afraid of any Judgment, not even of Righteousness, and yet after he sinned he was afraid even of Justice. Rabbi Shimon concludes that after he himself leaves the world there will not be any righteous people significant enough to protect the people of that generation.

98. It is written, "Righteousness and justice are the foundation of Your throne; love and truth shall go before You" (Tehilim 89:15). Who is wise to observe this to see the ways of the Holy Supernal One, that they are judgments of truth, judgments adorned with supernal Sfirot. For I see all luminaries shine from the most hidden supernal luminary, WHICH IS ATIKA; all GRADES are illuminated grades, AS EACH HAS ITS UNIQUE ILLUMINATION, and by the light within each and every grade something is revealed, NAMELY EACH HAS ITS OWN UNIQUE REVELATION. And all lights are attached to each other and shine into each other, not separating from each other.

99. The light within each of the luminaries that are called the King's characteristics, the King's Sfirot, each, NAMELY EACH LIGHT, shines and is attached to the light in the innermost. THAT IS, IT IS ABSOLUTELY INCONCEIVABLE. For that reason all amounts to the same grade, everything is adorned by the same thing and is inseparable from the other, He and His name are one. He, the revealed light, is called the King's garment. The light in the innermost OF ALL LIGHTS is a hidden light, within which dwells that which is neither explicable nor revealed, THE BLESSED THE ENDLESS LIGHT.

100. All luminaries and all lights shine from the most concealed Atika Kadisha that is the supernal luminary. When observing, within all lights spreading FROM ATIKA there is only some of the hidden, non-revealed supernal light.

101. Within these garments of glory, garments of truth, true establishments and true lights, there are two luminaries, which establish the King's throne, WHICH IS BINAH, and which are called Righteousness and Justice. THEY ARE ZEIR ANPIN THAT IS CALLED JUSTICE AND MALCHUT CALLED RIGHTEOUSNESS. They are the beginning and the completion in the whole faith, SINCE JUSTICE IS AT THE BEGINNING AND THE REVEALING OF PERFECTION WITHIN RIGHTEOUSNESS IS CALLED JUSTICE, and with these all Judgments above and below are adorned. Everything is concealed in Justice, WHICH IS ZEIR ANPIN, and Righteousness, WHICH IS MALCHUT, is nourished by this Justice, WHICH IS ZEIR ANPIN. And sometimes MALCHUT is called, "Melchizedek king of Shalem" (Beresheet 14:18).

102. When Judgments are roused from Justice, they are all in a state of mercy and perfection. For this JUSTICE mitigates Righteousness, WHICH IS JUDGMENTS; Judgments are established and all descend into the world in perfection and mercy. It is then the time when male and female join and all worlds are in a state of mercy and joy.

98. בְּתִיב, צְדָק וּמִשְׁפָּט מְכוּן בְּסֵאךְ חֶסֶד וְאֵמֶת יִקְדְּמוּ פָּנֶיךָ. מֵאֵן חֲכִימָא, יִסְתַּבֵּל בְּהַאי, לְמַחְמֵי אוּרְחוֹי דְקִדְיִשָׁא עֲלָאָה, דִּינִין דְקִשׁוּט, דִּינִין דְמִתְעַטְרִין בְּכִתְרֵי עֲלָאִין. דְהָא חֲמִינָא דְכֻלְהוּ בּוּצִינִין נְהָרִין מְבוּצִינָא עֲלָאָה, טְמִירָא דְכָל טְמִירִין, כְּלָהוּ דְרִגִין לְאַתְנַהֲרָא. וּבְהֵוּא נְהוּרָא דְבְכָל דְרִגָא וְדְרָגָא, אֲתַגְלִינָא מַה דְאַתְגְּלִינָא, וּכְלָהוּ נְהוּרִין אַחִידִן, נְהוּרָא דָא בְנְהוּרָא דָא, וּנְהוּרָא דָא, בְנְהוּרָא דָא, וּנְהָרִין דָא בְדָא, וְלֹא מִתְפָּרֵשׁ דָא מִן דָא.

99. נְהוּרָא דְכָל בּוּצִינָא וּבּוּצִינָא, דְאַקְרוּן תְּקוּנֵי מְלָכָא, כְּתָרֵי מְלָכָא, כָּל חַד וְחַד, נְהִיר וְאַחִיד בְּהֵוּא נְהוּרָא דְלְגוּ לְגוּ, וְלֹא מִתְפָּרֵשׁ לְבַר. וּבְג"כ כְּלָא בְחַד דְרִגָא אֲסַתְלַק, וְכֻלָּא בְחַד מְלָה אֲתַעְטֵר, וְלֹא מִתְפָּרֵשׁ דָא מִן דָא, אִיהוּ וְשְׁמִיהּ חַד הוּא. נְהוּרָא דְאַתְגְּלִינָא, אַקְרִי לְבוּשָׁא דְמְלָכָא. נְהוּרָא דְלְגוּ לְגוּ, נְהוּרָא סְתִימָא, וּבִיהּ שְׁרִינָא הֵוּא דְלֹא אֲתַפְּרֵשׁ וְלֹא אֲתַגְּלִינָא.

100. וְכֻלְהוּ בּוּצִינֵי, וְכֻלְהוּ נְהוּרִין, נְהָרִין מֵעֵתִיקָא קִדְיִשָׁא סְתִימָא דְכָל סְתִימִין, בּוּצִינָא עֲלָאָה. וְכַד מְסַתְבְּלִן, כְּלָהוּ נְהוּרִין דְאַתְפָּשְׁטִין. לֹא אֲשַׁתְּכַח בְּר בּוּצִינָא עֲלָאָה, דְאַטְמֵר וְלֹא אֲתַגְּלִינָא.

101. בְּאִינוּן לְבוּשֵׁין דִּיקְרָא, לְבוּשֵׁי קִשׁוּט, תְּקוּנֵי קִשׁוּט, בּוּצִינֵי קִשׁוּט, אֲשַׁתְּכַחוּ תְרִין בּוּצִינִין, תְּקוּנָא דְכוּרְסִינָא דְמְלָכָא, וְאַקְרוּן צְדָק וּמִשְׁפָּט. וְאִינוּן שִׁירוּתָא, וְשְׁלִימוּתָא, בְּכָל מְהִימְנוּתָא. וּבְהֵנִי מִתְעַטְרִין כָּל דִּינִין דְלַעִילָא וְתַתָּא, וְכֻלָּא סְתִימָא בְּמִשְׁפָּט. וְצְדָק מְהִימְנוּתָא מִשְׁפָּט אֲתִין. וְלְזַמְנִין קְרִינִין לָהּ, וּמְלָכֵי צְדָק מְלַךְ שְׁלָם.

102. כַּד מִתְעַטְרִין דִּינִין מִמִּשְׁפָּט, כְּלָהוּ רַחֲמֵי, כְּלָהוּ בְשְׁלִימוּ. דְהֵוּא מְבַסֵּם לְהֵוּא צְדָק, וְדִינִין מִתְתַּקְנִין, וְכֻלְהוּ נְחֵתִין לְעֲלָמָא בְשְׁלִימוּ, בְּרַחֲמֵי. וְכַדִּין שְׁעֵתָא דְמִתְחַבְּרִין דְכַר וְנוּקְבָא, וְכָל עֲלָמִין כְּלָהוּ בְרַחֲמֵי, וּבְחִדּוּתָא.

103. When people's iniquities multiply and the Temple, MALCHUT, is defiled BY THEIR INIQUITIES, the male, ZEIR ANPIN, departs from the female, MALCHUT, and the fierce serpent begins to arouse. Woe to the world that is nourished at that time by righteousness, WHICH IS MALCHUT SEPARATED FROM ZEIR ANPIN THAT IS JUSTICE. Many legions of demons arouse in the world and many righteous people depart from the world. All this is because the male has left the female, and Justice does not approach this Righteousness. Of this it is written, "but sometimes ruin comes for want of judgment (Justice)" (Mishlei 13:23), WHICH MEANS THAT since Justice, WHICH IS ZEIR ANPIN, departs from righteousness, and MALCHUT is not mitigated but Righteousness is fed from another place, NAMELY LEFT WITHOUT THE RIGHT, WHICH IS SEVERE JUDGMENTS.

104. King Solomon said of this, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness" (Kohelet 7:15). The reason is that Justice has departed from righteousness, AND MALCHUT REMAINS AS LEFT WITHOUT RIGHT. For that reason it is considered that "sometimes ruin comes for want of justice."

105. Come and see, when there is a lofty righteous man in the world, loving the Holy One, blessed be He, even when Righteousness is roused on its own WITHOUT JUSTICE, the world can still be saved for his sake, for the Holy One, blessed be He, delights in his glory and he fears no Judgment. When this righteous man is not alive, people are afraid even of Justice and cannot handle it, not to mention righteousness.

106. At first, King David said, "Examine me, Hashem, and prove me" (Tehilim 26:2), for I am not afraid of any Judgment, not even of Righteousness. Moreover, I am attached to it, SINCE DAVID WAS A CHARIOT TO MALCHUT. It is written, "As for me, I will behold Your face in righteousness (Heb. tzedek)" (Tehilim 17:15), with Righteousness assuredly. I am not afraid to face its Judgments. After he sinned he was afraid even of Justice, as written, "And enter not into justice with Your servant" (Tehilim 143:2). Come and see, when this Righteousness (Heb. tzedek) is mitigated by Justice it is called Righteousness (Heb. tzedakah) WITH A FEMININE SUFFIX, BECAUSE IT BECOMES A FEMALE TO ZEIR ANPIN THAT IS CALLED JUSTICE, AND RECEIVES CHASSADIM FROM IT, the world is sweetened with Chesed and filled with it, as written, "He loves righteousness (Heb. tzedakah) and judgment. The earth is full of the goodness (Chesed) of Hashem" (Tehilim 33:5).

107. I bear testimony about myself that I was distressed about the world all my life lest it would meet the Judgments of Righteousness and be burned by its flames, as written, "she eats, and wipes her mouth" (Mishlei 30:20). From now on, AFTER MY DEMISE, THE WORLD WILL BEHAVE according to THE DEEDS OF everyone. As is the pit, SO IS its depth, THAT IS, DEEDS ARE REPAID MEASURE FOR MEASURE. In this generation there are righteous people but they are too insignificant to rise up and protect the people of the generation from the four directions OF THE WORLD.

103. וכד אֶסְגִּיאוּ חוֹבֵי עֲלָמָא, וְאֶסְתַּאֲבַת מִקְדְּשָׁא, וְדְכוּרָא אֶתְרַחֵק מִן נוֹקְבָא, וְחוּיָא תְּקִיפָא שְׂרִיָּא לְאַתְעָרָא, וְוִי לְעֲלָמָא דְמִתְזֵן בְּהוּוּא זִמְנָא מְהֵאִי צְדָקָה. כְּמָה חֲבִילֵי טְרִיקִין מִתְעָרִין בְּעֲלָמָא, כְּמָה זְכָאִין מִסְתַּלְקִין מִעֲלָמָא. וְכָל כֵּן לְמָה. בְּגִין דְּאַתְרַחֵק דְכוּרָא מִן נוֹקְבָא, וּמִשְׁפֵּט לָא קָרִב בְּצְדָקָה דָּא. וְעַל הָאִי כְּתִיב, וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפֵּט, דְּמִשְׁפֵּט אֶתְרַחֵק מְהֵאִי צְדָקָה, וְלֹא אֶתְבַּסְמָא, וְצְדָקָה יִנְקָא מֵאַתְרַחֵק אַחְרָא.

104. וע"ד אָמַר שְׁלֹמֹה מְלָכָא, אֶת הַכֹּל רָאִיתִי בְּיָמַי הַבְּלִי יֵשׁ צְדִיק אוֹבֵד בְּצְדָקוֹ וְגו', הַבֵּל דָּא, הַבֵּל חָדָא, מְהַבְלִים דְּלַעֲיֵלָא, דְּאֶקְרוּן אִפִּי מְלָכָא, וְדָא אִיְהוּ מְלֻכוּתָא קְדִישָׁא, דְּכֵד הִיא מִתְעָרָא בְּדִינוּי, כְּתִיב יֵשׁ צְדִיק אוֹבֵד בְּצְדָקוֹ. מ"ט. מִשׁוּם דְּמִשְׁפֵּט אֶתְרַחֵק מִצְדָּקָה. וּבג"כ אֶקְרִי, וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפֵּט.

105. ת"ח, כֵּד אֶשְׁתַּכַּח זְכָאָה עֲלָאָה בְּעֲלָמָא, רְחִימָא דְקוֹדֶשׁא בְּרִיךְ הוּא, אִפִּילוּ כֵּד אֶתְעָר צְדָקָה בְּלַחְדוּדוּי, וְכִיל עֲלָמָא לְאַשְׁתַּזְבָּא בְּגִינְיָה. וְקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי בִיקְרִיָּה, וְלֹא מִסְתַּמֵּי מִן דִּינָא. וְכֵד הִוּוּא זְכָאָה לָא קִיּוּמָא בְּקִיּוּמִיָּה, מִסְתַּמֵּי אִפִּילוּ מִמִּשְׁפֵּט, וְלֹא יְכִיל לְמִיקָם בִּיָּה. כ"ש בְּצְדָקָה.

106. הוּד מְלָכָא, בְּקִדְמִיתָא אָמַר, בְּחֲנִי יְיָ וְנִסְנִי. דְּהָא אָנָּא לָא מִסְתַּמֵּינָא מִכָּל דִּינִין, אִפִּילוּ מְהֵאִי צְדָקָה, וּכ"ש דְּאַחִידְנָא בִּיָּה, מָה כְּתִיב. אָנִי בְּצְדָקָה אֶחְזָה פָּנִיךְ, בְּצְדָקָה וְדֵאִי. לָא מִסְתַּמֵּינָא לְמִיקָם בְּדִינוּי. בְּתַר דְּחָב, אִפִּילוּ מִמִּשְׁפֵּט מִסְתַּמֵּי, דְּכְתִיב וְאֵל תָּבֵא בְּמִשְׁפֵּט אֶת עַבְדְּךָ. ת"ח, כֵּד מִתְבַּסְמָא הֵאִי צְדָקָה מִמִּשְׁפֵּט, כְּדִין אֶקְרִי צְדָקָה. וְעֲלָמָא מִתְבַּסְמָא בְּחֶסֶד, וְאַתְמַלִּיא מְנִיָּה. דְּכְתִיב, אוֹהֵב צְדָקָה וּמִשְׁפֵּט חֶסֶד יְיָ מְלֵאָה הָאָרֶץ.

107. אֶסְהַדְנָא עָלַי, דְּכָל יוֹמָאֵי הוּיָנָא מִצְטַעַר עַל עֲלָמָא, דְּלֹא יַעֲרַע בְּדִינוּי דְּצְדָקָה, וְלֹא יוֹקִיד עֲלָמָא בְּשְׁלֵהוּבוּי. כְּמָה דְּכְתִיב, אֲכַלָּה וּמִחַתָּה פִּיָּה. מִכָּאֵן וְלֵהֲלֵאָה, כְּפֹסֵם כָּל חַד, כְּפֹסֵם בִּירָא עִמְקָא, וְהָא בְּדָרָא דָּא אֵית בִּיָּה זְכָאִין, וְזַעֲרִין אִינוּן דִּיקוּמוּן לְאַגְנָא עַל עֲלָמָא, וְעַל עָאנָא, מֵאַרְבַּעַה זִיוִין.

Rabbi Shimon reveals some things about Zeir Anpin that were not revealed in the Idra Raba. He first repeats what the rabbis already know about how Zeir Anpin derives from Atika Kadisha. Next he talks about the kings of Edom who died because everything had not yet been properly established in Malchut. We learn that male and female cannot flourish without each other. Malchut is the daughter of both Chochmah and Binah and is fed from both aspects that radiate in two ways - with Chesed and with Judgments. Lastly Rabbi Shimon describes how the first worlds were destroyed like sparks that are extinguished immediately.

108. Up until now my words were interconnected, and the concealed matters in the most hidden Atika Kadisha were explained, and how the ones are connected to the others, THAT IS, HOW THE THREE HEADS OF ATIKA ARE MUTUALLY ATTACHED, HOW THE BEARD IS ATTACHED TO ATIKA, AND HOW ABA AND IMA ARE CONNECTED TO THE BEARD. The following are matters that pertain to Zeir Anpin that were not revealed in the Idra RABA, those concealed in my heart, where they did not manifest. Now they are manifested and disclosed. All these matters are hidden yet clear. Blessed is my portion and that of those who receive this inheritance, as written, "Happy is the people, that is in such a case..." (Tehilim 144:15).

109. This we have explained, that Aba and Ima are attached to the manifestations of Atika, THAT IS, TO THE BEARD THAT MANIFESTED. It is so, because they derive from the most concealed brain and are attached to it. When they examine what I say THEY WILL SEE that everything is only Atika, that was, is and will be, and that all those manifestations are in it. Aba and Ima come out of this CONCEALED brain and are a part of Mazal. They derive from and are attached to it. Zeir Anpin derives from Atika Kadisha and is attached to it. We have already explained these issues in the Idra RABA. Blessed is the portion of he who came into WISDOM and came out IN PEACE, and who knows the paths not to deviate right or left BUT BE IN THE CENTRAL COLUMN. And whoever has not come in and out IN PEACE, it is better for him had he not been born, as it is also written, "for the ways of Hashem are right" (Hoshea 14:10).

110. Rabbi Shimon said, All my life I observed this verse that says, "My soul shall glory in Hashem; the humble shall hear of it, and be glad" (Tehilim 34:3), and now the whole verse is fulfilled. Surely "My soul shall glory in Hashem," because my soul is attached to Him, glows from Him, cleaves to Him and strives, through which striving it shall rise to its place. "the humble shall hear of it, and be glad" relates to all the righteous, the members of the holy Yeshivah, and the righteous who have come now with the Shechinah. They all listen to my words and rejoice. For that reason, "O magnify Hashem with me, and let us exalt His name together" (Ibid. 4).

111. He opened with, "And these are the kings that reigned in the land of Edom" (Beresheet 36:31). This is the meaning of, "For, lo, great kings were assembled, they came (or: 'passed') on together" (Tehilim 48:5). Where were they assembled? In the land of Edom, which Judgments hold on to. "they passed on together," as written, "And...died...reigned in his place" (Beresheet 36:33-39). "As soon as they saw, they were astounded; they were affrighted; they rushed away" (Tehilim 48:6), because they were not settled BUT BROKE AND DIED, because the King's establishments had not yet set and the holy city, NAMELY MALCHUT, and its walls had not yet come to be.

108. ע"כ אַחֲדָן מְלֵי דָא בְדָא, וּמִתְפָּרְשָׁן מְלֵין דְּסִתְיָמִין בְּעִתִּיקָא קְדִישָׁא, סִתְיָמָא דְכָל סִתְיָמִין, וְהִיךְ אַחֲדָן אֵלִין בְּאֵלִין. מִכָּאן לְהֵלָאָה, מְלֵין דְּזַעִיר אַנְפִּין, אֵינּוּן דְּלָא אֲתַגְלִיין בְּאֲדָרָא. אֵינּוּן דְּהוּוּ סִתְיָמִין בְּלִבָּא, וְתַמָּן לָא אֲתַקְנּוּ. הַשְׁתָּא אֲתַתְקֵנוּ וְאֲתַגְלִיין, וְכִלְהוּ מְלֵין סִתְיָמִין, וּבְרִירִין כִּלְהוּ. זְכָאָה חוּלְקֵי, וְאֵינּוּן דִּירְתוּ יְרוּתָא דָא, דְּכִתִּיב אֲשֵׁרֵי הָעַם שְׂכָכָה לוֹ וְגו'.

109. הָאִי דְאֻקִּימָנָא, אָב וְאִם בְּעִתִּיקָא אַחֲדָן, בְּתִיקוּנֵי, הֵכִי הוּא. דְּהָא מְמוּחָא סִתְיָמָאָה דְכָל סִתְיָמִין תְּלִיין, וּמִתְאַחֲדִין בֵּיהּ. וְכִד יִסְתַּכְּלוּן מְלֵין. כִּלְא הוּא עִתִּיקָא בְּלַחוּדוּי, הוּא הוּי, וְהוּא יְהָא. וְכִל הֵנִי תְקוּנֵין בֵּיהּ. א"ב וְא"ם מֵהָאִי מוּחָא נִפְקוּ, אֲתַכְּלִילוּ בְּמִזְלָא, וּבֵיהּ תְּלִיין, וּבֵיהּ אַחֲדָן. זַעִיר אַנְפִּין, בְּעִתִּיקָא קְדִישָׁא תְּלִינָא וְאֲחִיד. וְהָא אֻקִּימָנָא מְלֵי בְּאֲדָרָא. זְכָאָה חוּלְקִיהָ דְמָאן דְּעָאֵל וְנַפְקִי, וְיִנְדַע אֹרְחִין דְּלָא יִסְטֵי לִימִינָא וְלִשְׁמָאֵלָא. וּמָאן דְּלָא עָאֵל וְנַפְקִי, טַב לִיהּ דְּלָא אֲבָרִי. וְכִתִּיב כִּי יִשְׂרָאֵל דְרָכֵי יְיָ.

110. אָמַר רַבֵּי שְׁמַעוֹן, מִסְתַּכֵּל הוּינָא כָּל יוֹמָא בְּהָאִי קְרָא, דְּכִתִּיב, בֵּינִי תִתְהַלֵּל נַפְשִׁי וְשְׁמַעוּ עֲנוּיִם וְיִשְׁמְחוּ. וְהָאֵידְנָא אֲתַקְוִים קְרָא כִּלְא. בֵּינִי תִתְהַלֵּל נַפְשִׁי וְדָאִי, דְּהָא נִשְׁמַתִּי בֵּיהּ אַחֲדָא, בֵּיהּ לְהֵטָא, בֵּיהּ אֲתַדְבַּקַת וְאֲשְׁתַּדְּלַת וּבְאֲשְׁתַּדְּלוּתָא דָא תִסְתַּלַּק לְאַתְרָהָא. יִשְׁמַעוּ עֲנוּיִם וְיִשְׁמְחוּ, כָּל הֵנִי צְדִיקֵינָא, וְכִל בְּנֵי מִתִּיבְתָא קְדִישָׁא, וּזְכָאִין דְּאֲתִיין הַשְׁתָּא עִם קוּדְשָׁא בְּרִיךְ הוּא, כִּלְהוּ שְׁמַעִין מְלֵין, וְחֲדָאן. בְּגִין כֵּן, גְּדִלוֹ לִינִי אֲתִי וְנִרְוּמָה שְׁמוֹ יְחֲדִיו.

111. פִּתַּח וְאָמַר, כְּתִיב, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאֶרֶץ אֲדוּם. הַה"ד, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ עִבְרוּ וְיַחְדָּיו. נֹעְדוּ, בְּאֵן אֲתֵר. בְּאֶרֶץ אֲדוּם. בְּאֲתֵר דְּרִינִין מִתְאַחֲדִין תַּמָּן. עִבְרוּ יַחְדָּיו, דְּכִתִּיב וַיָּמָת וַיִּמְלוֹךְ תַּחְתָּיו. הֵמָּה רָאוּ כֵּן תַּמָּהוּ נִבְהָלוּ נִחְפְּזוּ, דְּלָא אֲתַקְוִימוּ בְּאֲתֵרֵיהּ, בְּגִין דְּתַקְוִינֵין דְּמִלְכָא לָא אֲתַקְנּוּ, וְקִרְתָּא קְדִישָׁא וְשׁוּרֵי, לָא אֲזִדְמֵנוּ.

112. This is the meaning of, "As we have heard, so have we seen..." (Ibid. 9), because none survived, but she, MALCHUT, survives now that the male dwelt with her, as written, "and Hadar reigned in his place, and the name of his city was Pa'u; and his wife's name was Mehitavel, daughter of Matred, daughter of Mei zahab" (Beresheet 36:39); gold water certainly, as we explained in the Idra.

113. In the Agadah book of Rav Hamnuna Saba we learned that, "Hadar reigned in his place." Hadar surely, NAMELY YESOD THAT IS CALLED THE TREE HADAR, as written, "the fruit of the tree hadar" (Vayikra 23:40), IN WHICH MALCHUT IS CALLED FRUIT AND YESOD THE TREE HADAR; "and his wife's name was Mehitavel" as in "branches of palm trees" (Ibid.), WHICH IS YESOD AND WHICH IS NAMED IN THE PLURAL "PALM TREES" BECAUSE it is written, "The righteous man flourishes like the palm tree" (Tehilim 92:13), WHICH MEANS HE DOES NOT FLOURISH WITHOUT THE FEMALE, because THE PALM TREE is both male and female. HENCE IT SAYS OF HIM, "AND HIS WIFE'S NAME WAS MEHITAVEL." This MALCHUT is called "the daughter of Matred," WHICH MEANS SHE IS a daughter to that place everyone is busy (Heb. trudim) attaining, which is called a father, NAMELY CHOCHMAH. It is also written, "Man cannot know its price; nor is it found in the land of the living" (Iyov 28:13), SINCE EVERYONE IS BUSY ATTAINING IT. According to another explanation, she is a daughter to mother, WHO IS BINAH, from whose aspect Judgments rise that disturb (Heb. matridim) everyone. THIS IS WHY SHE IS CALLED "THE DAUGHTER OF MATRED." She is "the daughter of Mei zahab (lit. 'gold water')," BECAUSE SHE is fed from both aspects that radiate in two manners, with Chesed and with Judgments, THAT IS, FROM RIGHT AND LEFT, THE RIGHT BEING CHESED AND CALLED WATER, AND LEFT THE SECRET OF CHOCHMAH CALLED GOLD. HENCE THE GOLD WATER.

114. Before the world was created, they did not face and look at each other face to face, and because of that the earlier worlds were destroyed, BY BEING BROKEN AND DYING. The first worlds were formed but not fixed, and that KING that was not established was called glowing sparks, THAT IS, HIS KINGDOM AND REIGN WERE LIKE THE LIGHT OF A SPARK THAT IS IMMEDIATELY EXTINGUISHED AND DISAPPEARS. It is like a craftsman who strikes on an iron tool with a hammer, and produces sparks in every direction. These sparks come out glowing and shining but are extinguished at once. These are called the first worlds. For this reason they were destroyed and did not survive, until Atika Kadisha manifested and the craftsman began His work.

112. הה"ד, כְּאֲשֶׁר שָׁמַעְנוּ כֵּן רֵאִינוּ וְגו', דֵּהָא כְּלֵהוּ לֹא אֶתְקִימוּ, וְהִיא אֶתְקִימַת הַשָּׁמַיִם, בְּסִטְרָא דְדְכוּרָא, דְּשָׂרְיָא עִמָּה. הַה"ד, וַיִּמְלוֹךְ תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל בֵּת מִטְרָד בֵּת מִי זָהָב. מִי זָהָב וְדָאִי כְּמָה דְאֻקִּימָנָא בְּאֶרְרָא.

113. בְּסִטְרָא דְאֶגְדָּתָא דְרַב הַמְנוּנָא סָבָא אֲתָמֵר, וַיִּמְלוֹךְ תַּחְתָּיו הָדָר. הָדָר וְדָאִי, כְּד"א, פְּרִי עֵץ הָדָר. וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל, כְּד"א כְּפֹת תְּמָרִים. וְכָתִיב, צְדִיק כַּתְּמָר יִפְרַח, דְּאִיהִי דְכָר וְנוֹקְבָא. הָאִי אֶתְקִימָת בֵּת מִטְרָד, בֵּת מֵהֵוּא אֲתֵר דְטְרָדִין כְּלָא לְאֶתְדַבְּקָא, וְאֶקְרִי אָב. וְכָתִיב לֹא יָדַע אָנוּשׁ עֲרֶכֶה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים. ד"א, בֵּת מְאִימָא, דְמִסְטֵרְהָא מֵתַאחֲדִין דִּינִין, דְטְרָדִין לְכָלֵא. בֵּת מִי זָהָב, דִּינְקָא בְּתָרִין אֲנָפִין, דְנִהִירוּ בְתָרִין גְּוֹנִין. בַּחֲסָד וּבְדִינָא.

114. עַד לֹא אֲבִרֵי עֲלֵמָא, לֹא הָווּ מְשֻׁגְיָחִין אֲנָפִין בְּאֲנָפִין, וּבְגִין כֵּן, עֲלֵמִין קְדָמָי אֶתְחַרְבוּ, וְעֲלֵמִין קְדָמָי בְּלֹא תְקוּנָא אֶתְעֵבִידוּ. וְהֵוּא דְלֹא הָוָה בְּתְקוּנָא, אֶקְרִי זִיקִין נְצוּצִין, כְּהֵאִי אֻמְנָא, מְרֻזְמָתָא, כְּדֵ אֶכְתֵּשׁ בְּמִנָּא דְפְרֻזְלָא, אֶפִּיק זִיקִין לְכָל עֵיבֵר, וְאִינוּן זִיקִין דְנִפְקִין, נִפְקִין לְהִיטִין וְנִהִירִין, וְדַעֲבִין לְאַלְתֵּר. וְאֵלִין אֶקְרוּן עֲלֵמִין קְדָמָי. וּבְגִין כֵּן אֶתְחַרְבוּ, וְלֹא אֶתְקִימוּ. עַד דְאֶתְתַּקֵּן עֲתִיקָא קְדִישָׁא, וְנִפְיק אֻמְנָא לְאֻמְנוּתֵיהָ.

30. How Zeir Anpin emanated from Aba and Ima

Rabbi Shimon recalls what the Baraita says about the destruction of the first worlds and about how Atika Kadisha's craftsmanship later established everything as male and female. Then when Aba and Ima joined and were incorporated within each other, the head of Zeir Anpin emerged and expanded.

115. In regard to this we learned in our B'raita that the luminary scattered sparks and glitters to 320 sides, and that these sparks are called the first worlds, which died immediately. Afterwards, the craftsman, ATIKA KADISHA, went to do His craftsmanship, which was set as male and female, and the sparks that were extinguished and died became in existence now. For from the harsh candle a spark came out, which is the strong hammer that struck and produced sparks THAT WERE EXTINGUISHED IN the first worlds. It is mingled with pure air and they were sweetened by each other.

116. HE NOW EXPLAINS THE EMERGENCE OF ZEIR ANPIN FROM ABA AND IMA, SAYING: when ABA united with Ima, NAMELY MALE WITH FEMALE, the PURE air, THE SECRET OF CHASSADIM, coming from the spirit hidden within Atik Yomin, was concealed within ABA and included the spark coming from the hard candle hidden within the belly of Ima, THAT IS, THE JUDGMENTS OF CHOCHMAH OF THE LEFT OF IMA. When the two joined and were incorporated within each other, CHOCHMAH OF IMA WITHIN THE CHASSADIM OF ABA AND VICE VERSA, a hard, strong skull, THE HEAD OF ZEIR ANPIN, emerged and expanded to the sides, one to one side and one to the other. Just like there are three heads together in Atika Kadisha, THE UNKNOWN HEAD, KETER AND CONCEALED CHOCHMAH, everything comes about through three heads as I said.

31. The skull of Zeir Anpin

We read how dew drips from the skull of Arich Anpin to the skull of Zeir Anpin and from there to Malchut where it sustains everything. From this dew, manna is ground for the righteous in the World to Come, and through it the dead will be revived. Rabbi Shimon talks about how this dew dripped when Yisrael were wandering in the wilderness. As this event never happened at any other time in the world, we learn that children, length of life and sustenance depend not on merit but instead on Mazal. Lastly we hear that there is healing in the world only when Zeir Anpin and Atika Kadisha face each other; then everything is long-suffering.

117. In this skull of Zeir Anpin, dew drips from the white head, WHICH IS THE SKULL OF ARICH ANPIN, which appears in two colors, FOR THOUGH IT IS CHASSADIM THAT ARE CONSIDERED WHITE, NEVERTHELESS SOME REDNESS APPEARS IN IT, WHICH INDICATES THE INCLUSION OF CHOCHMAH, WHICH IS WHAT IS MEANT BY, "THE COLOR OF BDELLIUM" (BEMIDBAR 11:7). From Zeir Anpin the field of holy apple trees, WHICH IS MALCHUT, is sustained. From the dew in this skull, manna is ground for the righteous for the World to Come, and through it the dead shall be revived. This dew never dripped except when Yisrael wandered in the wilderness, sustained by the most ancient from that place, THE DEW ABOVE THE SKULL, and this never happened afterwards. This is the meaning of, "Behold, I will rain bread from heaven for you" (Shemot 16:4), as in, "therefore Elohim give you of the dew of heaven..." (Bereshheet 27:28). FOR SOME OF THE DEW OF THE SKULL OF ARICH ANPIN DRIPS ON THE SKULL OF ZEIR ANPIN CALLED HEAVEN. This was at that time, WHEN THEY WERE FED BY THE DEW OF HEAVEN. Other times, we learned that man's sustenance is hard for the Holy One, blessed be He, because AT THAT TIME SUSTENANCE came from Mazal, Mazal certainly WHERE THERE ARE JUDGMENTS, AND NOT FROM THE DEW OF THE SKULL OF ARICH ANPIN, WHICH IS WHOLLY OF MERCY. Hence children, length of life and sustenance do not depend on merit, but on Mazal. Everything derives from that Mazal as we explained THAT IT IS THE BEARD OF ARICH ANPIN.

115. ועל האי תנינא במתניתא דילן, דבוצינא אפיק זיקין ניצוצין לתלת מאה ועשרין עובר. ואינון זיקין, עלמין קדמאי אקרון, ומיתו לאלתר. לבתר נפיק אומנא לאומנותיה, ואתתקן בדכר ונוקבא, והני זיקין דאתדעכו ומיתו, השתא אתקיים כלא. מבוצינא דקרדינותא, נפק ניצוצא, פטישא תקיפא, דבטש, ואפיק זיקין עלמין קדמאי, ומתערבי באוירא דכינא, ואתבסמו דא בדא.

116. כד אתחבר אב"א ואימ"א, וההוא אב הוא, מרוחא דגניז בעתיק יומין, ביה אתגניז האי אוירא, ואכליל לניצוצא, דנפק מבוצינא דקרדינותא, דגניז במעוי דאימא. וכד אתחברו תרווייהו, ואתכלילו דא בדא. נפיק גולגלתא חד תקיפא, ואתפשט בסטרוי, דא בסטרא דא, ודא בסטרא דא. כמה דעתיקא קדישא תלת רישין אשתכחו בחד, כן כלא אודמן בתלת רישין, כמה דאמינא.

117. בהאי גולגלתא דז"א, נטיף טלא מרישא חוורא, וההוא טלא אתחזי בתרי גווני. ומניה מתזן חקלא דתפוחין קדישין. ומהאי טלא דגולגלתא דא, טחנין מנא לצדיקייא לעלמא דאתי, וביה זמינין מתייא לאחייא. ולא אודמן מנא דנפל מהאי טלא, בר ההוא זמנא בזמנא דאזלו ישראל במדברא, וזן להו עתיקא דכלא, מהאי אתר. מה דלא אשתכח לבתר. הה"ד הנני ממטיר לכם לחם מן השמים. כד"א ויתן לך האלהים מטל השמים וגו'. האי בההוא זמנא. לזמנא אחרא תנינן, קשים מזונותיו של אדם קמי קודשא בריך הוא. והא במזלא תלויא במזלא ודאי. וע"כ בני חיי ומזוני, לאו בזכותא תלויא מלתא, אלא במזלא תלויא מלתא, וכלא תלויין בהאי מזלא, כמה דאוקימנא.

118. 90,000,000 worlds journey and are supported by the skull. The pure air OF ABA is included within all GRADES OF ZEIR ANPIN, BOTH TO THE RIGHT AND TO THE LEFT, WHICH IS WHY THE FACE OF ZEIR ANPIN HAS EXPANDED to two sides, RIGHT AND LEFT, by two lights FROM CHASSADIM AND CHOCHMAH that include everything. When the face OF ZEIR ANPIN looks to the face of Atika Kadisha, everything, BOTH THE FACE OF ARICH ANPIN AND THE FACE OF ZEIR ANPIN, is called long-suffering. We learned that it is long-suffering because He is long-suffering to the wicked, but long-suffering MEANS healing come from the face, SINCE LONG (HEB. AROCH) MEANS HEALING, DERIVED FROM, "FOR I WILL RESTORE HEALTH (HEB. ARUCHAH) TO YOU" (YIRMEYAH 30:17), for there is healing in the world only when ZEIR ANPIN AND ATIKA KADISHA face each other.

118. תְּשֻׁעָה אֶלְפִין רְבּוּא עֲלֵמִין, נִטְלִין וְסִמְכִין עַל הָאֵי גּוֹלְגֻלְתָּא. וְהָאֵי אֹוִירָא דְכּוּנָא אֲתַבְּלִיל בְּכֹלָא, בֵּינָן דְּהוּא כְּלִיל מְכֹלָא וְכֹלָא אֲתַבְּלִיל בֵּיהּ, אֲתַפְּשׁוּ אֲנָפּוּי לְתָרִין סְטָרִין, בְּתָרֵי נְהוּרִין כְּלִילָן מְכֹלָא. וְכֹד אֲסַתְּבֹלוּ אֲנָפּוּי, בְּאַנְפִּין דְּעֵתִיקָא קְדִישָׁא, כֹּלָא אֶרְךְ אֲפִים אֶקְרִי. מָאֵי אֶרְךְ אֲפִים. אֶלָּא הִכֵּי תְנִינָן, בְּגִין דְּאֶרִיךְ אֲפִיהּ לְחַיִּיבֵינָא. אֶבֶל אֶרְךְ אֲפִים, אֲסוּתָא דְאַנְפִּין. דְּהָא לָא אֲשַׁתְּכַח אֲסוּתָא בְּעֵלְמָא, אֶלָּא בְּזִמְנָא דְאַשְׁגַּחִין אֲנָפִין בְּאַנְפִּין.

32. Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon tells us about the three lights that shine within the cavity of the skull, and about how these lights spread throughout the body. We learn about the perfection of Jacob, who drew Chochmah and bestowed it on Rachel and on Malchut. The Zohar says that Atika Kadisha is completely at one with the light of Chassadim alone, and the illumination of Chochmah has no power over it, and thus there is joy in it for everyone and life for everyone, and no Judgments extend from it.

119. Three lights shine within the cavity of the skull, NAMELY CHOCHMAH, BINAH AND DA'AT. You may argue, YOU SPEAK OF three, yet there are four, as I mentioned, which are the inheritance of His father and mother, NAMELY CHOCHMAH AND BINAH, THE ASPECT OF ABA AND IMA HE INHERITED and the two PARTS OF DA'AT hidden within them. They serve as crowns on the head OF ZEIR ANPIN as the head Tefilin. AND HE ANSWERS, AT FIRST THERE WERE FOUR LIGHTS, which later join at His sides, THAT IS, THE TWO PARTS OF DA'AT ARE JOINED IN HIM INTO ONE TO RECONCILE CHOCHMAH AND BINAH AND UNITE THEM WITH EACH OTHER, SO THEY BECOME THREE LIGHTS. They shine and enter the three cavities in the skull and come out each from its own side, ONE FROM THE RIGHT, ONE FROM THE LEFT AND ANOTHER FROM THE MIDDLE, and spread throughout the body.

119. בְּחֻלְלָא דְגּוֹלְגֻלְתָּא, נְהִירִין תְּלַת נְהוּרִין. וְאֵי תִימָא תְּלַת, אַרְבַּע אֵינוּן, כְּמָה דְאַמִּינָא, אַחְסַנְתִּיהּ דְּאֲבוּי וְאַמִּיהּ, וְתָרִין גְּנִיזִין דְּלֵהוּן, דְּמִתְעַטְרִין כְּלֵהוּ בְּרִישֵׁיהּ, וְאֵינוּן תְּפִלִּין דְּרִישָׁא. לְבַתַּר מִתְחַבְּרָן בְּסְטָרוּי, וְנְהִירִין וְעֵאלִין בְּתְלַת חֻלְלֵי דְגּוֹלְגֻלְתָּא. נִמְקִין כָּל חַד בְּסְטָרוּי, וּמִתְפַּשְׁטִין בְּכֹל גּוּפָא.

120. These FOUR LIGHTS join the two brain lobes CHOCHMAH AND BINAH and the third brain lobe that includes THE TWO LOBES and which is attached to this and that side, NAMELY TO THE RIGHT, WHICH IS CHOCHMAH, AND THE LEFT, WHICH IS BINAH, and spreads throughout the body and two colors are formed in Him blended into one, NAMELY THE RIGHT WITHIN IT, WHICH IS CHASSADIM AND THE LEFT WITHIN IT WHICH IS CHOCHMAH ARE INCORPORATED IN IT TOGETHER. This causes His face to shine, and the colors of His countenance testify about ABA and IMA. THAT IS, THEY SHINE WITH THE COLOR OF ABA, WHICH IS CHASSADIM, AND THE COLOR OF IMA, WHICH IS CHOCHMAH. And He is called Da'at, of which it is written, "For Hashem is an El of knowledge (lit. 'knowledges') (I Shmuel 2:3), THAT IS, IN THE PLURAL, because He has two colors, CHOCHMAH AND CHASSADIM. Hence it is written, "With the merciful You will show Yourself merciful" (II Shmuel 22:26) BY SHINING CHASSADIM ON HIM, "AND WITH THE UPRIGHT MAN (HEB. GIBOR) YOU WILL SHOW YOURSELF UPRIGHT" (IBID.), BY SHINING GVUROT ON HIM, THAT IS, WITH THE ILLUMINATION OF CHOCHMAH, WHICH IS PERFECT, AS UPRIGHT MEANS PERFECT.

120. וְאֵלִין מִתְחַבְּרָן בְּתָרֵי מוּחֵי. וּמוּחָא תְּלִיתָאָה כְּלִיל לֹון, וְאַחִיד בְּהָאֵי סְטָרָא וּבְהָאֵי סְטָרָא, וּמִתְפַּשְׁטִין בְּכֹל גּוּפָא, וְאַתְעֵבִיד מְנִיהּ תְּרֵי גּוּוּנֵי כְּלִילָן כְּחָדָא. וּמֵהָאֵי נְהִיר אֲנָפּוּי, וְאַסְהִיד בְּאַבָּא וְאַימָא גּוּוּנֵי דְאַנְפּוּי. וְהוּא אֶקְרִי דְעַת, בְּדַעַת כְּתִיב, כִּי אֵל דְּעוֹת ה' וְגו', בְּגִין דְּאִיהוּ בְּתָרֵי גּוּוּנֵי לוּ נִתְכְּנוּ עֲלִילוֹת. אֶבֶל לְעֵתִיקָא קְדִישָׁא סְתִימָאָה, לָא נִתְכְּנוּ. מ"ט נִתְכְּנוּ לְהָאֵי. בְּגִין דִּירִית תְּרִין חוּלְקֵי, וְכְתִיב עִם חָסִיד תִּתְחַסֵּד וְגו'.

121. The friends explained it in truth, as written, "And Jacob told Rachel that he was her father's brother" (Bereshheet 29:12). In relation to "told," it has been explained that everything is the secret of wisdom, WHICH MEANS THAT THE DRAWING OF CHOCHMAH IS CONSIDERED TELLING. "and that he was Rivka's son" (Ibid.): It is written, "Rivka's son" instead of, "Isaac's son," as an allusion, and everything is an allusion of wisdom.

121. וְהָא בְּקִשׁוּט אֹוקִימוּ חֲבֵרִינָא, דְכְּתִיב, וַיְגִד יַעֲקֹב לְרַחֵל כִּי אָחִי אָבִיהָ הוּא. וַיְגִד, הָא אֹוקְמוּהָ, דְכֹלָא רְזָא דְחֻכְמָתָא. וְכִי בֵּן רַבְקָה הוּא. בֵּן רַבְקָה, וְלָא כְּתִיב בֵּן יִצְחָק. רְמוּז, וְכֹלָא רְמִיזָא בְּחֻכְמָתָא.

122. For this JACOB is considered perfect in every respect, and faith is evident in him. THAT IS, HE BESTOWED CHOCHMAH ON MALCHUT CALLED BOTH RACHEL AND FAITH; THE BESTOWING OF CHOCHMAH IS CONSIDERED TELLING. Hence it is written, "And Jacob told Rachel," WHICH INDICATES THE BESTOWING OF CHOCHMAH, instead of 'said'.

123. Just as these colors OF RIGHT AND LEFT IN DA'AT shine in the adornment of the head and enter the cavities of the skull, so they spread throughout the body and the body is attached to them, BUT for concealed Atika Kadisha "ACTIONS are not weighed" (I Shmuel 2:3), SINCE THERE IS NO CHOCHMAH IN IT and they are not suitable for it, because this ATIKA KADISHA is completely at one WITH THE LIGHT OF CHASSADIM ALONE, AND THE ILLUMINATION OF CHOCHMAH HAS NO POWER OVER IT, AND HENCE THERE IS joy IN IT for all, life for all, and no Judgments extend from it. But as for Him, ZEIR ANPIN, "by Him actions are weighed" (Ibid.), surely. HENCE THIS VERSE IS WRITTEN ONE WAY AND PRONOUNCED ANOTHER. IT IS WRITTEN "BY HIM (HEB. LO, LAMED VAV)," AND PRONOUNCED "NOT (HEB. LO, LAMED ALEPH)," ONE APPLYING TO ATIKA AND ONE TO ZEIR ANPIN.

33. Hairs, tresses and bristles on the head of Zeir Anpin

Rabbi Shimon tells us about the locks of hair that hang from the head of Zeir Anpin and how they are intertwined with the supernal light from Aba and Ima. We hear about the lobes of the brain and how they encompass the laws and mysteries, the hidden and the disclosed. We also learn what should be done by a person who wants God to hear him.

124. From the skull of the head, WHICH IS KETER, tens of thousands of locks of hairs are hanging, which are black, entangled and intertwined in each other, since they are twined with the supernal light that adorns his head from Aba and from his brain that shines from the light of Aba. Then many tiny hairs come out of the light that adorns his head from Ima and from the other brain lobes, all connected and entangled in the hairs that hold to Aba, because they are disheveled and entangled in each other.

125. All the brain lobes ARE ATTACHED TO the skull, WHICH IS the supernal brain. And all the hairs flow from the three cavities of the brain that are attached to the SUPERNAL brain lobes and are intermixed in purity and impurity, WHICH ARE THE LAWS OF PURITY AND LOGIC BEHIND THE WARNINGS CONCERNING IMPURITY, in all those laws and mysteries, the hidden and the disclosed. For that reason, all brain lobes are indicated in, "I am Hashem your Elohim" (Shemot 20:2). THEY ARE THE SECRET OF THE 248 POSITIVE AND THE 365 NEGATIVE PRECEPTS INCLUDED IN THAT VERSE, WHICH ARE ARRANGED as they shine in the head part, THAT IS, IN THE FOUR BRAIN LOBES IN THE SKULL, AND THEIR ILLUMINATION enters the THREE cavities of the skull INSIDE THE HEAD.

122. ועל הא אקרי שלים בכלא. וביה אתחזי מהימנותא. ובג"כ כ כתיב, ויגד יעקב, ולא כתיב ויאמר.

123. הגי גווגי, כמה דנהרין בעטרא דרישא, ועאלין בחללי דגולגלתא. הכי מתפשטין בכל גופא, וגופא אתאחיד בהו. לעתיקא קדישא סתימא, לא נתכנו, ולא ייאן ליה, דהא כלא בחד אשתכח, חידו לכלא, חיים לכלא. לא תלויא ביה דינא. אבל בהאי, לו נתכנו עלילות ודאי.

124. בגולגלתא דרישא, תלויין כל אינון רבוון ואלמין מקוצי דשערין, דאינון אוכמין. ומסתבכין דא בדא, אחידן דא בדא, דאחידן בנהירו עלאה דמעטר ברישיה מאבא, וממוחא דאתנהיר מאבא. לבתר נפקין נימין על נימין, מנהירו דמתעטר ברישיה מאימא, ומשאר מוחי. וכלהו אחידן, ומסתבכי באינון שערי דאחידן מאבא, בגין דאינון מתערבין דא בדא, ומסתבכין דא בדא,

125. וכלהו מוחי אחידן בגולגולתא, במוחא עלאה. וכלהו משיכן אתמשכן מתלת חללי דמוחא, אחידן במוחי מתערבן דא בדא, בדכיא במסאבא. בכל אינון טעמין, ורזין, סתימין ומתגליון. ובג"כ בלהו מוחי רמיזי באנכי יי' אלהיך וכו', כמה דנהורין בעטרא דרישא, ועאלין בחללי דגולגלתא.

126. All the locks of black hair hang on and cover the ears, which is why we learned that it is written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). From this we derive that whoever wishes the King to bend His ear to him should curl the hairs on the King's head, THAT IS, CONCENTRATE ON MITIGATING THE JUDGMENTS HANGING FROM THE HAIRS ON THE HEAD OF ZEIR ANPIN. He should also move the hair away from His ears SO THEY WOULD NOT OBSTRUCT THE HEARING OF PRAYER. Then the King will hear whatever He needs to.

126. כָּל אֵינוֹן קוֹצֵין אוֹכְמִין, חֲפִיִּין וְתִלְיִין לְסִטְרָא דְאֹרְחֵי. וְהָא אוֹקִימָנָא, דְּבַג"כּ כְּתִיב, הִטָּה יְיָ אָזְנֵךְ וְשָׁמַע. מִכָּאן אוֹקִימָנָא, מֵאֵן דְּבַעֵי דִּירְכִין מִלְכָּא אוֹדְנִיה לְקַבְּלִיהּ, יִסְלָסֵל בְּרִישֵׁיהּ דְּמִלְכָּא, וְיִפְנֶה שַׁעְרֵי מַעַל אוֹדְנוֹי, וְיִשְׁמַע לִיהּ מִלְכָּא בְּכָל מַה דְּבַעֵי.

34. The path that divides the hairs of Zeir Anpin

We are told that wailers and moaners emerge from the rough hairs on the head of Zeir Anpin, and that they spread a trap for the wicked who are not familiar with the paths of the precepts of the Torah.

127. Where the hairs OF ZEIR ANPIN divide, a way joins the path of the Ancient of Days (Atik Yomin) WHERE THE HAIRS DIVIDE, THAT IS, IT RECEIVES BOUNTY FROM IT, and all the paths of the precepts of the Torah part from it. All the wailers and moaners come out from every rough hair IN THE HAIR and spread a trap for the wicked who are not familiar with these paths. This is the meaning of, "The way of the wicked is like darkness" (Mishlei 4:19). From the rough hairs those who are weighing come out, as written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10). It is all this way because they emerge from the concealed brain lobes of THE LEFT, CALLED the strong lights of the brain.

127. בְּפִלְגוֹתָא דְּשַׁעְרֵי, מִתְאַחֲדָא חַד אוֹרְחָא, בְּאֹרְחָא דְּעֵתִיק יוֹמִין, וּמִתְפָּרֵשׁ מִנִּיהּ כָּל אוֹרְחוֹי דְּסִקּוּדֵי אוֹרְיִיתָא, כָּל מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא תִלְיִין בְּכָל קוֹצָא וְקוֹצָא, וְאֵינוֹן מִפְּרִשֵׁין רֶשֶׁתָּא לְחַיּוּבֵינָא, דְּלֹא יִדְעִין אֵינוֹן אֹרְחִין. הֵה"ד, דְּרַךְ רֶשָׁעִים כְּאֶפְלָה. וְכָל אֵלִין תִּלְיִין בְּקוֹצֵין תְּקִיפִין, וּבַג"כּ כְּלֵהוּ תְּקִיפִין. וְאוֹקִימָנָא בְּאֵינוֹן שַׁעֲיָן אֲתֵאחֲדָן מְאֲרִיהוֹן דְּמִתְקַלָּא, דְּכְתִיב, כָּל אֲרָחוֹת יְיָ חֹסֵד וְאֱמֶת. וְכָל כֶּךָ, בְּגִין דְּמִשְׁכִּין מִמוּחִין סְתִימִין דְּרַהֲיִטֵי דְּמוּחָא.

35. The hair - tips in each of Chochmah, Binah and Da'at

Rabbi Shimon clarifies the previous section and we learn that the wicked do not know that they are stumbling on harsh judgment.

128. HE NOW EXPLAINS MATTERS MORE FULLY. For that reason, each OF THE HAIR-TIPS has its individual way, but from one brain lobe, THE MIDDLE ONE, WHICH IS DA'AT, weighing ones emerge from the smooth rough hair in it, OF WHOM it is written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10).

128. וּבַג"כּ מִשְׁתַּכְּחֵי כָּל חַד כְּפּוּם אוֹרְחוֹי, מִחַד מוּחָא בְּאֵינוֹן קוֹצֵין שַׁעֲיָן, אֲתַמְשְׁכֵן מְאֲרִיהוֹן דְּמִתְקַלָּא, דְּכְתִיב כָּל אֲרָחוֹת יְיָ חֹסֵד וְאֱמֶת.

129. From the second brain lobe, THE LEFT ONE, WHICH IS BINAH, THE SAID wailers and moaners come out from the rough hard hairs, of which it is written, "The way of the wicked is like darkness; they know not at what they stumble" (Mishlei 4:19). What does this mean? AND HE ANSWERS, they know not, namely they do not know nor wish to know at what they stumble. Do not pronounce it, "at what (Heb. bemah) they stumble," but rather, "on Ima (Heb. be'ima) they stumble," that is, on those attached TO THE SECOND BRAIN LOBE, WHICH IS BINAH of the aspect of Ima. The aspect of Ima is harsh Gvurah AT THE LEFT, from her are included the wailers and moaners.

129. מִמוּחָא תְּנִינָא, בְּאֵינוֹן קוֹצֵין תְּקִיפִין, אֲתַמְשְׁכֵן וְתִלְיִין מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא דְּכְתִיב בְּהוּ דְּרַךְ רֶשָׁעִים כְּאֶפְלָה לֹא יִדְעוּ בְּמַה יִּכְשָׁלוּ. מֵאֵי קָא מִיּוּרֵי. אֶלָּא לֹא יִדְעוּ, כְּלוּמַר לֹא יִדְעִין, וְלֹא בְּעָאן לְמַנְדַּע, בְּמַה יִּכְשָׁלוּ. אֵל תְּקִרֵי בְּמַה, אֶלָּא בְּאֵימָא יִכְשָׁלוּ. בְּאֵינוֹן דְּמִתְאַחֲדִין בְּסִטְרָא דְּאֵימָא. מֵאֵי סִטְרָא דְּאֵימָא. גְּבוּרָה תְּקִיפָא מִינֶהּ מִתְאַחֲדִין מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא.

130. From the third brain lobe, from the rough hairs in the middle prosecutors come out and emerge. They are called shining countenances that are yet not shining. Of these it is written, "Make even the path of your foot" (Mishlei 4:26). Everything is in the rough hairs of the head.

130. ממוחא תליתאה, באינון קוצין דאינון באמצעיתא, אתמשכן ותליין מאריהון דמירין. ואקרון אפין נהירין ולא נהירין. ובהני כתיב פלס מעגל רגליך. וכלא אשתכח באינון קוצין דשערי דרישא.

36. The forehead of Zeir Anpin

We are told that whenever it is exposed, the forehead of Zeir Anpin takes revenge on the wicked for their deeds. However, when the forehead of Atika is revealed within the forehead of Zeir Anpin it is a time of goodwill for everyone; this happens during the Minchah service on Shabbat. Rabbi Shimon explains why people are not punished by a celestial court until they are at least twenty years old.

131. The forehead on the skull is a forehead that takes revenge on the wicked for their deeds. When this forehead is exposed, prosecutors are roused against those who are not ashamed of their actions. This forehead is as red as a rose. When the forehead of Atika is revealed within this forehead, it again becomes white as snow. That time is considered a time of goodwill for everyone.

131. מצחא דגולגלתא, מצחא לאתפקדא חייבא על עובדיהון. וכד האי מצחא אתגלויא, מתערין מאריהון דדינין, לאינון דלא מתכספין בעובדיהון. האי מצחא סומקא כוורדא. ובשעתא דאתגלויא מצחא דעתיקא בהאי מצחא, אתהדרת חוורא כתלגא. וההיא שעתא, עת רצון אקרי לכלא.

132. In the Agadah book of Rav Yeba Saba he spoke of the forehead (Heb. metzach, Mem Tzadik Chet). If people merit the forehead, it is the forehead of Atik, THAT IS, THE FOREHEAD OF GOODWILL. If they do not HAVE MERIT, Chet is placed between the two letters Mem and Tzadik, WHICH FORMS THE WORD 'MACHATZ', as in, "and shall smite (Heb. machatz) the corners of Moab" (Bemidbar 24:17), WHICH MEANS THAT THE WICKED GET THEIR PUNISHMENT FROM IT.

132. בספרא דאגדתא דבי רב ייבא סבא אמר, מצח. זכי מצח, מצחא דעתיקא. ואי לאו, אשדי ח' בין תרין אתוון, כד"א ומחץ פאתי מואב.

133. We explained that THE FOREHEAD (HEB. METZACH) is called Netzach using executive letters, CHANGING THE LETTER MEM WITH THE FOLLOWING IN ALPHABETICAL ORDER, NUN, WHICH INDICATES THAT THE LIGHT OF SUPERNAL NETZACH SHINES ON THE FOREHEAD. And even though Netzach rises to another place, THIS DOES NOT POSE ANY DIFFICULTIES, because other kinds of Netzach spread throughout the body. THE REASON THE FOREHEAD IS CALLED NETZACH IS THAT IT VANQUISHES (HEB. NOTZE'ACH) ALL JUDGMENTS, because on Shabbat during the Minchah service Atika Kadisha exposes its forehead so as not to arouse Judgments, and all Judgments are subdued and quieted and do not manifest.

133. ואוקימנא, דאקרי נצח באתוון רצופין. וכמה נצחים הוו. ואע"ג דנצח באתרא אחרא אסתלק, ואית נצחים אחרנין דמתפשטין בכל גופא. ובגין דשבתא בשעתא דצלוחתא דמנחה, בגין דלא יתער דינין, גליא עתיקא קדישא מצחא דיליה, וכל דינין אתכפין ואשתככו ולא אתעבדו.

134. 24 courthouses derive from the forehead for all those who are impudent in their actions, as in, "And they say, how does El know? And is there knowledge in the most High" (Tehilim 73:11). HE ASKS, Yet there are twenty courthouses, why add four to them, AND ANSWERS THAT four correspond to the four capital punishments allotted by the terrestrial courthouse that derive from up high, so only twenty COURTHOUSES remain. For that reason, one is not punished by a celestial court until he completes his twentieth year, which corresponds to the twenty courthouses. In our concealed B'raita we learned that they correspond to the four books in the bible.

134. בהאי מצחא תליין כ"ד בתי דינין, לכל אינון דחציפין בעובדיהון. כמה דכתיב, ואמרו איכה ידע אל ויש דעה בעליון. והא עשרים אינון, ד' למה. לקבליהון דד' מיתות בית דינא לתתא, דתליין מלעילא. ואשתארו עשרין. ובג"כ לא מעגישין בי דינא עלאה, עד דישלים וסלקא לכ' שנין, לקבליהון דכ' בתי דינא. במתניתא סתימאה דילן תנין, לקבליהון דכ"ד ספרים דאתכלילן באורייתא.

37. The eyes of Zeir Anpin

Rabbi Shimon says that although the wicked think that the eyes of God are sleeping, they are not. We hear about the eyebrows and the eyelashes and eyelids of the eyes of Zeir Anpin, and we are told that when His eyes open they turn and see the open eye of Arich Anpin and they bathe in its whiteness - at this time all the prosecutors of Yisrael surrender. We learn about the four colors in the eyes of Zeir Anpin and we are told that the eyes supervise everyone in order to judge, that they generate mercy and goodness, and that they reveal man's actions as they are - good or bad. Rabbi Shimon talks again about the separation of Zeir Anpin and Malchut.

135. The eyes in the head OF ZEIR ANPIN are eyes from which the wicked are not guarded. They are eyes that sleep yet that do not sleep, THAT IS, THEY SOMETIMES SLEEP AND SOMETIMES DO NOT. For that reason they are called, "His eyes are like doves" (Shir Hashirim 5:12). What is meant by 'doves'? It is as in, "You shall not therefore defraud (Heb. tonu) one another" (Vayikra 25:17), DERIVED FROM FRAUD. FOR IT SEEMS TO THE WICKED THAT THEY ARE ASLEEP, THAT IS, NOT SUPERVISING THE WORLD. Hence it is written, "Yet they say, Hashem shall not see, nor shall the Elohim of Jacob regard it..." (Tehilim 94:7), and, "He that planted the ear, shall He not hear..." (Ibid. 9).

136. The characteristic above the eye is the hairs growing AT THE END OF THE FOREHEAD ABOVE THE EYES, in full measure. From these hairs 1,007 supervisors are ready to wage war, and then they stop from falling, THAT IS, STOP THEIR FALLING OVER THE EYES TO COVER THEM, BECAUSE THE HAIRS RISE ABOVE THE EYES and the eyes open.

137. Eyelashes are attached to the eyelids, AND BOTH ARE CONSIDERED EYELIDS OR EYE COVERS. 14,000,000 protectors hold on to them, who are called eye covers. And all these are considered the eyes of Hashem. They never open or waken, except when the lower eyelids OVER THE EYES separate from the upper lids, THAT IS, THE LOWER PART IS SEPARATED FROM THE UPPER PART. And when the lower lids separate from the upper and make room for supervision, the eyes open and seem as one awakened from his sleep. The eyes turn and see the open eye OF ARICH ANPIN and bathe in its whiteness. When they wash IN WHITE all the prosecutors of Yisrael surrender. Hence it is written, "Awake, why sleep you, Adonai? Arise..." (Tehilim 44:24).

138. Four colors can be seen in these eyes OF ZEIR ANPIN, WHITE, RED, GREEN AND BLACK. From them shine the four compartments of the Tefilin that illuminate the cavities of the brain. There are seven that are called the eyes of Hashem, THE SEVEN SFIROT, CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN THE EYE. WHITE IS CHESD, RED IS GVURAH, GREEN IS TIFERET THAT INCLUDES NETZACH, HOD AND YESOD, AND BLACK IS MALCHUT. Eyesight comes from the blackness in the eye, WHICH IS MALCHUT as we explained in the Idra RABA, as written, "upon one stone are seven facets (lit. 'eyes')" (Zecharyah 3:9), which are the colors that glow from their aspects.

135. עֵינֵינִי דְרִישָׁא, אֵינוֹן עֵינֵינִי דְלֹא מְסַתְמֵרִין מְנִיחֵהוּ חַיִּיבֵיא. עֵינֵינִי דְנִימִין וְלֹא נִימִין. וּבג"כ אֶקְרוּ עֵינֵינוּ בְיוֹנִים. מֵאֵי יוֹנִים. כּד"א, וְלֹא תוֹנוּ אִישׁ אֶת עַמּוּתוֹ. וְע"ד כְּתִיב, וַיֹּאמְרוּ לֹא יִרְאֶה יְיָהּ וְגו' . וְכְתִיב הַנוֹטֵעַ אֵזֶן הֲלֹא יִשְׁמַע וְגו'.

136. תְּקוּנָא דְעַל עֵינָא, שְׁעָרֵי דְמַתְשַׁעְרָן בְּשַׁעוּרָא שְׁלִים. מֵאֵינוֹן שְׁעָרִין תְּלִינִין, אֶלְף וְד' מֵאָה מֵאֵרֵי דְאֲשַׁגְחוּתָא, לְאֲגָחָא קְרָבָא. וְכַדִּין קִימֵי כְּלָהוּ מְשׁוּלְשִׁיהוֹן וּמַתְפַּקְחִין עֵינֵינִין.

137. כְּסוּתָא דְעַל עֵינֵינִי, גְּבִינִין מַתְאֲחָדִין בְּהוּ. וְאֶלְף וְד' מֵאָה רְבוּזִין מֵאֵרֵי תְרִיסִין אֲתֵאֲחָדִין בְּהוּ, וְאֵינוֹן אֶקְרוּן כְּסוּתָא דְעֵינֵינִין. וְכֹל אֵינוֹן דְאֶקְרוּן עֵינֵי יי', לֹא פְקָחִין, וְלֹא אֲתַעְרוּן, בַּר בְּזִמְנָא, דְאֵלִין כְּסוּתֵי דְגְבִינֵין, מִתְפָּרְשִׁין אֵינוֹן תְּתַאי מַעְלָאי. וּבְשַׁעְתָּא דְאֲתַפְרָשִׁין גְּבִינֵי תְתַאי מַעְלָאי, וְיִהְיִין אֲתֵר לְאֲשַׁגְחָא מַתְפַּקְחִין עֵינֵינִין, וְאֲתַחֲזִי כְּמֵאן דְאֲתַעַר מְשִׁינְתֵיהּ. אֲסַתְּחִרוּ עֵינֵינִין וְחִמָּא לְעֵינָא פְקִיחָא, וְאֲסַתְּחִין בְּחֻוּרָא דִּילֵיהּ. וְכֹד אֲסַתְּחִינִין, אֲתַכְפִּינִין מֵאֵרֵיהוֹן דְדִינֵין לְיִשְׂרָאֵל. וּבג"כ כְּתִיב, עוֹרָה לְמָה תִישֵׁן יי' הַקִּיצָה וְגו'.

138. אַרְבַּע גּוּוֹנִין אֲתַחֲזִינִין בְּאֵינוֹן עֵינֵינִין. מֵאֵינוֹן נְהִירִין ד' בְּתֵי דְתַמְלִין, דְנִהְרִין בְּרֵהִיטֵי מוּחָא. וְד' דְאֶקְרוּן עֵינֵי ה'. וְאֲשַׁגְחוּתָא נְפִקֵי, מִגּוּוֹן אוּכְמָא דְעֵינָא. כְּמָה דְאוּקִימְנָא בְּאֲדָרָא, דְכְתִיב עַל אֶבֶן אַחַת שְׁבַע עֵינִים. וְאֵינוֹן גּוּוֹנִין מַתְלַהֲטִין בְּסַטְרֵיהוּ.

139. From the red COLOR IN THE EYES come out SEVEN other EYES, which supervise to do Judgment, BECAUSE THE RED COLOR IS THE LEFT COLUMN THAT IS JUDGMENT. They are called, "the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "run" IS WRITTEN AS FEMININE, instead of masculine, WHICH IS because they are all Judgment. From the green color IN THE EYE come out SEVEN other EYES, the purpose of which is to reveal MAN'S actions, both good or bad, as written, "For His eyes are upon the ways of man" (Iyov 34:21). These are called, "the eyes of Hashem, they rove to and fro" (Zecharyah 4:10), "rove" with a masculine suffix instead of the feminine, because they face both sides, the good as well as the bad, BECAUSE THE GREEN COLOR IS THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT, WHICH ARE CHESED AND JUDGMENT. HENCE IT IS IN THE MASCULINE, SINCE CHESED SHINES WITH THE MALE LIGHT. From the white COLOR IN THE EYE come out all the mercy and all the goodness that is present in the world to do good to Yisrael, for then the three colors, RED, GREEN AND BLACK, bathe IN THE WHITE COLOR, WHICH IS MERCY, in order to have mercy upon them.

140. These four colors blend with each other and merge with each other, and each lends some of its color to its neighbor, except for the white color in which all are incorporated when IT is needed and when it covers everything. As for all the PHYSICAL colors below, no one can revert the black, red and green to look white. But here under the same supervision all THREE COLORS, BLACK, RED AND GREEN, join and bathe in the white color, THAT IS, THEY BECOME WHITE AGAIN, WHICH IS CHESED.

141. The eyebrows are never lying over the eyes except when the white colors wish to observe, because the eyebrows give all colors room to observe. If they do not, no COLOR can supervise and watch. The eyebrows do not stand IN ONE PLACE and never lie still for a whole hour, but open and close, close and open, since the observing eye is over them. Hence it is written, "And the living creatures ran and returned" (Yechezkel 1:14). I have already explained this.

142. It is written, "your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), and, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year..." (Devarim 11:12), because Jerusalem needs that. FOR JERUSALEM, WHICH IS MALCHUT, NEEDS TO HAVE THE EYES OF HASHEM, THE SECRET OF CHOCHMAH, IN IT, SINCE THE REVELATION OF CHOCHMAH IS IN MALCHUT CALLED LOWER CHOCHMAH. As written, "righteousness lodged in it" (Yeshayah 1:21), RIGHTEOUSNESS BEING THE SECRET OF THE JUDGMENTS THAT EMERGE FROM THE ILLUMINATION OF CHOCHMAH OF THE LEFT THAT SHINES IN MALCHUT. Hence it speaks of Jerusalem rather than Zion, WHICH IS THE INNER PART OF MALCHUT, THE SECRET OF THE ILLUMINATION OF CHASSADIM, as written, "Zion shall be redeemed with justice" (Ibid. 27), since all is Mercy, AS RIGHTEOUSNESS IS JUDGMENT OF THE LEFT AND APPLIES TO JERUSALEM, WHILE JUSTICE IS MERCY OF ZEIR ANPIN AND APPLIES TO ZION.

139. מְסוּמָקָא, נִפְקִין אוֹחְרָנִין, מֵאֵרֵי דְאַשְׁגְּחוּתָא לְדִינָא. וְאִינּוֹן אֶקְרוּן, עֵינֵי י״י מְשׁוּטְטוֹת בְּכָל הָאָרֶץ. מְשׁוּטְטוֹת, וְלֹא מְשׁוּטְטִים. בְּגִין דְּכִלְהוּ דִּינָא. מִירוּקָא, נִפְקִין אוֹחְרָנִין, דְּקִיּוּמִין לְגַלְאָה עוֹבְדִין, בֵּין טַב וּבֵין בִּישׁ. דְּכִתִּיב בֵּי עֵינָיו עַל דְּרֵכֵי אִישׁ. וְאֵלִין אֶקְרוּן, עֵינֵי י״י מְשׁוּטְטִים. מְשׁוּטְטִים, וְלֹא מְשׁוּטְטוֹת. בְּגִין דְּאִינּוֹן לְתַרִּין סְטְרִין, לְטַב וּלְבִישׁ. מִחוּרָא, נִפְקִין כָּל אִינּוֹן רַחֲמֵי, כָּל אִינּוֹן טְבָאן, דְּמִשְׁתַּכְּחֵי בְּעֵלְמָא, לְאוּטְבָא לְהוּ לְיִשְׂרָאֵל. וְכִדִּין אֶסְתַּחֲוִין כָּל אִינּוֹן תְּלַת גּוּוּנֵי, לְרַחֲמָא עֲלֵיהוּ.

140. אֵלִין גּוּוּנֵין מִתְעַרְבִין דָּא בְּדָא, וְאִתְדַבְּקִין דָּא בְּדָא. כָּל חַד אוֹזִיף לְחַבְרִיהּ מִגּוּוּנֵי דִילִיָּהּ, בְּרַ מִחוּרָא, דְּכִלְהוּ כְּלִילָן בְּיָהּ כַּד אֶצְטְרִין, וְהוּא חֲפֵי עַל כְּלָא. כָּל גּוּוּנִין דִּלְתַתָּא, לֹא יִכְלִין כָּל בְּנֵי עֵלְמָא, לְאַסְחָרָא לֹון חוּרָא, לְאוּכְמָא לְסוּמְקָא וְלִירוּקָא. וְהֵכָא בְּאַשְׁגְּחוּתָא חַד, כְּלְהוּ אִתְאַחְדָּן וְאֶסְתַּחֲוִין בְּחוּרָא.

141. גְּבִינוּי לֹא מִשְׁתַּכְּכִין, בְּרַ כַּד בְּעֵינֵין גּוּוּנֵין דְּחוּרָא לְאַשְׁגָּחָא, בְּגִין דְּגְבִינִין יְהִיבִין אֶתְרַ לְאַשְׁגָּחָא, לְכִלְהוּ גּוּוּנֵי. וְאִי אִינּוֹן לֹא יְהִיבִין אֶתְרַ, לֹא יִכְלִין לְאַשְׁגָּחָא וְלְאַסְתַּכְּבִּלָא. גְּבִינִין לֹא קִיּוּמִין, וְלֹא מִשְׁתַּכְּכִין שַׁעְתָּא חַדָּא שְׁלִימוּתָא, אֲלֵא פְקַחִין וְסַתְמִין, סַתְמִין וּפְקַחִין, מְשׁוּם עֵינָא פְקִיחָא דְקֵאֵי עֲלֵיהוּ. וְע״ד כְּתִיב, וְהַחַיּוֹת רָצוּא וְשׁוּב. וְהָא אוּקִימָנָא.

142. כְּתִיב עֵינֵיךָ תִרְאִינָה יְרוּשָׁלַם נוֹה שְׁאֲנָן, וְכִתִּיב תִּמְיֵד עֵינֵי י״י אֱלֹהֶיךָ בַּהּ מִרְשִׁית הַשָּׁנָה וְגו'. דְּהָא יְרוּשָׁלַם בְּעֵינָא כֵּן, דְּכִתִּיב, צֶדֶק יִלִּין בַּהּ. וּבג"כ יְרוּשָׁלַם, וְלֹא צִיּוֹן. דְּכִתִּיב, צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְגו', דְּכִלְא רַחֲמֵי.

143. "your eyes SHALL SEE JERUSALEM" is spelled 'your eye' IN SINGULAR, WHICH INDICATES the eye of the most concealed Atika Kadisha, WHOSE TWO EYES BECOME ONE AGAIN, BEING WHITE WITHIN WHITE, WHICH WILL HAPPEN IN THE FUTURE. But for now it is written, "the eyes of Hashem your Elohim are always upon it," THAT IS, TWO EYES, which are for good and for evil as it should be. For that reason they do not exist always BUT IN THE FUTURE WILL AGAIN BE ONE EYE, SINCE there, "your eye shall see Jerusalem," NAMELY ONE EYE, which is all for good, all merciful, THAT IS, THE EYE OF ATIKA, as written, "but with great mercies will I gather you" (Yeshayah 54:7).

144. "the eyes of Hashem your Elohim are always upon it, from the beginning (Heb. resheet) of the year." 'resheet' is defectively spelled without Aleph, instead of with it. What is THAT WHICH IS CALLED RESHEET WITHOUT ALEPH: it is lower Hei, NAMELY MALCHUT, SINCE RESHEET IS NAMED AFTER 'RASH (ENG. 'POOR')'. Before that it is written, "and cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). What is the reason He "cast down from heaven earth," THAT IS, WHY WAS MALCHUT CALLED EARTH CAST DOWN FROM ZEIR ANPIN CALLED HEAVEN? AND HE ANSWERS, It is because it is written, "I clothe the heavens with blackness" (Yeshayah 50:3), WHICH MEANS the eyes are in blackness, that is, they are covered with blackness, SINCE THEN MALCHUT IS SEPARATED FROM ZEIR ANPIN AND HAS NOTHING TO RECEIVE FROM HIM.

145. "from the beginning of the year": namely whence do the eyes of Hashem behold Jerusalem? Again he explains, "from the beginning of the year," WHICH IS BINAH CALLED BEGINNING, spelled without Aleph because it is of Judgment, since Judgment is connected to its side, THAT IS, ITS LEFT SIDE. "to the end of the year" (Devarim 11:12): surely the end of the year is there, as it is written, "righteousness lodged in it," which is the end of the year, NAMELY MALCHUT.

146. Come and see, Aleph on its own is called 'first', which is masculine, because that which is unknown is concealed and treasured in Aleph. When this Aleph is connected somewhere else, THE PLACE is called 'beginning'. You may argue it is connected to it, but it is not so. It is revealed in and shines on it, and then it is called beginning. Even in that beginning it does not observe Jerusalem, since had it received from this BEGINNING, it would have shone forever AND ITS UNION WOULD HAVE BEEN UNBROKEN. But 'beginning' is spelled without Aleph, AND HENCE ITS UNION IS INTERRUPTED. Of the World to Come it is written, "A harbinger (lit. 'first') for Zion will I give. Behold, behold them" (Yeshayah 41:27), WHERE ALEPH, WHICH IS CALLED FIRST WILL SHINE ON ZION, WHICH IS MALCHUT.

143. עֵינֶיךָ, עֵינֶיךָ כְּתִיב, עֵינָא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכֻלָּא. הִשְׁתָּא, עֵינֵי יי' אֱלֹהֶיךָ בְּה, לְטָב וּלְבִישׁ, בְּמָה דְאִתְחַזִּי. בְּג"כ לֹא אִתְקִימוּ בְּקִיּוּמָא תְּדִיר. וְהֵתָם עֵינֶיךָ תְּרַאֲינָה יְרוּשָׁלַם, כֻּלָּא לְטָב, כֻּלָּא בְּרַחֲמֵי. דְכְתִיב, וּבְרַחֲמֵים גְּדוּלִים אֶקְבָּצְךָ.

144. תְּמִיד עֵינֵי יי' אֱלֹהֶיךָ בְּה מְרִשִׁית הַשָּׁנָה. מְרִשִׁית חֶסֶר א' כְּתִיב, וְלֹא רֵאשִׁית בְּאֵלֶף. מֵאן הִיא. ה"א דְלִתְתָּא. וְלַעֲיֹלָא כְּתִיב, הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל. מֵאֵי טַעְמָא הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ. מִשׁוּם דְכְתִיב אֶלְבִישׁ שָׁמַיִם קְדְרוֹת, וְעֵינֵינוּ בְּקְדְרוֹתָא, בְּגוּוּנָא אוֹכְמָא אִתְחַפּוּ.

145. מְרִשִׁית הַשָּׁנָה, מֵאן אֶתְר מְסִתְבְּלִין בִּירוּשָׁלַם אֵלִין עֵינֵי יי', חֲזוּר וּפִירִשׁ, מְרִשִׁית הַשָּׁנָה, דְּהוּא דִּינָא בְּלֹא אֵלֶף, וְדִינָא אִתְאַחַד מְסִטְרָהָא, אַע"ג דְּלֹא הוּא דִּינָא מִמֶּשׁ. וְעַד אַחֲרִית שָׁנָה, אַחֲרִית שָׁנָה וְדֵאֵי דִינָא אִשְׁתַּכַּח. דְּהָא כְּתִיב, צְדָק וְלִין בְּה, דְּהִיא אַחֲרִית הַשָּׁנָה.

146. ת"ח, א' בְּלַחֲדוּי אֶקְרִי רֵאשׁוֹן, דְּכַר. בְּאֵלֶף סְתִימָא וְגַנְיָז מַה דְּלֹא אִתְיַדַּע. כִּד אִתְחַבְּרָה אֵי אֵלֶף בְּאֶתְר אַחֲרָא, אֶקְרִי רֵאשִׁית. וְאֵי תִימָא דְאִתְחַבְּרָא. לֹא. אֵלֶא אִתְגְּלִיָּא בֵּיה, וְנִהִיר לֵיה, וּכְדִין אֶקְרִי רֵאשִׁית. וְאִמְלוּ בְּהֵאֵי רֵאשִׁית, לֹא אִשְׁגַּח בִּירוּשָׁלַם, דְּאִלְמָלֵא הוּת בְּהֵאֵי, אִתְקִימַת תְּדִירָא. אֲבָל מְרִשִׁית כְּתִיב. וְלַעֲלָמָא דְאֵתִי כְּתִיב, רֵאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּם וְגו'.

38. The nose of Zeir Anpin

Rabbi Shimon tells us the difference between the nose of Atika Kadisha and the nose of Zeir Anpin. We learn that the nose of Zeir Anpin is of anger and judgment, yet that the judgment is mitigated by the sweet savor of the burnt offerings given by the children of Yisrael. The nose of Atika Kadisha is long-suffering, and it holds back the judgments of the short nose of Zeir Anpin.

147. The nose of Zeir Anpin characterizes the face, since the whole face is recognized by it. This nose is unlike the nose of the most concealed Atika Kadisha, since the nose of Atika is the life of life. For from the two nostrils OF THE NOSE come out spirits of life for everyone. Of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9).

148a. All aspects hold on to the smoke IN THE NOSE, and in each class many harsh prosecutors hold on to that smoke. They are all sweetened only by the smoke on the altar below. Hence it is written, "And Hashem smelled the sweet savor" (Bereshheet 8:21). The sweet savor is the mitigation of the prosecutors, NAMELY satisfaction.

148b. "And Hashem smelled the sweet savor." It does not speak of the smell of the sacrifice, but of the savory smell, because all the Gvurot are connected to the nose, and all Judgments that are connected TO THE NOSE are mitigated, and many Gvurot are joined together, as written, "Who can utter the mighty acts (Heb. gvurot) of Hashem? who can declare all His praise" (Tehilim 106:2). From one nostril of this nose (Heb. chotem) comes out fire that consumes all other fires, and from the other nostril comes out smoke. Both are MITIGATED by the fire and smoke of the altar. Atika Kadisha is uncovered WITH ITS CHASSADIM and all Judgments are quieted. This is the meaning of, "and for My praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9), WHICH REFERS TO THE NOSE OF ATIKA.

149. The nose of Atika Kadisha is long and expansive, and is called long-suffering (lit. 'long nosed'). This nose OF ZEIR ANPIN is short. When smoke starts emerging in haste, Judgment is carried out. The nose of Atika detains it, NAMELY ITS CHASSADIM. All is as I said at the Idra RABA, where the friends have commented on it.

150. In his book, Rav Hamnuna Saba explained about the two nostrils IN THE NOSE that from one there is smoke and fire and from another satisfaction and good spirit. Because it has in it right and left, FROM THE LEFT THERE IS SMOKE AND FIRE AND FROM THE RIGHT SATISFACTION AND GOODNESS OF SPIRIT, WHICH IS CHASSADIM INCLUDING CHOCHMAH. It is also written, "and his fragrance like the Lebanon" (Hoshea 14:7). Of the Nukva it is written, "the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9), WHICH INDICATES THE ILLUMINATION OF CHOCHMAH CALLED SMELL. If this is true for the Nukva, it is all the more so FOR ZEIR ANPIN, WHICH SUSTAINS THE NUKVA. And he has spoken well.

147. חוֹטְמָא דְזַעִיר אֲנָפִין, תְּקוּנָא דְפְרָצוּפָא. כָּל פְּרָצוּפָא בֵּיה אֲשַׁתְּמוּדַע. חוֹטְמָא דָא, לֹא כְחוֹטְמָא דְעֵתִיקָא קְדִישָׁא סְתִימָא דְכָל סְתִימִין. דְחוֹטְמָא דְעֵתִיקָא, חַיִּים דְחַיִּים. דְהָא מְתָרִין נוֹקְבִין, נְפְקִין רוּחִין דְחַיִּין, לְכֹלָא. בְּהַאי זַעִיר אֲנָפִין כְּתִיב, עָלֵה עֶשֶׂן בְּאִפּוֹ וּגו'.

148(1). בְּהַאי תִּנְנָא כָּל גּוּוּנֵי אַחִידִין בֵּיה, בְּכָל גּוּוּנָא וּגּוּוּנָא, אַחִידִין כְּמָה מְאִרְיָהוּן דְדִינָא קְשָׁיָא. דְאַחִידִין בְּהוּא תִּנְנָא. וְלֹא מְתַבְּסָמִין כְּלָהוּ, אֲלֵא בְתִנְנָא דְמִדְבַּחָא דְלִתְתָא. וְע"ד כְּתִיב, וַיִּרַח יי' אֶת רִיחַ הַנִּיחֹחַ. מְהוּ הַנִּיחֹחַ. אֶתְבְּסָמוּתָא דְמְאִרֵי דִינָא, נַחַת רוּחַ.

148(2). וַיִּרַח יי' אֶת רִיחַ הַנִּיחֹחַ, אֶת רִיחַ הַקָּרְבָּן לֹא כְּתִיב, אֲלֵא אֶת רִיחַ הַנִּיחֹחַ. דְכְּלָהוּ גְבוּרָאן דְאַחִידִין בְּחוֹטְמָא, וְכָל דְאַתְאַחֲדִין בְּהוּ, כְּלָהוּ מְתַבְּסָמִין. וְכְמָה גְבוּרָאן מְתַאחֲדִין בְּחָדָא, דְכְּתִיב מִי יִמְלֵל גְבוּרוֹת יי' וְשָׁמִיעַ כָּל תְּהִלָּתוֹ. וְהַאי חוֹטְמָא, מְחַד נוֹקְבָא נְפִק אֲשָׁא דְאֲכֹלָא כָּל שְׂאֵר אֲשִׁין. בְּחַד נוֹקְבָא תִּנְנָא. וְהַאי וְהַאי אֲשַׁתְּכַח בְּאֲשָׁא וְתִנְנָא דְמִדְבַּחָא. וְאַתְגְּלוּיָא הַאי עֵתִיקָא קְדִישָׁא, וְאַשְׁתַּכַּח כְּלָא. הַיִּינוּ דְאַתְמַר וְתִהְלֵתִי אַחְסָם לךְ.

149. חוֹטְמָא דְעֵתִיקָא קְדִישָׁא אֲרִיךְ, וּמְתַפְּשֵׁט. וְאַקְרִי אֲרִיךְ אֲפִים. וְהַאי חוֹטְמָא, זַעִיר. וְכֵד תִּנְנָא שְׂרֵי נְפִיק בְּבְהִילוֹ, וְאַתְעֵבִיד דִּינָא. וּמֵאן מְעַבֵּב לְהַאי. חוֹטְמָא דְעֵתִיקָא. וְכֹלָא כְּמָה דְאַמִּינָא בְּאַדְרָא, וְאַתְעֵרוּ חֲבֵרֵינָא.

150. וּבְסַפְרָא דְרַב הַמְּנוּנָא סָבָא, אוֹקִים הַנִּי תְרֵי נוֹקְבֵי. מְחַד תִּנְנָא וְאַשָׁא. וּמְחַד נִיחָא וְרוּחָא טְבָא. דְאִית בֵּיה יְמִינָא וְשְׂמָאלָא, וְכְתִיב וְרִיחַ לוֹ כְּלִבְנוֹן. וּבְנוֹקְבָא כְּתִיב, וְרִיחַ אֲפִךְ כְּתַפּוּחִים. וּמָה בְּנוֹקְבָא הָכִי, כָּל שְׂכֵן בֵּיה. וְשְׁפִיר קְאָמַר.

151. As for the words, "And Hashem smelled the sweet savor (Heb. nichoach)," the sweet savor INDICATES DOUBLE SATISFACTION (HEB. nachat) on both sides RIGHT AND LEFT. The one ON THE RIGHT is satisfaction revealed from the most concealed Atika Kadisha, which brings pleasure and sweetening for everything, BOTH TO CHOCHMAH AND CHASSADIM. The one ON THE LEFT is sweetening coming from below with the smoke and fire on the altar. Since it is SWEETENED on both sides FROM ATIKA AND FROM BELOW, THEREFORE it is written, 'nichoach' WHICH INDICATES DOUBLE SATISFACTION. All this applies to Zeir Anpin.

151. וּמֵה דְאָמַר וַיִּרַח יְיָ אֶת רִיחַ הַנִּיחֹחַ. הַנִּיחֹחַ בְּתַרְי סְטְרִי, חֵד נִיחֹחַ, דְּאִתְגַּלְיָא עִתִּיקָא קְדִישָׁא סְתִימָא דְכָל סְתִימִין, דְּהָאִי הוּא נִיחֹחַ וְאִתְבְּסָמוּתָא לְכֹלָא. וְחֵד אִתְבְּסָמוּתָא דְלִתְתָא, בְּהוּא תִנְנָא וְאִשָּׁא דְמִדְבַּחָא. וּבְגִין דְּאִיהוּ מִתְרִין סְטְרִין, כְּתִיב נִיחֹחַ. וְכֹלָא בּוֹדְעִיר אֲנָפִין אֲתָמַר.

39. The ears of Zeir Anpin

We are told about the two ears that hear good and bad, and about the winged messengers who hear the prayers people say out loud and who carry those prayers up to the ears of God. Rabbi Shimon says it is important that the sound be 'tasted' for its quality, and that this be done slowly; he tells us that whatever happens too quickly does not possess complete wisdom. We hear about the cavities of the ears, eyes, mouth and nose, and about how the sound affects them. According to the sound, the eyes might cry and the mouth might speak words; the whole body might tremble. Therefore people must guard carefully what they say out loud. Rabbi Shimon goes on to say that supreme secrets originate from the ear of Zeir Anpin, and that those secrets are only revealed to those who walk the straight path. Wicked people are those who reveal secrets, and the righteous are those faithful spirits who conceal the secrets.

152. There are two ears to hear good and bad, and both are considered one, as written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). The innermost ear is formed of curved apertures so that the sound will be slowed down in entering the brain, the brain will be able to perceive it and it will not enter quickly, for whatever happens quickly does not possess complete wisdom.

152. תְּרִי אֹדְרָנִין, לְמִשְׁמַע טַב וּבִישׁ. וְתִרְוִייהוּ סְלִקִין לְחֵד. דְּכְתִיב, הִטָּה יְיָ אָזְנֶךָ וּשְׁמַע. אֹדְרָנָא לְגוּ בְּגוּ דִילִיָּה, תְּלִיָּא בְּרִשְׁיָמִין עִקִּימִין, בְּגִין דִּיתְעַבְב קְלָא לְאֵעֲלָא בְּמוּחָא, וַיְבַחֵין בֵּיהּ מוּחָא, וְלֹא בְּבַהִילוֹ, דְּכָל מְלָה דְּהוּי בְּבַהִילוֹ, לֹא הָוָה בְּחֻכְמָתָא שְׁלִימָתָא.

153. From the ears originate all the winged creatures, who receive the sound from the world. They are all called 'the ears of Hashem', as it is written of them, "for a bird of the sky shall carry the sound..." (Kohelet 10:20). HE ASKS, This verse is difficult, for what sound is there here, if the beginning of the verse writes, "Do not curse the king, no, not even in your thought" (Ibid.). If it says, "in your thought...even in your bedchamber," THEN why the reasoning, "for a bird of the sky shall carry the sound," if there is no sound here BUT THOUGHT?

153. מֵאֹדְרָנִין אֵלִין תְּלִיָּין כָּל מֵאֲרִיָּהוּן דְּגִדְרָמִין, דְּנִטְלִין קְלָא מֵעֲלָמָא, וְכֹלָהוּ הֲכִי אֲקָרוּן אֲזִנֵי יְיָ, דְּכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְגו'. כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, הָאִי קָרָא קְשִׁיָּא, הִשְׁתָּא מֵאִי קוֹל אֵיכָא הֲכָא, דְּהָא רִישָׁא דְקָרָא כְּתִיב גַּם בְּמִדְעָךְ מִלֵּךְ אֶל תִּקְלַל, בְּמִדְעָךְ כְּתִיב, וּבְחֻדְרֵי מִשְׁכְּבְךָ וְגו'. מֵאִי טַעְמָא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, וְהָא לֵיכָא הֲכָא קְלָא.

154. AND HE ANSWERS, Surely man does nothing with whatever he thinks or meditates on until he utters it with his lips, even if he does not mean to. The word he utters cleaves through the air, rises and flies in the world and turns into a sound. The winged ones take that sound; they raise it to the King and it enters His ears. This is the meaning of, "And Hashem heard the voice of your words" (Devarim 5:25), "and Hashem heard it; and His anger was kindled" (Bemidbar 11:1).

154. אֵלָא וְדָאִי כָּל מַה דְּחָשִׁיב בִּנְיָ, וְכָל מַה דִּיִּסְתַּבֵּל בְּלַבּוּי, לֹא עֲבִיד מְלָה, עַד דְּאִפִּיק לִיָּה בְּשִׁמּוּתִיָּה, וְהוּא לֹא אִתְבְּוֹן בֵּיהּ. וְהָיָא מְלָה דְּאִפִּיק, מִתְבַּקְעָא בְּאוּרָא, וְאִזְלָא וְסִלְקָא וְטָסָא בְּעֲלָמָא, וְאִתְעֲבִיד מִנִּיָּה קְלָא. וְהָוָא קְלָא נִטְלִין לִיָּה מֵאֲרִי דְּגִדְרָמִין, וְסִלְקִין לִיָּה לְמַלְכָא, וְעִיִּיל בְּאֹדְרָנֵי. הֵה"ד, וַיִּשְׁמַע יְיָ אֶת קוֹל דְּבִרְיָכֶם. וַיִּשְׁמַע יְיָ וַיַּחַר אַפּוֹ.

155. Therefore, whatever the prayer or entreaty a man asks before the Holy One, blessed be He, he should utter the words with his lips, for if he does not utter them WITH HIS LIPS, his prayer is no prayer nor is his petition a real petition. Once the words are uttered and cleave the air, they rise and fly and become a sound that is taken by someone, who joins them in a holy place in the King's head.

156. From the three cavities of the brain, CHOCHMAH, BINAH AND DA'AT, a trickle drips to the ears; this trickle is called the stream of Kerit as in, "wadi Kerit" (I Melachim 17:3), that is, the cutting off (Heb. keritah) of the ears. The sound enters that place WITHIN THE EAR to be absorbed in river of that trickle, where it is held and tested to see whether it is good or bad. This is the meaning of, "For the ear tries words" (Iyov 34:3). This is because the sound is slowed down in the river of that trickle in the curve of the ears and does not enter quickly. Then it is tested to see whether it is good or bad, LIKE "the palate tastes food" (Ibid.), means that it is held in the palate and does not enter the body quickly, so it tastes and distinguishes between sweet and bitter.

157. From the ear cavity derive other cavities: the eye socket, the mouth cavity and the nostrils in the nose. From the sound that enters the ear cavities, if required it enters FROM THE EAR to the sockets of the eyes, and the eyes shed tears. From that sound, if required, it enters the nostrils of the opening in the nose and they bring forth smoke and fire from that sound. This is the meaning of, "and Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1). If necessary, the sound enters the mouth cavity and it speaks and utters words from that sound. Everything is from the sound THAT ENTERS the ears; it enters the whole body and everything trembles from it. Much is derived from that ear. Blessed is he who guards what he says. Hence it is written, "Keep your tongue from evil, and your lips from speaking guile" (Tehilim 34:14).

158. Hearing applies to this ear, NAMELY BINAH CALLED HEARING, and within the hearing are incorporated the brain lobes CHOCHMAH, BINAH AND DA'AT, SINCE CHOCHMAH IS REVEALED ONLY THROUGH BINAH. Chochmah is included in it, as written, "Give therefore your servant an understanding (lit. 'hearing') heart" (I Melachim 3:9), HEART (HEB. LEV, =32) BEING THE SECRET OF THE 32 PATHS OF WISDOM. Binah IS INCLUDED WITHIN IT, as written, "Speak, for your servant is listening" (I Shmuel 3:10), ALSO we are listening, WHICH MEANS WE UNDERSTAND. Da'at IS INCLUDED WITHIN IT, as written, "Hear, O my son, and receive my sayings" (Mishlei 4:10), "and treasure up My commandments with you" (Mishlei 2:1), IN WHICH HEAR MEANS KNOW. Thus everything derives from the ear. THE RECEPTION OF prayers and petitions depends on this ear, as well as the opening of eyes. This is the meaning of, "Hashem, bend Your ear, and hear; open, Hashem, Your eyes, and see" (II Melachim 19:16). Thus everything originates FROM

155. ובג"כ, כל צלותא ובעותא דבעי ב"נ מקמי קודשא בריך הוא, בעי לאפקא מלין בשמוותיה, דאי לא אפיק לון, לאו צלותיה צלותא, ולאו בעותיה בעותא. וכיון דמלין נפקין, מתבקעין באוירא, סלקין וטסין ואתעבידו קלא, ונטיל לון מאן דנטיל, ואחיד לון לאתרא קדישא, ברישא דמלכא.

156. מתלת חללי דמוחי, נטיף נטיפא לאודנין, והוא אקרי נחל ברית. כד"א, נחל ברית, כלומר, כרותא דאודנין. וקלא עייל בההוא עקימא, ואשתאב בההוא נהרא, דההוא נטיפא. וכדין אתעכב תמן, ואתבחין בין טב לביש. הה"ד, כי און מלין תבחן. ומ"ט און מלין תבחן. משום דאתעכב קלא בההוא נהרא דנטיפא, בעקימותא דאודנין, ולא עייל בבהילו. ובג"כ אתבחין בין טב לביש, וחיך יטעם לאכול. מ"ט חיך יטעם לאכול. בגין דיתעכב תמן, ולא עייל בבהילו בגופא, וע"ד יטעם ויתבחן, בין מתיקא למרירו.

157. בהאי נוקבא דאודנין, תליין נוקבין אחרנין, נוקבא דעיינין. נוקבא דפומא. נוקבא דחוטמא. מההוא קלא דעייל בנוקבא דאודנין, אי אצטריך עייל לנוקבי דעיינין, ונבעין דמעין. מההוא קלא אי אצטריך, עייל לנוקבא דחוטמא דפרדשקא, ומפקי תננא ואשא מההוא קלא. הה"ד וישמע יי' ויחר אפו ותבער במ אש יי'. ואי אצטריך, עייל ההוא קלא לנוקבא דפומא, ומליל וגזר מלין מההוא קלא. כלא מההוא קלא דאודנין. עייל בכל גופא ואתרגיש מניה כלא. כמה תלויא בהאי אודנא. זכאה מאן דנטיר מלוי. ע"ד כתיב, נצור לשונך מרע ושפתייך מדבר מרמה.

158. האי אודנא קרי ביה שמיעה. ובשמיעה אתכלילין אינון מוחי. חכמה אתכליל ביה, דכתיב, ונתת לעבדך לב שומע. בינה, כמה דאת אמר דבר כי שומע עבדך. כי שומעים אנחנו. דעת, כד"א, שמע בני וקח אמרי. ומצותי תצפון אתך. הא כלא תליין באודנין בהאי אודנא תליין, צלותין ובעותין, ופקיחא דעיינין. הדא הוא דכתיב, הטה יי' אונך ושמע פקח עיניך וראה. הא כלא ביה תלויא.

THE EAR.

159. Supreme secrets, NAMELY CHOCHMAH, that do not go outside originate from that ear, which is why it is curved on the inside. The most secret among the secrets are hidden within it. Woe to him who reveals secrets. And when the ear gathers to itself the secrets and the inside curve receives them, it does not reveal secrets to those who follow crooked paths, but to those that walk the STRAIGHT path that is not crooked. This is the meaning of, "The counsel of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14), for they accept His way and HENCE accept His words.

160. Those whose path is crooked take matters and usher them in quickly, so they have no place to be detained. All the other cavities OF THE EYES AND NOSE open through it so the words come out through the mouth cavity. These are the wicked of the generation, hated by the Holy One, blessed be He. In our B'raitā we learned THAT WHOEVER REVEALS SECRETS is as if he killed people and as if he worshiped idols. Everything is derived from the same verse, which says, "You shall not go up and down as a talebearer among your people; neither shall you stand aside when mischief befalls your neighbor," WHICH IS MURDER, "I am Hashem" (Vayikra 19:16), WHICH PROHIBITS IDOLATRY. Whoever transgresses the first part of the verse BY BEARING TALES AND REVEALING SECRETS, it is as if he transgressed them all, MURDER AND IDOLATRY.

161. Blessed is the portion of the righteous, of whom it is written, "but he that is of a faithful spirit conceals the matter" (Mishlei 11:13); surely they are of a faithful spirit, because their spirit is drawn from a supernal, holy place, THAT IS, FROM THE CENTRAL COLUMN. Hence they are considered to be of a faithful spirit. We have explained this sign. Whoever reveals secrets, it is known that his soul is not from the body of the Holy King ZEIR ANPIN, THAT IS, THE CENTRAL COLUMN. Hence there is no secret in him, nor is he from the area of secrets. When his soul leaves his body, it does not cleave to the body of the King, which is not its place. Woe to that man, woe to his soul. Blessed is the portion of the righteous, who conceal secrets, and more so supernal secrets of the Holy One, blessed be He. Of them it is written, "Your people also shall be all righteous will inherit the land" (Yeshayah 60:21).

159. בְּהַאי אֹדְנָא, תְּלִיין רְזִין עֲלָיִן, דְּלֵא נִפְקִין לְבַר, בַּג"כּ הִיא עֲקִימָא לְגוּ. וְרָזָא דְרְזִין סְתִימִין בֵּיהּ, וְוִי לְהֵוּא מְגַלָּה רְזִין. וּבְגִין דְּהַאי אֹדְנָא כְּנִישׁ רְזִין, וְעֲקִימוּתָא דְלְגוּ נְטִיל לֹון, לֵא גְלִי רְזִין לְאִינוּן דְעֲקִימִין בְּאַרְחִייהוּ, אֶלֵא לְאִינוּן דְלֵא עֲקִימִין. הַה"ד סוּד יִי לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם, דְנִטְלִי אֶרְחוּי וְנִטְלִי מְלִין.

160. וְאִינוּן דְעֲקִימִין בְּאַרְחִייהוּ, נְטִילִי מְלִין וְעִוְלִין לֹון בְּבְהִילוֹ, וְלִית בְּהוּ אֶתְר לְאַתְעַכְבָּא. וְכֹל נֹוּקְבִין אַחֲרָנִין, מִתְפַּתְחִין בֵּיהּ, עַד דְנִפְקִין מְלִין בְּנוּקְבָא דְפּוּמָא. וְאֵלִין אֶקְרוּ חַיִּיבֵי דְרָא, שְׁנוּאֵי דְקוּדְשָׁא בְרִיךְ הוּא, בְּמִתְנִיתָא דִילָן תְּנֹן, כְּאִילוֹ קְטִיל גּוֹבְרִין, וְכְאִילוֹ פְּלַח לַע"ז. וְכֹלֵא בְּחַד קְרָא, דְכְתִיב, לֵא תִלְךְ רְכִיל בְּעַמֶּךָ לֵא תַעֲמוּד עַל דָּם רַעַךְ אֲנִי יִי. מֵאן דְעֵבַר עַל הַאי רִישָׁא דְקְרָא, כְּאִילוֹ עֵבַר עַל כֹּלֵא.

161. זְכָאָה חוּלְקִיהוּן דְצַדִּיקָיָא, דְעֲלִייהוּ כְתִיב, וְנֶאֱמַן רוּחַ מְכֹסֶה דְבַר. נְאֶמַן רוּחַ וְדָאֵי, דְהָא רוּחָא דְלֵהוּן מֵאֶתְר עֲלָאָה קְדִישָׁא אֲשֶׁתְּלִיף, וּבַג"כּ נְאֶמַן רוּחַ אֶקְרוּן. וְסִימֵן דָּא אֹוְקִימָנָא, הֵוּא דְמְגַלָּה רְזִין, בְּיָדוּעַ דְנִשְׁמַתִּיהּ, לֵאוּ אִיהוּ מְגוּפָא דְמְלַכָּא קְדִישָׁא. וּבַג"כּ לִית בֵּיהּ רְזָא, וְלֵא מֵאֶתְר דְרְזָא הוּא. וְכַד תִּיפּוּק נִשְׁמַתִּיהּ, לֵא אֶתְדַבְּקָא בְּגוּפָא דְמְלַכָּא, דְהָא לֵא אֶתְרִיהּ הוּא. וְוִי לְהֵוּא בְר נֶשׁ, וְוִי לִיהּ, וְוִי לְנִשְׁמַתִּיהּ. זְכָאָה חוּלְקִיהוּן דְצַדִּיקָיָא, דְמְכַסִּין רְזִין, כֹּל שְׁכֵן רְזִין עֲלָיִן דְקוּדְשָׁא בְרִיךְ הוּא. עֲלִייהוּ כְתִיב, וְעַמֶּךָ כּוֹלֵם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ.

40. The shining countenance of Zeir Anpin

We hear about the two colors of the face of Zeir Anpin, red and white. When sins multiply on earth, the face illuminates in red and judgments prevail. When people are righteous then the white shines from Atika Kadisha, and everything is illuminated with mercy. We hear that all the angels assume the colors that this face assumes.

162. THE TWO APPLES OF the face OF ZEIR ANPIN ARE like two spice offerings, WHICH EMIT GOOD FRAGRANCE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARDS CALLED FRAGRANCE, AND THE SECRET MEANING OF, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1). It is evidence of what I said ABOUT ABA AND IMA, for the WHOLE testimony OF READING THE FACE depends on it, ON THE FACE; yet evidence depends on the whole FACIAL EXPRESSION, THAT IS, ON THE FOREHEAD AND THE NOSE, AS HAS BEEN SAID THAT ONE TESTIFIES HE SAW A PERSON'S FACE ONLY WITH THE NOSE. But the two spice offerings, which are white and red, testify about Aba and Ima. They testify about the inheritance he received FROM ABA AND IMA and about his holding on to them. In our B'raita we explained the many differences between white and red, YET NEVERTHELESS they are included IN ZEIR ANPIN together on the white side, THAT IS, UNDER THE POWER OF WHITE, WHICH IS CHESED.

163. WHEN THE FACE OF ZEIR ANPIN shines in white, THAT IS, WITH CHESED, from Atika, the white in it, WHICH IS CHESED, covers the red in it, THE SECRET OF CHOCHMAH OF THE LEFT, and everything is illuminated. Then it is written, "Hashem make His face shine upon you" (Bemidbar 6:25). When wicked people multiply and Judgments are suspended over the world, there is shutting off everywhere, THAT IS, ALL LIGHTS ARE SHUT AND DO NOT SHINE, and the red expands throughout the face, WHICH IS JUDGMENT, and covers the white, WHICH IS MERCY, and then everything is in a state of Judgment. Then it is written, "The face of Hashem is against those who do evil" (Tehilim 34:17). Everything depends on it and hence THE FACE indicates everything.

164. There are many ANGELS with shields waiting for those FACIAL colors, WHITE AND RED, expecting those colors. When the colors shine, all the worlds are joyful. When the white shines, everything assumes this color THAT IS CHESED and when the red appears everything assumes that color THAT IS JUDGMENT.

41. The nine characteristics of the beard of Zeir Anpin

Rabbi Shimon reveals that the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates the beard of Zeir Anpin. He says that the beginning of the beard is supernal Chesed, and that when the world is in need of mercy the holy Mazal appears from Arich Anpin; then all the characteristics of the beard of Zeir Anpin are in a state of mercy. Yet when the world is in need of judgment, judgment appears and God takes vengeance on the enemies of Yisrael. We hear that Moses spoke of the nine characteristics in order to revert them all to mercy.

165. With these spice offerings, THAT IS, THE TWO APPLES OF THE FACE, the beard starts to appear at the beginning of the ears, falling and rising with the spice offering, NAMELY, IN THE FACE. The hair of the beard is black, which is a nice and handsome characteristic, like a courageous and strong handsome man. The valuable oil of the supernal beard of Atika appears and shines in the beard of Zeir Anpin.

162. אַנְפוּי, בְּתֵרִין תְּקֻרְבִין דְּבוּסְמָא. סְהֵדוּתָא עַל מַה דְּאִמְינָא, דְּהָא סְהֵדוּתָא בְּהוּ תְּלִיא. וּבְכֹלָא תְּלִיא סְהֵדוּתָא. אֲבַל הֵינִי תְּקֻרְבִי דְּבוּסְמָא, חוּרָא וְסוּמְקָא, סְהֵדוּתָא לְאַבָּא וְאִמָּא. סְהֵדוּתָא לְאַחְסָנָא דִּינִית וְאַחִיד לֹון. וְהָא בְּמִתְנִיתָא דִּילָן אֻקִּימָנָא, בְּמַה פְּרִסִי בִין חוּרָא לְסוּמְקָא, וְאַתְכִּילָן בֵּיהּ בְּחָדָא בְּסֵטְרָא דְּחוּרָא.

163. כִּד אֲתִנְהִיר מְנַהִירו דְּחוּרָא דְּעֵתִיקָא, חֲפִיָּא הֵהוּא חוּרָא עַל סוּמְקָא. וְכִלְהוּ בְּנַהִירו אֲשֶׁתְּכַח. וּכְדִין כְּתִיב, יֵאָר יְיָ פָּנָיו אֵלַיךְ. וְכִד חֲיִיבִין סְגִיָּאִין, תְּלִינן דִּינִין בְּעֵלְמָא, אֲשֶׁתְּכַח סְגִירוּתָא בְּכֹלָא. וְסוּמְקָא אֲתַפְּשֵׁט בְּאַנְפִּין, וְחֲפָא עַל חוּרָא. וּכְדִין כֹּלָא אֲשֶׁתְּכַח בְּדִינָא. וּכְדִין כְּתִיב פָּנָיו בְּעוֹשֵׂי רָע. וְכֹלָא בְּהָאִי תְּלִיָּא, וּבְגִין דָּא סְהֵדוּתָא הוּא בְּכֹלָא.

164. בְּמַה וְכִמְה מְאָרִי תְּרִיסִין מְחַכָּאן לְהֵי גוּוּנִי, מְצַפָּאן לְהֵי גוּוּנִי. כִּד נַהִירִין גוּוּנִי, כֹּל עֲלָמִין כִּלְהוּ בְּחָדוּ. בְּזִמְנָא דְּנַהִיר חוּרָא, כֹּלָא אֲתַחְזוּ בְּהוּא גוּוּנָא. וְכִד אֲתַחְזוּ בְּסוּמְקָא כֹּלָא הֲכִי אֲתַחְזוּ בְּהוּא גוּוּנָא.

165. בְּאַלִּין תְּקֻרְבִין דְּבוּסְמָא, שְׂאָרֵי דִּיקְנָא לְאַתְחֻזָּא, מְרִישָׁא דְּאוּדְנִין, וְנַחִית וְסִלִּיק בְּתַקְרוּבָא דְּבוּסְמָא, שְׂעִרִין אֻכְמִין דְּדִיקְנָא, בְּתַקְוָנָא יָאָה שְׂפִיר. כְּגִיבֵר תְּקִיף, שְׂפִיר. מְשַׁחַּא דְּרִבּוּת דְּדִיקְנָא עֲלָאָה דְּעֵתִיקָא, בְּהָאִי דִּיקְנָא דְּזַעִיר אֲנַפִּין אֲתַחְזוּ, וְנַהִיר.

166. The beauty of this beard lies in nine characteristics. When the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates this beard OF ZEIR ANPIN, there are TOGETHER 22 characteristics. Then they are all blessed ABOVE AND BELOW. Yisrael Saba, WHICH IS ZEIR ANPIN, is blessed by it and it derives from, "By you (Heb. becha, =22) shall Yisrael bless" (Bereshheet 48:20), THAT IS, ZEIR ANPIN THAT IS CALLED YISRAEL BLESS WITH THE 22 CHARACTERISTICS. We explained all these characteristics in the holy Idra that they were all formed from the characteristics of Atika Kadisha. And here I wish to reveal what has not been revealed there in order to enter without shame THE WORLD TO COME.

167. There are six CHARACTERISTICS that are considered nine. The first characteristic is that the hard candle emerged and struck under the hairs of the head underneath the locks over the ears, going down starting in front of the opening of the ears to the top of the mouth. This characteristic does not originate from Atika Kadisha except when Mazal of Atika Kadisha flows, from which comes the fount of Chochmah. When Ima flows and is included in the pure air, Ima receives the whiteness. And the spark, THAT IS, THE HARD CANDLE, enters THE PURE AIR AND BECOMES A PART OF HER. THEN it emerges and they unite with each other, THAT IS, IT STRIKES THE LOCKS OF HAIRS OVER THE EARS, THE TWO JUDGMENTS JOIN EACH OTHER and become one characteristic.

168. When the need arises TO BESTOW CHESED OR JUDGMENTS, the one rises over the other, which is covered by it. THAT IS, WHEN THE TIME COMES TO BESTOW JUDGMENTS, CHESED IN THE BEARD IS COVERED AND JUDGMENT HAS SWAY. WHEN THE NEED ARISES TO BESTOW CHESED, JUDGMENT IN THE BEARD IS COVERED AND CHESED RULES. And all is needed, BOTH THE FORCE OF CHESED AND THE FORCE OF JUDGMENT, one to take revenge ON THE ENEMIES OF YISRAEL and one to have mercy ON YISRAEL. For that reason David coveted this beard as we explained.

169. There are nine characteristics to this beard, which are 60,000 HAIRS that come down from them and expand IN THEIR ILLUMINATION throughout the body. These six characteristics that come down do so from the hairs beneath the spice offering, THAT IS, BENEATH THE PART OF THE FACE CALLED SPICE OFFERING, three characteristics on the one side OF THE FACE and three characteristics on the other side OF THE FACE. From the preciousness of the beard, THAT IS, THE MOST VISIBLE PART OF THE BEARD THAT BEAUTIFIES THE FACE, come out three others, one above THE HAIRS over the lips, and two in the hair that hangs down to the navel. All the six, three on one side and three on the other, come down and hang with the hanging hairs and expand throughout the body.

170. Since the three constitute the beauty of the beard more than the rest, BECAUSE THEY DECORATE AND BEAUTIFY THE FACE, the Holy Name is written regarding them, as written, "Out of my distress I called upon Yah; YAH ANSWERED ME WITH LIBERATION. Hashem is on my side" (Tehilim 118:5-6). In the Idra Raba we explained that, "Out of my distress I called upon Yah," WHICH IS THE FIRST CHARACTERISTIC, refers to the place where the beard starts to expand, where the place is narrow, THAT IS, WHERE THE EXPANSE OF HAIR IS NARROW RATHER THAN WIDE, in front of the ears. And this is well, THAT IT IS CONSIDERED "OUT OF MY DISTRESS (HEB. METZAR)" BECAUSE IT IS A NARROW (HEB. TZAR) SPACE. BUT HERE IT SAYS IT REFERS TO THE HAIRS ABOVE THE LIPS.

166. שפירו דהאי דיקנא, בט' תקונין אשתכח. וכד משחא דרבנות, תלת עשר נביעין דדיקנא דעתיקא קדישא נהיר בהאי דיקנא, אשתכחו כ"ב תקונין. וכדין מתברכין בלהו. וישראל סבא מתברכא בהאי, וסימן, בך יברך ישראל. כל תקונין דדיקנא דא, אוקימנא באדרא קדישא, דכלהו מתיקונין דעתיקא קדישא אתקנו. והכא בעינא לגלאה, מה דלא אתגלי תמן, בגין למיעל בלא בסופא.

167. שיתא אינון, ט' אקרון. תקונא קדמאה, נפק ההוא ניצוצא בוצינא דקרדינותא, ובטש בתחות שערא דרישא, מתחות קוצין דעל אודנין, ונחית מקמי פתחא דאודנין, עד רישא דפומא, הא תקונא דא מעתיקא קדישא לא אשתכח, אלא כד נגיד מזלא דעתיקא קדישא, ותלויא מניה ההוא מבושא דחכמתא, כד אימא אתמשכא ואתכלילת באוירא דכיא, ההוא חוורא נקיט אימא, וניצוצא עאלת ונפקת, ואתאחד דא בדא, ואתעבירת חד תקונא.

168. וכד אצטריך סלקא דא על דא, ואתכסיא חד מקמי חדא. ובג"כ בלא אצטריך, חד למעבד נוקמין. וחד לרחמא. ועל האי תאיב להאי דיקנא דוד מלכא, במה דאוקימנא.

169. בהאי דיקנא ט' תקונין אשתכחו, שיתא רבוון דתליון בהו, ומתפשטין בכל גופא. ואלין שיתא דתליון, תליון בשערי דתחות תקרובא דבוסמין. תלת מהאי סטרא, ותלת מהאי סטרא. ובוקירותא דדיקנא, תליון תלת אחרנין. חד לעילא בשמוון, ותרין באינון שערין דתליון עד טבורא. וכל הני שיתא, ג' מכאן וג' מכאן, אתמשכן ותליון בלהון, באינון שערי דתליון ומתפשטין בכל גופא.

170. ובגין דהני תלתא אינון ביקירו דדיקנא יתיר מכלהו, כתיב בהו שמא קדישא. דכתיב, מן המצר קראתי יי, יי' לו לא אירא. והא דאוקימנא באדרא, מן המצר קראתי יי, מאתר דשרי דיקנא לאתפשטא, דהוא אתר דחיק מקמי אודנין, שפיר הוא.

171. HE FURTHER BUILDS UP HIS ARGUMENT. In the Agadah book of Rav Yeba Saba he so said and explained that the beginning of the beard STARTS with supernal Chesed, as written, "Yours, Hashem, is the greatness, and the power (Heb. Gvurah) and the glory (Heb. Tiferet)..." (I Divrei Hayamim 29:11). BUT everything IS IN THE BEARD because so does THE BEARD start TO COME OUT, AS RAV YEBA SABA SAID, and the nine characteristics come out from the beard and from before the ears, AS SAID IN THE IDRA RABA that THE BEARD begins TO SHOW this way, BUT they do not stay that way except in another place as I explained.

172. When the world is in need of mercy, the holy Mazal appears, WHICH IS THE BEARD OF ARICH ANPIN, AND THEN all the characteristics of the precious beard of Zeir Anpin are in a state of mercy. When it is in need of Judgment, Judgment appears, and then vengeance is wreaked on the enemies of Yisrael, those who distress YISRAEL. All the preciousness of the beard lies in those hanging hairs, THAT IS, THE VISIBLE EXPANSES OF THE BEARD, because everything emerges from them.

173. All the hairs of the beard of Zeir Anpin are coarse and strong, because they all compel Judgments when the holy Mazal appears. When it wishes to wage war, it appears by means of this beard as a strong mighty man victorious in war. Then some pluck the hair on the back of the head and some from the front of the head.

174. Moses said these nine characteristics a second time IN THE PORTION OF SHELACH when he had to revert them all to mercy. For though he did not now recite the thirteen characteristics AS IN THE PORTION OF TISA it all depends on intention. For he would not mention these characteristics OF ZEIR ANPIN THAT ARE NOT PURELY MERCY, but intended Mazal, NAMELY THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, and mentioned it, as written, "And now, I pray You, let the power of my Lord be great" (Bemidbar 14:17). What is "the power of Hashem"? It is that which is called the most concealed holy Mazal, THE BEARD OF ARICH ANPIN. The power and the light IN THE BEARD OF ZEIR ANPIN derive from Mazal. Once Moses said THE NINE CHARACTERISTICS OF ZEIR ANPIN and mentioned MAZAL CALLED THE POWER OF HASHEM, he spoke the nine characteristics deriving from Zeir Anpin so that they will all shine BY A DRAWING OF THE THIRTEEN OF ARICH ANPIN and there will be no Judgment evident, BECAUSE THE THIRTEEN OF ARICH ANPIN ARE WHOLLY OF MERCY. Hence everything depends on Mazal, WHICH IS THE BEARD OF ARICH ANPIN.

175. At the beginning of the arising of the hairs, the beard looks like a strong mighty man, victorious in war TO TAKE REVENGE ON THE ENEMIES OF YISRAEL. The holy anointing oil flows on this beard from the concealed Atika Kadisha, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron" (Tehilim 133:2), THE SECRET OF THE BEARD OF ZEIR ANPIN.

171. וּבְסֵפֶרָא דְאַגְדָּתָא דְבִי רַב יִיבָא סָבָא, הֵכִי אָמַר וְאוֹקִים, דְּשִׁירוּתָא דְדִיקְנָא מְחָסֵד עֲלָאָה, דְּכִתִּיב, לָךְ יִי' הַגְדוּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְגו'. וְכֹלָא הוּא, וְהֵכִי שָׂאֲרִי, וְתַשְׁעָה אֲתַמְשְׁכֵן וְתַלְוִין בְּדִיקְנָא, וּמִקְמֵי אֹדְגִין, הֵכִי שָׂאֲרִי, וְקִיּוּמָא לֹא מִתְקַיְימִין אֲלֵא בְּאַתֵּר אַחְרָא, כְּמָה דְאוֹקִימָנָא.

172. וְכֵד אֲצַטְרִיךְ עֲלֵמָא לְרַחֲמֵי, אֲתַגְלוּיָא מְזֵלָא קְדִישָׁא. וְכֹל הַנִּי תְקוּנִין דְּבִדִיקְנָא יְקִירָא דְזַעִיר אֲנַפִּין, כְּלֵהוּ רַחֲמֵי מִשְׁתַּכְּחִי. וְכֵד אֲצַטְרִיךְ לְדִינָא, מִתַּחְזִיָּא דִינָא, וְכֵדִין עֲבָדִין נּוֹקְמִין לְשִׁנְאִיהוּן דְיִשְׂרָאֵל, לְאִינּוּן דְעֵקִין לְהוּ. כֹּל יְקִירוּ דְדִיקְנָא, בְּאִינּוּן שְׁעָרֵי דְתַלְוִין אִינְהוּ, מִשּׁוּם דְכֹלָא בְהָאִי תַלְוִין.

173. כֹּל הַנִּי שְׁעָרֵי דְדִיקְנָא דְזַעִיר אֲנַפִּין, כְּלֵהוּ קְשִׁישִׁין תְּקִיפִין, מִשּׁוּם דְכֹלָהוּ אֲכַפְיִין לְדִינִין, בְּשַׁעֲתָא דְמְזֵלָא קְדִישָׁא אֲתַגְלִי. וְכֵד בְּעָא לְאַגְחָא קְרָבָא, בְּהָאִי דִיקְנָא אֲתַחְזִי כְּגַבְרַתְּ תְקִיף, מְאֲרִי נְצַחֵן קְרָבִיָּא. וְכֵדִין מְרִיט מֵאֵן דְמְרִיט, וְאַגְלִישׁ מֵאֵן דְאַגְלִישׁ.

174. הַנִּי תַשְׁעָה תְקוּנִין, אֲמַרְן מִשָּׁה זְמַנָּא תְנִינָא, בְּשַׁעֲתָא דְאַצְטְרִיךְ לְאַהֲרָא לֹון כְּלֵהוּ רַחֲמֵי. דְאֵע"ג דְתַלְוִיָּסֵר תְקוּנִין לֹא אֲמַרְן הַשְׁתָּא, בְּכּוּוּנָא תַלְוּיָא מְלֵתָא, דְהָא לֹא יִיעוּל בְּהַנִּי תְקוּנִין לְאַדְכְּרָא, אֲלֵא בְּמְזֵלָא אֲתַכּוּוּן, וְאַדְכְּרֵי לִיה. הַה"ד, עֲתָה וְגַדְל נָא כַּח יִי'. מֵאֵן כַּח יִי'. הַהוּא דְאַקְרִי מְזֵלָא קְדִישָׁא, סְתִימָא דְכֹל סְתִימִין. דְחִילָא דָא, וְנִהִירוּ דָא, מְמֵזֵלָא תְלִי. וְכִיוּן דְאָמַר מִשָּׁה דָא, וְאַדְכְּרֵי דָא, וְאַתְכּוּוּן בֵּיה, אָמַר הַנִּי תַשְׁעָה תְקוּנִין, דְתַלְוִין בְּזַעִיר אֲנַפִּין. בְּגִין דִּינִהִירוּ כְּלֵהוּ, וְלֹא יִשְׁתַּכְּחַ דִינָא. וְע"ד כֹּלָא בְּמְזֵלָא תְלִי.

175. הָאִי דִיקְנָא כְּדֵ שְׂרָאן שְׁעָרֵי לְאַתְעָרָא, אֲתַחְזִי כְּגַיְבַר תְּקִיף כְּגַיְבַר מְאֲרִי נְצַח קְרָבִין. בְּהָאִי דִיקְנָא, נְגִיד מִשַׁח דְרַבּוֹת מַעֲתִיקָא סְתִימָאָה. כְּד"א, כְּשִׁמְן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזְּקָן זָקֵן אֲהֲרָן.

42. The mouth of Zeir Anpin
We read that good and evil and life and death depend on the lips of Zeir Anpin. When the lips speak all the watchers awaken to decree punishments. Rabbi Shimon explains what is meant by a 'watcher'. We learn that when words come out of the mouth of Zeir Anpin they illuminate 18,000 worlds.

176. These hairs OF THE BEARD do not cover the lips, and the lips are wholly red as a lily, as written, "his lips like lilies" (Shir Hashirim 5:13). The lips whisper Gvurah and whisper Chochmah. Good and evil depend on these lips, and life and death. From these lips come out those who awaken, since when these lips whisper they all awaken to decree punishments throughout the courts that are called watchers, as written, "This matter is by the decree of the watchers, and the sentence..." (Daniel 4:14).

177. HE ASKS, What is a watcher (Heb. ir), AND ANSWERS, In the book of Agadah HE EXPLAINED that it is like in the words, "become your enemy (Heb. ar)" (I Shmuel 28:16). For Judgments rouse against those who are not beloved above, which is why those that arouse TO PUNISH are THEIR enemies, AND ARE CALLED 'WATCHERS'. Nevertheless, PUNISHMENT IS DECREED in two ways, with Mercy or with Judgment. They are therefore called a watcher (enemy) and a holy one, Judgment and Mercy, NAMELY, "THIS MATTER IS BY THE DECREE OF THE WATCHERS, AND THE SENTENCE BY THE WORDS OF THE HOLY ONES," WHERE A WATCHER ALLUDES TO JUDGMENT AND HOLY ONES TO MERCY.

178. When the lips are open the mouth is seen. Thousands and tens of thousands are clothed in the air coming out of the mouth. When THE AIR expands, the faithful prophets are clothed in it and are all called 'the mouth of Hashem'. When words come out of the mouth, uttered by the lips, they illuminate together all of 18,000 worlds, until they all join together in 18 specific ways and paths.

179. Everyone awaits this mouth with the great speaking tongue with the unification of polishing and adornment. Of this it is written, "His mouth (lit. 'palate') is most sweet" (Shir Hashirim 5:16). Surely it is most sweet. What is his palate? It is as in the verse, "the palate tastes food" (Iyov 34:3). "and he is altogether lovely" (Shir Hashirim 5:16), NAMELY fire and water. For water and fire are formed and are pretty AND LOVELY in their shape, THAT IS, THEY ARE LOVELY TO BEHOLD, because the colors RED AND WHITE join together, THAT IS, THE BEAUTY APPEARS FROM THE BLENDING OF WHITE AND RED TOGETHER.

43. Aleph, Chet, Hei Ayin; Gimel, Yud, Caf, Kuf

Rabbi Shimon explains in detail how the four letters Aleph, Chet, Hei and Ayin are engraved on the throat and how those four are crowned with the four letters Gimel, Yud, Caf and Kuf in the palate. We learn that the important thing is the balance of the three columns, and Rabbi Shimon says that throughout his whole life he was always careful never to receive the left column on its own except for a single instance, at which time he was warned not to do so by a flame of fire.

176. אֵלֶיךָ שְׂעָרֵי לֹא חִפְיִין עַל שְׁמוֹן, וְשְׁמוֹן בְּלֹהוּ סוּמְקִין בְּוֹרְדָא. דְּכִתִּיב, שְׁפִתוֹתָיו שׁוֹשָׁנִים. שְׁמוֹן מְרַחֵשׁ גְּבוּרָה, מְרַחֵשׁ חֲכָמָתָא. בְּאִינוֹן שְׁמוֹן תְּלִיִן טַב וְכִישׁ, חַיִּי וּמוֹתָא. מְאֵלִין שְׁמוֹן תְּלִיִן מְאֲרִיהוֹן דְּאֲתַעְרוּתָא, דְּכַד מְרַחֵשִׁין אֵלֶיךָ שְׁמוֹן, מִתְעַרְיִן כְּלָא לְמַגְזֵר דִּינָא, בְּכָל בֵּיתֵי דִינִין, דְּאֶקְרוּן עִירִין. דְּכִתִּיב, בְּגִזְרַת עִירִין פְּתַנְמָא וּבִמְאִמֵר וְגו'.

177. מְאֵי עִיר. בְּסַפְרָא דְּאֶגְדָּתָא, כַּד "א, וַיְהִי עֶרְךָ. דְּמִתְעַרְיִן דִּינִין לְאִינוֹן דְּלֹא אֲתַרְחִימוּ לְעֵילָא, בְּג"כ מִתְעַרְיִן אֵלֶיךָ דְּאִינוֹן מְאֲרִי דְּבָבוּ, וְעַב"ד בְּתַרֵי גְוֹנֵי בְּרַחְמֵי וְדִינָא, וְע"ד אֶקְרוּן עִיר וְקָדִישׁ דִּינָא וְרַחְמֵי.

178. וּבְאֵלֶיךָ שְׁמוֹן, אֲתַחְזִי פּוּמָא כַּד אֲתַפְתַּח. רַוְחָא דְּנִפְיָא מִן פּוּמָא, בֵּיהּ מִתְלַבְּשִׁין כְּמַה אֶלְף וְרַבְבָּן. וְכַד אֲתַפְּשֵׁט, מִתְלַבְּשִׁין בֵּיהּ נְבִיאַן מְהִימְנִי. וְכִלְהוּ פַּה יִי אֶקְרוּן. כַּד מְלִיִן נִפְקִין מִן פּוּמָא, וּמִתְרַחֵשִׁין בְּשְׁמוֹן, מִתְנַהֲרִין לְכִלְהוּ תַמְנֵי סְרִי אֶלְפִין עֲלָמִין, עַד דְּמִתְקַטְרִין בְּלֹהוּ כַּחְדָּא, בְּתַמְנִיסָר אֲוֹרְחִין וְשְׁבִילִין, דְּאֲשַׁתְּמוּדְעֵן.

176. וְכִלְהוּ מְחַכְּאֵן לְפּוּמָא דְּא, בְּלִישָׁן מְמַלְל רַבְרָבָן בְּקִיטְרָא דְּטִיְהֵרָא בְּעוּטְרָא. וְע"ד כְּתִיב, חֲכוּ מִמְתְּקִים, מִמְתְּקִים וְדָאֵי. מְאֵי חֲכוּ. כַּד "א, וְחִיךְ יִטְעַם לְאֶכּוּל. וְכִלְהוּ מְחַמְדִּים, אִשׁ וּמִים. אֲשָׁא וּמִוּיָא מִתְתַּקְנָן, וַיֵּאן בְּצִיּוּרֵי, דְּהָא גְוֹנֵי מִתְחַבְּרָן כַּחְדָּא.

180. "His mouth (lit. 'palate') IS MOST SWEET" (Shir Hashirim 5:16), because of the imprinted letters that are engraved on it with their crowns. THAT IS, THE SWEETNESS IN THE MOUTH COMES FROM THE FACT THAT THE LETTERS ARE ENGRAVED ON IT IN THE SEQUENCE OF THE THREE COLUMNS AND THE RECEIVING MALCHUT; THIS SEQUENCE ADORNS THEM WITH CROWNS. THE LETTERS Aleph, Chet, Hei and Ayin are engraved on the throat EACH WITH THREE COLUMNS. OF THE THREE COLUMNS OF Aleph, ITS RIGHT COLUMN drives kings away, THE LEFT COLUMN OF ALEPH deposes kings FROM THEIR KINGDOMS, AND THE CENTRAL COLUMN establishes kings. OF THE THREE COLUMNS OF Chet, ITS RIGHT COLUMN drives away and descends, THE LEFT COLUMN ascends and crowns, AND THE CENTRAL COLUMN conquers with fire and engraves with wind. OF THE THREE COLUMNS OF Hei THAT IS nourished from Ima, THAT IS, OF WHAT THE NUKVA RECEIVES FROM IMA, THE RIGHT COLUMN OF IMA strikes the Nukva; THROUGH THE LEFT COLUMN OF IMA, THE NUKVA spreads into a large Nukva; THE CENTRAL COLUMN OF IMA IS IN THAT, THAT through the desire of the holy city FOR CHASSADIM, IT IS CONNECTED WITH THE CENTRAL COLUMN. And the places OF RIGHT AND LEFT are interconnected, as it says, "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). OF THE THREE COLUMNS OF Ayin, ITS RIGHT COLUMN IS the clarity of the shape of the grade; ITS LEFT COLUMN IS when the running boughs join the engraved spirits at their sides.

181. And here, in the secret of the letters of King Solomon, HE SAYS that these four letters ALEPH, CHET, HEI AND AYIN, are crowned with the four LETTERS Gimel, Yud, Caf, Kuf in the palate. HENCE THREE COLUMNS ARE INDICATED IN THE PALATE AS WELL. This is as in, "the palate tastes food" (Iyov 34:3), THE SECRET OF THE RIGHT COLUMN; "Can that which is unsavory be eaten without salt" (Iyov 6:6) REFERS TO THE LEFT COLUMN, WHICH, BEFORE IT IS JOINED WITH THE RIGHT, CANNOT BE ENJOYED LIKE UNSAVORY FOOD WITHOUT SALT. And the verse, "And the work of righteousness shall be peace" (Yeshayah 32:17) IS THE CENTRAL COLUMN THAT JOINS AND ESTABLISHES PEACE BETWEEN THE TWO COLUMNS, RIGHT AND LEFT. "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11) REFERS TO MALCHUT THAT RECEIVES THE PLENTY OF THE THREE COLUMNS, which are surely very sweet.

182. King David, AFTER THE WORDS, "MORE TO BE DESIRED..." THAT ALLUDE TO THE SWEET AND PRECIOUS BOUNTY OF THE THREE COLUMNS, CONCLUDES, "Moreover by them is Your servant enlightened (or: 'careful')..." (Ibid. 12), THAT IS, HE IS CAREFUL NOT TO RECEIVE FROM THE LEFT COLUMN WITHOUT THE RIGHT. RABBI SHIMON CONCLUDES, I testify about myself that throughout my life I was careful OF THE THREE COLUMNS not to mistake IN RECEIVING THE LEFT COLUMN ON ITS OWN, except for one day when I crowned the King in the cave of Meronia, WHEN HE WAS NOT CAREFUL TO HAVE THE LEFT UNITED WITH THE RIGHT. And I saw a flame of burning fire across the cave, THAT IS, HE SAW THE JUDGMENTS OF THE LEFT COLUMN WITHOUT THE RIGHT, WHICH IS A BURNING FIRE, and I trembled. Since that day I am careful in my mind TO RECEIVE ONLY FROM THE THREE COLUMNS TOGETHER and never left them throughout my life. Blessed is the portion of he that is careful with the sweets of the King and tastes of them judiciously. It says of this, "O taste and see that Hashem is good" (Tehilim 34:9), and, "Come, eat of my bread" (Mishlei 9:5).

180. חכו, באתון רשימן, דמתגלפן בעטרוי גליפין אחה"ע בגרון. א, דטריר מלכין, ומהעדא מלכין, ומהקם מלכין. ח, דטריר ונחית, וסליק ועטיר, כביש באשא גליף ברוחא. ה' יניקה דאימא, סטיר לנוקבא, אתפשט לנוקבא רבא, בתיאובתא דקריתא קדישא, מתקטרי אתרין דא בדא. כד"א, הר המור גבעת הלבונה. ע' טיהרא דטיפסא, גליפא בטיפסא, רהיטין דענפין מתאחדן, לסטרוי לרוחין גליפין.

181. והא ברזי דאתון דשלמה מלכא, אתעטרו אלין אתון ד', בד' גיכ"ק בחיך כד"א וחיך יטעם לאכול, היאכל תפל מבלי מלח וגו'. וכתיב והיה מעשה הצדקה שלום. הנחמדים מזהב ומפז רב ומתוקים וגו'. מתוקים ודאי.

182. דוד מלכא אמר, גם עבדך נזהר בהם וגו'. אסהדנא עלי דכל יומאי אזדהרנא בהו, דלא לאטעאה בהו, בר יומא חד דעטירנא עטרי מלכא, במערתא דמרוניא, וחמינא בוצינא דאשא מתלהטא אפותיא דמערתא, ואזדעזענא. מההוא יומא אזדהרנא בדעתאי בהו, ולא שביקנא לון כל יומאי. זבאה חולקיה מאן דאזדהר במתיקא דמלכא, וטעים בהו כדחזי. על דא כתיב, טעמו וראו כי טוב יי' וגו'. וכתיב לכו לחמו בלחמי וגו'.

44. Building the back part of the Nukva of Zeir Anpin
Rabbi Shimon tells us how Malchut becomes attached to Zeir Anpin.

183. The male, WHICH IS ZEIR ANPIN, spread into his brain lobe of Da'at and the corridors and chambers were filled, NAMELY NETZACH, HOD AND YESOD, AND CHESED, GVURAH AND TIFERET. DA'AT starts at the top of the head and spreads throughout the body in its chest, arms and the rest of it. Behind it, the spark is touched by the hard lamp, WHICH IS THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, glows and produces one head blocked on all directions, with the illumination of the two brain lobes CHOCHMAH AND BINAH engraved in it. It is attached to the male side FROM THE BACK and hence is called, "my dove, my undefiled (Heb. tamati)" (Shir Hashirim 5:2). Do not pronounce it 'tamati' but rather it is 'te'omati (Eng. 'my twin sister') for sure.

184. The hair of the Nukva, WHICH IS MALCHUT, includes the colors WHITE, RED, AND GREEN, AND IS CALLED PURPLE, as written, "and the hair of your head like purple" (Shir Hashirim 7:6). It is connected to five Gvurot. From her aspect OF GVURAH Malchut expands to become attached to the side of the male, ZEIR ANPIN, THAT IS, TO HIS BACK.

45. The formation of face to face of the Nukva of Zeir Anpin
We are told that after Malchut separated from the sides of Zeir Anpin, she joined Him face to face. When they are joined they seem like one body, and all the worlds are joyful as on Shabbat when everything is under the influence of a whole body. From this idea Rabbi Shimon deduces that whoever does not exist as male and female receives no blessings and can not last. We learn that Malchut is considered a mother to all the lower beings of the three worlds. Rabbi Shimon speaks about the lower Chochmah and the supernal Chochmah.

185. After MALCHUT separated from the sides OF ZEIR ANPIN, she joined Him face to face. When they are joined, they seem one body BECAUSE THEY ORIGINATE IN THE RIGHT AND LEFT SIDES OF THE SAME LEVEL. THUS, EVEN THOUGH THEY WERE DIVIDED AND FORMED AS TWO LEVELS, THEY REJOIN AS ONE BODY, AS THE RIGHT AND LEFT OF THE SAME LEVEL. The male by himself seems like half a body, THAT IS, THE RIGHT PART OF THE SOUL, which is wholly Chesed. So the female part OF THE SOUL IS THE LEFT PART AND IS WHOLLY GVURAH. When they join together it seems exactly like one body, BECAUSE THE TWO HALVES JOIN INTO ONE. And so it is TRULY. Here too, the male, WHICH IS ZEIR ANPIN, joined Malchut and everything is a single body. Then all the worlds are joyous, because they are blessed by a whole body.

186. This is the secret of THE VERSE, "therefore Hashem blessed the Shabbat day, and hallowed it" (Shemot 20:11), since then everything is UNDER THE INFLUENCE OF a whole body, since Malchut cleaved to the King ON SHABBAT and they are as one body. Therefore there are blessings on that day. From this WE DEDUCED that whoever does not exist as male and female is considered a half body, and no blessings rest on a blemished and wanting thing, but on a whole place, a whole thing, not half a thing. And a half thing does not last and is never blessed.

183. אֶת־פֶּשֶׁט דְּכוּרָא בְּדַעַת, וְאֶת־מְלִיץ אֶכְסְדְרִין וְאֶדְרִין, מְרִישָׁא דְגוּלְגֻלְתָּא שְׂרִי, וְאֶת־פֶּשֶׁט בְּכָל גּוּפָא, מְחֵדוּי וּדְרוּעוּי וּבְכֻלָּא. מֵאַחֲרוּי, אֶתְדַבֵּק נִיּוּצָא דְבוּצִינָא דְקַרְדֵּינֻתָא, וְלֵהֲטָא וְאֶמִּיק גְּלַגְלָתָא חָדָא, סְתִימָא מִכָּל סְטְרוּי, וְנִהִירוּ דְתֵרֵי מוֹחֵי גְלִיפִין בְּהַ, וְאֶתְדַבֵּק בְּסְטְרוּי דְּכוּרָא. בְּגִין כֵּן אֶתְקַרֵי יוֹנָתִי תַמְתִּי, אֶל תְּקַרֵי תַמְתִּי אֶלָּא תַאֲוַמְתִּי וְדַאי.

184. שְׁעָרוּי דְנוּקְבָא כְּלִילִין בִּיהַ גּוּוּנֵי, בְּדַכְתִּיב, וְדַלַת רֵאשֶׁךְ כְּאַרְגָּמָן. אֶתְקַטְר גְּבוּרָה בַּחֲמֵשׁ גְּבוּרָאן, וְאֶת־פֶּשֶׁט נּוּקְבָא בְּסְטְרָהָא, וְאֶתְדַבֵּק בְּסְטְרוּי דְּכוּרָא.

185. עַד דְּאֶתְפָּרְשָׁא מְסְטְרוּי. וְאֶתִּיאַת לְאֶתְחַבְּרָא עֲמִיהַ אֶפִּין בְּאֶפִּין. וְכַד מֵתְחַבְּרִן מֵתַחְזִיין חַד גּוּפָא מִמֶּשׁ. מֵהֵכָא אֹלִיפְנָא, דְּכַר בְּלַחֲדוּי, אֶתְחַזֵּי פְּלַג גּוּפָא, וְכֵלְהוּ רַחֲמֵי. וְכֵן נּוּקְבָא. וְכַד מֵתְחַבְּרִן כְּחָדָא, אֶתְחַזֵּי כְּלָא חַד גּוּפָא מִמֶּשׁ, וְהֵכִי הוּא. אוּף הֵכָא, כַּד דְּכַר אֶתְחַבֵּר בְּנוּקְבָא, כְּלָא הוּא חַד גּוּפָא, וְעֲלָמִין כְּלָהוּ בַּחֲרֹג, דְּהַא כְּלָהוּ מִגּוּפָא שְׁלִים מִתְבָּרְכִין.

186. וְהֵינּוּ רְזָא, עַל כֵּן בִּרְךְ יי' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ. דְּהַא אֶשְׁתַּכַּח כְּלָא בַּחֲדָא גּוּפָא שְׁלִים, דְּהַא מְטְרוּנִיתָא אֶתְדַבֵּקת בְּמִלְכָא, וְאֶשְׁתַּכַּח גּוּפָא חַד. וְעַל כֵּן בְּרַכָּאן מִשְׁתַּבְּחִין בְּהַאי יוּמָא. וּמֵהֵכָא, מֵאֵן דְּלָא אֶשְׁתַּכַּח דְּכַר וְנוּקְבָא, אֶקְרִי פְּלַג גּוּפָא, וְלִית בְּרַכְתָּא שְׂרִיא בְּמִלָּה פְּגִימָא וְחִסְרָא, אֶלָּא בְּאֶתֶר שְׁלִים, בְּמִלָּה שְׁלִים, וְלָא בְּפִלְגוּת מְלָה, וּפִלְגוּת מְלָה לָא אֶתְקִיִים לְעֲלָמִין, וְלָא אֶתְבָּרְכִין לְעֲלָמִין.

187. All the beauty of the female comes from the beauty of the male. We have already established these matters and they are known to the friends. Through this Nukva, NAMELY FROM MALCHUT, are all the lower beings OF THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH united. From here they are fed and to her they return BECAUSE MALCHUT IS THE ROOT FOR THE THREE WORLDS UNDER ATZILUT. She is considered a mother to them all, just like the other, BINAH, is a mother to the body, WHICH IS ZEIR ANPIN CALLED BODY, and the whole body is nourished by it, BY BINAH. So is MALCHUT a mother to all the others below IN BRIYAH, YETZIRAH AND ASIYAH.

188. It is written, "Say to wisdom, you are my sister" (Mishlei 7:4). There is Chochmah and there is Chochmah, NAMELY SUPERNAL CHOCHMAH THAT IS ABA AND IMA AND LOWER CHOCHMAH THAT IS MALCHUT. This Nukva, NAMELY MALCHUT, is called small Chochmah in relation to the other, WHICH IS SUPERNAL CHOCHMAH. Hence it is written, "We have a little sister, and she has no breasts..." (Shir Hashirim 8:8). Since this CHOCHMAH flows in exile, IT THEREFORE HAS NO BREASTS TO FEED YISRAEL. "We have a little sister": certainly she seems little IN EXILE, but she is large and great, because she is perfection that receives from all SFIROT, WHEN YISRAEL ARE IN THEIR LAND, as written, "I was a wall, and my breasts were like towers" (Ibid. 10). They are my breasts when they are full to feed everyone; they are like towers, which are great rivers coming out of supernal Ima THAT ARE CALLED TOWERS.

46. The first three Sfirot of the lights and the Netzach, Hod and Yesod of the vessels of Chayah of Zeir Anpin
Rabbi Shimon tells us about the great tree that is the whole body of Zeir Anpin, saying that this tree has food in it for everything. He outlines the Sfirot in terms of the positioning on the body, and says that in Yesod lies the whole desire of Zeir Anpin for Malchut. We are told that Zion is the covered place of Malchut, just like a woman's womb.

189. The male, WHICH IS ZEIR ANPIN, further expands to the right and left of the inheritance of the possession, NAMELY CHOCHMAH AND BINAH CALLED THE INHERITANCE OF ABA AND IMA. When the colors, RIGHT ON THE RIGHT AND RED ON THE LEFT join IN THE CENTRAL COLUMN, it is called Tiferet and the whole body is formed into a big and strong, comely and handsome tree. Underneath it wild animals, THE HOSTS OF BRIYAH, wander and in its boughs dwell the birds of the sky, WHICH ARE THE HOSTS OF YETZIRAH. In it is food for everything. Its arms are right and left, CHESED AND GVURAH, on the right ARE EXTENDED life and Chesed; on its left ARE EXTENDED death and Gvurah. Its bowels, THAT IS, ITS INNER ASPECT, is fixed with Da'at and fills all the corridors and all the chambers, WHICH ARE NETZACH, HOD AND YESOD AND CHESED, GVURAH AND TIFERET as I said, as written, "and by knowledge are the chambers filled" (Mishlei 24:4).

190. The body further expands to the two legs NETZACH AND HOD and between them unite two kidneys and two testicles of the male, WHICH ARE THE INTERNAL NETZACH AND HOD. FROM THE KIDNEY THE LIQUID REFUSE FLOWS TO THE EXTERNAL FORCES, AND FROM THE TESTICLES SEMEN FLOWS TO SOULS. For all oil, greatness, and the force of the whole body is gathered in them, IN THE TWO TESTICLES, as all the hosts that come out TO BRIYAH, YETZIRAH AND ASIYAH come out from them. They all dwell at the tip of the penis, which is why they are called hosts. And they are Netzach and Hod. Tiferet IS CALLED Yud Hei Vav Hei, and Netzach and Hod ARE CALLED hosts (Heb. Tzevaot). Hence THEY ARE CALLED TOGETHER IN THE VERSE 'Hashem Tzevaot'.

187. נוי דנוקבא, כלא מנוי דדכורא הוא. והא אוקימנא מלי, ואשתמודען ביני חבריאי. מהאי נוקבא מתאחדן כל אינון דלתתא. מנה ינקין, ובה תבין, והיא אתקריאת אם לכלהו. כמה דאחרא אם לגופא, וכל גופא מנה ינקא. כך האי אם לכלהו אחרנין דלתתא.

188. כתיב, אמור לחכמה אחותי את. אית חכמה ואית חכמה, והאי נוקבא, אתקרי חכמה זעירא לגבי אחרא וע"ד כתיב, אחות לנו קטנה ושדים אין לה וגו'. דהא דא בגלותא אתמשך. אחות לנו קטנה, ודאי קטנה אתחזי אבל רברבא היא, וסגיאה היא, דהא היא שלימו דנטיל מכלא. כמה דכתיב, אני חומה ושדי כמגדלות. ושדי, דהא מליין אינון לינקא לכלא. כמגדלות, דאינון נהרין רברבין דנפקו מאימא עלאה.

189. תו אתפשט דכורא בימינא ושמאלא, בירותא דאחסנא. וכד גווני אתחברו, אקרי תפארת. ואתתקן כל גופא, ואתעביד אילנא רברבא, ותקיף, שפיר ויאה, תחותהי תטלל חיות ברא, ובענפיהי ידורון עופי שמיא, ומזון לכלא ביה. דרועוי ימינא ושמאלא. בימינא חיים וחסד, בשמאלא מיתה וגבורה. מעוי, אתתקן בדעת, ואתמליין כל אכסדרין ואדרין, כמה דאמינא, דכתיב, ובדעת חדרים ומלאו.

190. תו אתפשט גופא, בתרין שוקין. ומתאחדן בינייהו תרין כולין, ותרין ביעי דדכורא. דכל משחא ורבות וחילא דכל גופא, בהו אתכנש, דכל חילין דנפיק, מנהון נפקין. ושריין כלא בפום אמה. ובג"כ אקרון צבאות, ואינון נצח והוד. תפארת, ידו"ד. נצח והוד, צבאות. ובג"כ ידו"ד צבאות.

191. The virile member of the male is the ending of the whole body and is called Yesod. It is a grade that sweetens Malchut, IN WHICH LIES the whole desire of the male, WHO IS ZEIR ANPIN, to Malchut. In that Yesod it enters Malchut to the place called Zion, where is the covered place of Malchut like a womb is to a woman. For that reason Yesod is called Hashem Tzevaot.

191. אָמָה דְדַכּוּרָא, סִיּוּמָא דְכָל גּוּפָא, וְאֶקְרִי יְסוּד.
וְדָא הוּא דְרָגָא דְמַבְסָם לְנוּקְבָא. וְכָל תִּיאוּבָתָא
דְדַכּוּרָא לְגַבֵּי נוּקְבָא, בְּהַאי יְסוּד עֵייל לְנוּקְבָא,
לְאַתֵּר דְאֶקְרִי צִיּוֹן. דְּהֵתָם הוּא אֶתֵּר כְּסוּתָא
דְנוּקְבָא, כְּבֵית רַחֵם לְאַתְתָּא. וּבג"כ, יִי' צְבָאוֹת
אֶקְרִי יְסוּד.

47. Face to face union of Male and Female principles

In these last utterances of Rabbi Shimon he reminds the rabbis that when Zeir Anpin and Malchut are united all the worlds are blessed and are in a state of complete joy. He talks about the two grades above and below - Zion and Jerusalem - and says that no one is allowed into the holy of holies in this world except for the high priest that comes from the aspect of Chesed. We learn that Zion is Mercy and Jerusalem is Judgment. Rabbi Shimon says again that all the blessings flow from the brain of Zeir Anpin to all the body parts or Sfirot. He tells the rabbis that at the end Chesed enters the holy of holies, as written in, "for there Hashem has commanded the blessing, even life forever more".

192. It is written, "For Hashem has chosen Zion; He has desired it for His habitation" (Tehilim 132:13), that is, after Malchut separated FROM CLEAVING TO HIS BACK and cleaved to the King face to face on Shabbat night and everything became a single body. Then the Holy One, blessed be He, sits on His throne, and everything is considered a whole Name, a Holy Name, blessed be it forever and ever. I have brought all these matters up on this day so they will adorn it to the World to Come, and now they have been revealed here. Blessed is my portion WITH THEM.

192. כְּתִיב כִּי בָחַר יְיָ בְּצִיּוֹן אוֹהַ לְמוֹשֵׁב לוֹ. בְּד
אֶתְפָּרַשְׁתָּ מִטְרוּנִיתָא, וְאֶתְחַבַּרְתָּ בְּמַלְכָא אֲנַפִּין
בְּאַנְפִּין, בְּמַעְלֵי שַׁבְּתָא. אֶתְעֵבִיד כְּלָא חַד גּוּפָא,
וְכַדִּין יְתִיב קוּדְשָׁא בְּרִיךְ הוּא בְּכוּרְסִינְיָהּ. וְאֶקְרִי כְּלָא
שְׁמָא שְׁלִים, שְׁמָא קְדִישָׁא, בְּרִיךְ שְׁמִיָּהּ לְעָלָם
לְעָלְמֵי עָלְמִין. כָּל אֵלִין מְלִין סְלִיקְנָא עַד יוּמָא דָּא,
דְּאֶתְעֵטֵר בְּהוּ לְעֵלְמָא דְאֶתֵּי, וְהִשְׁתָּא אֶתְגַּלְוִין
הֵכָא, זְכָאָה חוּלְקֵי.

193. When the Queen is united with the King, all the worlds are blessed and are in a state of complete joy. Just as the male is composed of three Columns, and the beginning is composed of three, NAMELY CHOCHMAH, BINAH AND DA'AT, so is everything, FOR THE BODY TOO IS COMPOSED OF THE TRIAD OF CHESED, GVURAH AND TIFERET, and the ending of the body, NETZACH, HOD AND YESOD. The Queen is blessed only from these three, Netzach, Hod and Yesod, and is sweetened and blessed from the place called the lower holy of holies, WHICH IS YESOD. FOR ARICH ANPIN AND ABA AND IMA ARE CALLED THE UPPER HOLY OF HOLIES, AND YESOD OF MALCHUT IS CALLED THE LOWER HOLY OF HOLIES, as written, "for there Hashem has commanded the blessing" (Tehilim 133:3), NAMELY IN ZION CALLED THE HOLY OF HOLIES. For there are two grades above and below, ZION AND JERUSALEM; YESOD OF MALCHUT IS CALLED ZION AND MALCHUT OF MALCHUT IS CALLED JERUSALEM, AND ZION IS CALLED THE HOLY OF HOLIES.

193. הָאִי מִטְרוּנִיתָא, כְּדֵ אֶתְחַבַּרְתָּ עִם מַלְכָא, כָּל
עָלְמִין מִתְבָּרְכוּ, וְאֶשְׁתַּכְּחוּ בְּחַדוּתָא דְכָלָא. כְּמָה
דְדַכּוּרָא כְּלִיל בְּתֻלְתָּא, וְשִׁירוּתָא בְּתֻלְתָּא. כִּךְ כְּלָא
הֵכִי, וְסִיּוּמָא דְכָל גּוּפָא הֵכִי, וּמִטְרוּנִיתָא לָא
מִתְבָּרְכָא, אֶלָּא בְּכָלְלָא דְתֻלְתָּא אֵלִין, דְּאִינוּן נֶצַח
הוּד יְסוּד, וּמִתְבַּסְמָא וּמִתְבָּרְכָא בְּאַתֵּר דְאֶקְרִי קְדֵשׁ
הַקְּדָשִׁים דְלִתְתָּא. דְכְּתִיב, כִּי שָׁם צִוָּה יְיָ אֶת
הַבְּרָכָה. דְּהָא תְרִין דְרָגִין אִינוּן לְעִילָא וְתִתָּא.

194. For that reason none is allowed into the holy of holies IN THIS WORLD except for the High Priest that comes from the aspect of Chesed, since no one enters that place above, THAT IS, YESOD OF MALCHUT CALLED ZION except that which is called Chesed OF ZEIR ANPIN, THE ASPECT OF THE HIGH PRIEST that enters the holy of holies. Malchut is mitigated and the holy of holies is blessed to its innermost, WHICH IS the place called Zion. Zion and Jerusalem are two grades, one Mercy and the other Judgment. Zion IS MERCY, as written, "Zion shall be redeemed with justice" (Yeshayah 1:27), JUSTICE BEING MERCY; Jerusalem IS JUDGMENT as written, "righteousness lodged in it" (Ibid. 21), RIGHTEOUSNESS BEING JUDGMENT as we explained.

194. וּבג"כ לִית רְשׁוּתָא לְמִיעַל תַּמּוּן, בְּרַ כְּהֵנָּא
רְבָא, דְאֶתֵּי מִן סְטְרָא דְחֶסֶד. בְּגִין דְלָא עֵייל לְהֵהוּא
אַתֵּר דְלְעִילָא, אֶלָּא הֵהוּא דְאֶקְרִי חֶסֶד, וְעֵייל
בְּקְדֵשׁ הַקְּדָשִׁים, וּמִתְבַּסְמָת נוּקְבָא. וּמִתְבָּרְכָא הָאִי
קְדֵשׁ הַקְּדָשִׁים בְּגוּ לְגוּ, אֶתֵּר דְאֶקְרִי צִיּוֹן. צִיּוֹן
וִירוּשָׁלַם, תְרִין דְרָגִין אִינוּן, חַד רַחֲמִי, וְחַד דִּינָא.
צִיּוֹן, דְכְּתִיב צִיּוֹן בְּמַשְׁפֵּט תִּפְדָּהּ. יְרוּשָׁלַם, דְכְּתִיב
צָרַק וְלִין בְּהָ כְּמָה דְאוּקִימָנָא.

195. The whole desire of the male, WHICH IS ZEIR ANPIN, towards Malchut is here IN ZION. It is called a blessing since from there blessings are issued to all the worlds and everyone is blessed. This place, ZION, is called holy, and all holies, NAMELY THE HOLY LIGHTS of the male, WHO IS ZEIR ANPIN, entered there the grade I mentioned, ZION and all emerge from the supernal head of the skull of the male from the aspect of the lofty brain lobes that rest in it. That blessing flows FROM THE BRAIN LOBES to all the body parts, CHESD, GVURAH AND TIFERET, to those called hosts (Heb. Tzevaot), NETZACH AND HOD, since all that plenty coming from the whole body is gathered there IN NETZACH AND HOD. Hence they are called hosts, since all the higher and lower hosts IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH come out from them, FROM NETZACH AND HOD. And after that plenty gathers there IN NETZACH AND HOD it is placed in holy Yesod, which is entirely white, which is why it is called Chesed. That Chesed enters the holy of holies, as written, "for there Hashem has commanded the blessing, even life forever more."

195. וְכָל תְּיִאוּבְתָא דְדְכוּרָא לְגַבֵּי נֹקְבָא, הֵכָא הוּא, וְקָרִינָן לְהוּ בְרַכָּה, דְּמִתְמַן נִמְקֵי בְרַפְּן לְכַלְהוּ עֲלָמִין, וְכַלְהוּ מִתְבָּרְכִין. הָאִי אַתְרַ אַקְרִי קֹדֶשׁ. וְכָל קֹדְשִׁים דְּדְכוּרָא עֵינִין תְּמַן, בְּהוּא דְרָגָא דְאִמִּינָא, וְכַלְהוּ אֲתִינִין מְרִישָׁא עֲלָאָה דְגוּלְגֻלְתָּא דְדְכוּרָא, מְסֻטְרָא דְמוֹחֵי עֲלָאִי, דְשְׂרִינִין בֵּיהּ, וְנִגִּיד הֵיא בְרַכָּה בְּכָל שְׂוִימֵי גּוּפָא, עַד אִינוּן דְאִקְרוּן צְבָאוֹת. וְכָל הוּא נִגִּידוּ דְאֲתִנְגִיד מִכָּל גּוּפָא, מִתְכַּנְשֵׁי תְמַן, וְעַד אִקְרוּן צְבָאוֹת, דְכָל צְבָאוֹת דְעֲלָאִין וְתַתָּאִין תְּמַן נִמְקִין. וְהוּא נִגִּידוּ בְּתַר דְאֲתַכְנִישׁ, תְּמַן, שְׂרִינִין לֵיהּ בְּהוּא יְסוּד קֹדֶשׁ, כְּלָא חוּרָא, בְּגִ"כ אַקְרִי חֶסֶד. וְהוּא חֶסֶד עֵינִין לְקֹדֶשׁ הַקְּדוּשִׁים, דְכִתִּיב בֵּי שָׁם צוּה יְיָ אֶת הַבְּרַכָּה חַיִּים עַד הָעוֹלָם.

48. The passing away of Rabbi Shimon ben Yochai

Rabbi Aba recounts that after Rabbi Shimon uttered the word "life", all his words ceased. The light in the room was so great that Rabbi Aba could not look, and two voices were heard saying "For length of days, and long life", and then, "He asked life of you". We are told of the miraculous events that happened during the rest of that day.

196. Rabbi Aba said, the holy luminary barely finished uttering "life," when his words ceased. I was writing and was about to write more, yet heard nothing. I did not raise my head, because the light was great and I could not look. I then trembled and heard a voice calling and saying, "For length of days, and long life..." (Mishlei 3:2), AND THEN I heard another voice, "He asked life of You..." (Tehilim 21:5).

196. א"ר אבא, לא סיים בוצינא קדישא למומר חיים, עד דאשתככו מלוי, ואנא כתבנא, סברנא למכתב טפי, ולא שמענא. ולא זקיפנא רישא, דנהורא הוה סגי, ולא הוה יכולנא לאסתכלא. אדהכי אזדעזענא, שמענא קלא דקארי ואמר ארך ימים ושנות חיים וגו'. שמענא קלא אחרא, חיים שאל ממך וגו'.

197. All that day the fire did not cease from the house and no one reached him for they could not because of the light and fire that encircled him. I was prostrated all that day on the ground, crying loudly. After the fire was gone, I saw that the holy luminary, the holy of holies, was gone from the world, wrapped around and lying on his right side with a smiling face.

197. כָּל הוּא יוּמָא, לֹא אִפְסִיק אֲשָׁא מִן בֵּיתָא, וְלֹא הוּא מֵאֵן דְּמִטֵּי לְגַבֵּיהּ, דְּלֹא יְכִילוּ דְנְהוּרָא וְאֲשָׁא הוּא בְּסוּחְרָנִיהּ. כָּל הוּא יוּמָא נְפִילְנָא עַל אַרְעָא, וְגַעֲינָא. בְּתַר דְאֲזִיל אֲשָׁא, חֲמִינָא לְבוּצִינָא קֹדֶשׁ הַקְּדוּשִׁים, דְאֲסִתְלַק מִן עֲלָמָא, אֲתַעֲטַף שְׂכִיב עַל יְמִינֵיהּ, וְאִנְפוּי חַיִּיבִין.

198. Rabbi Elazar his son rose, took his hands and kissed them, while I licked the dirt under his feet. The friends started crying. Rabbi Elazar his son prostrated three times and could not open his mouth. He then started saying, Father, father, there were three that BECAME one again. THAT IS, THERE WERE THREE GREAT MEN IN THE LAND, RABBI ELAZAR, RABBI SHIMON BAR YOCHAI HIS FATHER AND HIS FATHER-IN-LAW RABBI PINCHAS BEN YAIR. NOW RABBI ELAZAR IS ORPHANED OF HIS FATHER-IN-LAW AND HIS FATHER RABBI SHIMON AND ONLY ONE REMAINS IN THE WORLD. NOW, AFTER THIS GREAT TREE IS GONE, UNDER WHICH THE BEASTS OF THE FIELD USED TO WALK AND IN WHICH BOUGHS DWELT THE BIRDS OF THE SKY AND WHICH HAD FOOD FOR EVERYONE, NOW the beasts will wander and the birds THAT USED TO DWELL IN ITS BOUGHS will sink into the chasm in the great sea, and the friends, INSTEAD OF THE FOOD THEY RECEIVED FROM IT will drink blood.

199. Rabbi Chiya rose to his feet and said, Up until now the holy luminary used to protect us. Now is the time to strive to honor him. Rabbi Elazar and Rabbi Aba rose and took him FROM HIS PLACE to a bed made like a ladder IN ORDER TO RAISE HIM ON HIS BED. Who has ever seen such confusion of the friends! The whole house emitted good fragrances. They raised him on his bed, and none served him but Rabbi Elazar and Rabbi Aba.

200. Bullies and armed people came from the village of Tzipori, WHO WANTED HIM TO BE BURIED THERE AND CAME TO TAKE HIM BY FORCE. The inhabitants of Meron drove them away and shouted at them in their multitudes, because they did not want him to be buried there BUT WHERE THEY THEMSELVES LIVED. After the bed left the house, it rose in the air and fire burned before it. They heard a voice, "Come and gather to the feast of Rabbi Shimon. "shall enter in peace to them that rest in their graves"" (Yeshayah 57:2).

201. When he entered the cave they heard a voice inside the cave, "This is the man who caused the earth to tremble, who provoked kingdoms. How many prosecutors in the firmament are quieted today for your sake. This is Rabbi Shimon ben Yochai, with whom his Master glorifies Himself daily. Blessed is his portion above and below. How many supernal treasures await him. Of him it says, "But go you your way till the end be, for you shall rest, and stand up for your allotted portion at the end of the days"" (Daniel 12:13).
End of the Idra Kadisa Zuta (the holy smaller assembly)

198. קם רבי אלעזר בריה, ונטיל ידיו ונשיק לון, ואנא לחיכנא עפרא דתחות רגלוי. בעו חבריאי למבכי, ולא יכילו למלא. שארו חבריאי בבכיה, ורבי אלעזר בריה נפיל תלת זמנין, ולא יכיל למפתח פומיה. לבתר פתח ואמר, אבא אבא. תלת הוו, חד אתחזרו. השתא תנוד חיותא, צפראן טאסין, משתקען בנוקבאן דימא רבא, וחבריאי בלהו שתין דמא.

199. קם רבי חייא על רגלוי ואמר, עד השתא בוצינא קדישא מסתבל עלן. השתא לאו הוא ערן, אלא לאשתדלא ביקריה. קם רבי אלעזר ור' אבא, נטלו ליה בטיקרא דסיקלא, מאן חמא ערבוביא דחבריאי, וכל ביתא הוה סליק ריחין סליקו ביה בפורייה, ולא אשתמש ביה, אלא ר' אלעזר ור' אבא.

200. אתו טריקין, ומארי תריסין דכפר צפרי וטרדא בהו בני מרוניא, צווחין בקטירין, דחשיבו דלא יתקבר תמן. בתר דנפק פוריאי, הוה סליק באוירא. ואשא הוה להיט קמיה, שמעו קלא, עולו ואתו, ואתכנשו להילולא דרבי שמעון, ובא שלום ונחו על משכבותם.

201. בד עאל למערתא שמעו קלא במערתא, זה האיש מרעיש הארץ מרגיז ממלכות, כמה פטרין ברקיעא משתככי ביומא דין בגינך, דנא רשב"י, דמאריה משתבח ביה בכל יומא. זכאה חולקיה לעילא ותתא. כמה גניזין עלאין מסתמין ליה, עליה אתמר ואתה לך לקץ ותנוח ותעמוד לגורלך לקץ הימין.

עד כאן האדרא קדישא זוטא

49. Holy, holiness, the holy of holies

Rabbi Yosi and Rabbi Aba talk about the difference between "holy nation" and "holiness," and we hear about the connection of these terms with supernal wisdom.

202. Rabbi Yosi said, How beloved are Yisrael before the Holy One, blessed be He, since at first He called them a holy nation, as written, "For you are a holy people" (Devarim 14:2). He then called them holiness, as written, "Yisrael is holiness to Hashem, the first fruits of His increase" (Yirmeyah 2:3). What is the difference between them, BETWEEN HOLY AND HOLINESS? Rabbi Aba said, Holiness is the highest, BEING CHOCHMAH, for so have we learned that when all sanctifications, WHICH ARE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET, are joined together they are called holiness, BECAUSE THEN they rise and gather in the supernal place called holiness, NAMELY SUPERNAL CHOCHMAH.

203. Hence 'Holy, holy, holy', WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE PRIESTS, THE LEVITES AND YISRAEL, turn into "Yisrael is holiness." Since Yisrael are adorned with these three grades, when they join together they are called, "Yisrael is holiness (or: 'holy thing') to Hashem," which is first, SINCE THEN THEY RECEIVE FROM SUPERNAL CHOCHMAH CALLED FIRST (OR: 'BEGINNING'). We have explained that fruit is spelled with EXTRA Hei, WHICH INDICATES MALCHUT THAT IS CALLED HOLINESS WHEN RECEIVING FROM SUPERNAL CHOCHMAH. "all that devour him shall be held guilty" (Ibid.). What is meant by that? Rabbi Aba said, We have learned the verse, "And if a man eat of the holy thing unwittingly" (Vayikra 22:14), and, "No stranger shall eat of the holy thing" (Ibid. 10). Yisrael are considered a holy thing, and hence, "all that devour him shall be held guilty."

204. Rabbi Elazar said, The beginning, WHICH IS SUPERNAL CHOCHMAH, and the ending of everything, WHICH IS MALCHUT, are included in holiness, and supernal Chochmah is called holiness. And when supernal Chochmah shines, Solomon's wisdom shines AS WELL, WHICH IS MALCHUT, as written, "And Solomon's wisdom excelled" (I Melachim 5:10), when the moon, WHICH IS MALCHUT, stood in its fullness. This we have already explained. And when MALCHUT is blessed by Yesod, she is called holiness because she shines in her fullness. But when MALCHUT does not shine and not perfectly adorned, she is called the Holy Spirit, she is not called holiness like the supernal CHOCHMAH.

205. When MALCHUT is blessed by Yesod and nourishes all the lower beings, she is called a mother like the one above, NAMELY LIKE BINAH CALLED A MOTHER. MALCHUT is THEN called holy things (or: 'holies'), and YESOD is then called holy of holies, since with it she is a bride. THAT IS, YESOD IS HOLINESS, AND TOGETHER WITH THE BRIDE THAT IS CALLED HOLIES, IT IS THE HOLY OF HOLIES, as written, "Come with me from Lebanon, my bride" (Shir Hashirim 4:8). What is Lebanon? Eden, NAMELY SUPERNAL CHOCHMAH. IT IS CALLED LEBANON because it became white (Heb. nitlabnah) in every direction, WHICH MEANS IT SHINES WITH CHESED, WHICH IS WHITE IN COLOR, BOTH FROM THE RIGHT AND LEFT SIDES. FOR IT IS THE SECRET OF SUPERNAL ABA AND IMA THAT ALWAYS HAVE THE MEANING OF, "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18), YET CHOCHMAH IS BESTOWED ON MALCHUT VIA THE RIVER THAT COMES OUT OF EDEN, WHICH IS BINAH. Eden is already known to the friends.

202. אָמַר ר' יוֹסִי, בְּמָה חֲבִיבִין יִשְׂרָאֵל קָמִי קוֹדֵשׁ אֲבִיךָ הוּא, בְּקִדְמוּתָא קְרָא לֹון גּוֹי קְדוֹשׁ, דְּכִתְיִב בֵּי עִם קְדוֹשׁ אֲתָה וְגו'. לְבִתְרָא קְרָא לֹון קְדֻשָׁה, דְּכִתְיִב קְדֻשׁ יִשְׂרָאֵל לִינִי רֵאשִׁית תְּבוּאָתָהּ. מַה בֵּין הָאֵי לְהָאֵי. א"ר אָבָא, קְדֻשׁ עֲלָאָה מִכָּלָא, דְּהִכִּי תִנְיָנָן, כִּד אֲתַחֲבָרָן כְּלָהוּ קְדוּשֵׁי בְּחֻדָּא, אֲקָרוּן קְדוֹשׁ. וְכִלְהוּ סִלְקִין וּמִתְבַּנְּשִׁין לְהֵוּא אֲתֵר עֲלָאָה, דְּאֲקָרִי קְדֻשָׁה.

203. ובג"כ ק' ק' ק', קְדֻשׁ יִשְׂרָאֵל אֲתַעְבִּיד מְנִייהוּ. וּבְגִין דִּישְׂרָאֵל בְּתֵלַת דְּרִגִּין מִתְעַטְרָן, כִּד אֲתַחֲבָרָן בְּחֻדָּא, אֲקָרוּן קְדֻשׁ יִשְׂרָאֵל לִינִי, דְּאִיהִי רֵאשִׁית. וְהָא אֲוִקִימָנָא תְּבוּאָתָהּ, בְּה"א. כָּל אוֹכְלֵיוּ יִאֲשְׁמוּ, מֵאֵי כָּל אוֹכְלֵיוּ יִאֲשְׁמוּ. א"ר אָבָא, הָא אֲתַמְרֵי, דְּכִתְיִב וְאִישׁ כִּי יֹאכַל קְדֻשׁ בְּשִׁגְגָהּ. וְכִתְיִב וְכֵל זֶר לֹא יֹאכַל קְדֻשׁ, וְיִשְׂרָאֵל אֲקָרוּן קְדֻשׁ, בְּג"כ כָּל אוֹכְלֵיוּ יִאֲשְׁמוּ.

204. אר"א, שִׁירוּתָא וְסִינְוָמָא דְּכָלָא, אֲתַבְּלִיל בְּקְדֻשָׁה. וְחֲכֵמָה עֲלָאָה קְדֻשׁ אֲקָרִי, וְכִד נְהִיר דָּא חֲכֵמָה עֲלָאָה, חֲכֵמָה דְּשִׁלְמָה נְהִיר. בְּמָה דְּכִתְיִב, וְתִרְבַּ חֲכֵמַת שְׁלָמָה, דְּקִימָא סִיְהֵרָא בְּאֲשִׁלְמוּתָא. וְהָא אוֹקִימָנָא. וְכִד אֲתַבְּרָכָא מִיִּסוּד, הִכִּי קְרִינָן לָהּ קְדֻשָׁה, דְּאִיהוּ אֲנְהִיר בְּשִׁלְיָמוּ. וְכִד לֹא אֲתַנְהֵרָא מִתְעַטְרָא בְּאֲשִׁלְמוּתָא, קְרִינָן לָהּ רוּחַ הַקְּדֻשָׁה, וְלֹא אֲתַקְרִי קְדֻשׁ כִּהֵוּא דְּלַעִילָא.

205. וְכִד מִתְבְּרָכָא מֵהָאֵי יִסוּד, וְיִנְקָא לְכָל אִינוּן דְּלִתְתָא, אֲתַקְרִי אִם, כִּהֵוּא דְּלַעִילָא. וְקְרִינָן לִיהּ קְדֻשִׁים. וְכִדִּין קְרִינָן לִיהּ קְדֻשׁ הַקְּדֻשִׁים, דְּבִיָּה כְּלָה דְּכִתְיִב אֲתֵי מִלְּבָנוֹן כְּלָה וְגו'. מֵאֵי לְבָנוֹן. דָּא עֲרֵן, דְּאֲתַלְבָּן מִכָּל סְטְרִין. וְעֲרֵן הָא יְדוּעַ לְגַבֵּי חֲבֵרִינָא.

50. When the time comes for a righteous man to pass away, he should disclose wisdom
We hear that when the time comes for a righteous man who is full of wisdom to die, he should reveal that wisdom to those who have the Holy Spirit among them.

206. We learned that it is written, "because I will call on the name of Hashem" (Devarim 32:3). What is meant by that? Rabbi Shimon said, it is written, "ascribe greatness to our Elohim" (Ibid.). Rabbi Shimon said AS INTERPRETATION TO THE WORDS OF RABBI SHIMON, "ascribe greatness" refers to greatness, NAMELY CHESED. "He is the Rock, His work is perfect" (Ibid. 4) is Gvurah; "for all His ways are justice" (Ibid.) is Tiferet; "an El of truth" (Ibid.) is Netzach; "and without iniquity" is Hod. "just" is Yesod, "and right" is Righteousness, NAMELY MALCHUT. Thus everything is the Holy Name of the Holy One, blessed be He, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. This is why HE SAID, "because I will call on the name of Hashem."

207. Rabbi Yosi said, IT IS the very name of Hashem, which Moses revealed at that time to Yisrael, as written, "I am a hundred and twenty years old this day..." (Devarim 31:2), "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES" (IBID. 19). From this we derive that when the time comes for a righteous man, in whom rests lofty wisdom, to pass away, he should reveal that wisdom to those who have the Holy Spirit among them. Whence do we know that? From Moses, as written, "I am a hundred and twenty years old this day..." WHICH MEANS HE REVEALED TO THEM WHAT HE HAD NOT REVEALED TO THEM UNTIL THEN.

208. If he does not REVEAL TO THEM THAT WISDOM, it says of him, "Withhold not good from those to whom it is due" (Mishlei 3:27), WHICH IS TORAH THAT IS CALLED GOOD, as written, "For I give you good doctrine" (Mishlei 4:2), "when it is in the power of your hand to do it" (Mishlei 3:27) before you pass away, BEFORE you will not have permission to disclose.

51. "because I will call on the name of Hashem"

Rabbi Chiya makes it clear that God will only be close to those who call upon His name in truth. Part of this meaning is that God must be called upon with the quality of the Central Column, not from the aspect of the Left or Right.

209. Rabbi Chiya said, From this verse, "BECAUSE I WILL CALL ON THE NAME OF HASHEM" (DEVARIM 32:3), I have learned celestial wisdom and it is so. Yet the end of the verse connects the knot of faith with the word "He," as written, "just and right is He," which means He is everything, He is one without division. For if you say that all these NAMES IN THE VERSE are many, it says again, "He," as they all amount to and connect and join into one. And HE is everything; He was, He is and He will be and He is one. Blessed is His name forever and ever. Hence matters are connected and the holy matters of the name of the Holy One, blessed be He, are joined.

206. תִּאֲנֹא, כְּתִיב כִּי שֵׁם יי' אֶקְרָא, מֵאִי כִּי שֵׁם יי' אֶקְרָא. אר"ש, הָא כְּתִיב הִבּו גּוֹדֵל לְאֱלֹהֵינוּ. א"ר אָבֵא, הִבּו גּוֹדֵל: דָּא גְדוּלָה: הִצּוּר תְּמִים פְּעֵלוּ: דָּא גְבוּרָה. כִּי כָל דְּרָכֵיו מִשְׁפָּט: דָּא תַּמְאַרְת. אֵל אֲמוּנָה: דָּא נִצַּח. וְאִין עוֹל: דָּא הוּד. צְדִיק: דָּא יִסוּד. וְיִשְׂר: דָּא צְדָק. הוּא כְּלָא שְׂמָא קְדִישָׁא דְקוּדְשָׁא בְּרִין הוּא, וּבג"כ כִּי שֵׁם יי' אֶקְרָא.

207. א"ר יוסי, שם יי' ממש. ומשה בהיה שעתא גלי להו לישראל. דכתיב, בן מאה ועשרים שנה אנכי היום וגו'. מכאן אוליפנא, ההוא זכאה דחכמתא עלאה ביה, כד מטי יומא לאסתלקא מעלמא, בעי לגלאה ההיא חכמתא, לאינון די רוח קדישא בינייהו. מנלן. ממש. דכתיב בן מאה ועשרים שנה אנכי היום. וכתיב, ועתה כתבו לכם את השירה הזאת וגו'.

208. ואם לאו, עליה כתיב, אל תמנע טוב מבעליו. כד"א, כי לקח טוב נתתי לכם וגו'. בהיות לאל ירך לעשות. עד לא תסתלק מן עלמא, ולא אתייהיב לך רשותא לגלאה.

209. א"ר חייא, האי קרא אוליפנא מניה חכמתא עלאה, והכי הוא. אבל סיפיה דקרא, מקשר קשרא דמהימנותא, במאי דכתיב הוא. כד"א, צדיק וישר הוא. כלומר הוא כלא. הוא חד בלא פרודא. דאי תימא כל הני סגיאין אינון, חזר ואמר הוא, בלהו סלקין ומתקשרן ומתאחדן בחד. וכלא, הוא הנה, והוא הנה, והוא יאה. והוא חד. ברין שמייה לעלם ולעלמי עלמין. ע"כ מתקשרין מלין, ומתאחדין מלין קדישין, דשמא דקודשא ברין הוא.

210. Happy is the portion of he who calls the King and knows how to call Him properly. If he calls yet knows not upon whom he called, the Holy One, blessed be He, keeps away from him, as written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). To whom is He near? It says again, "to all who call upon Him in truth" (Ibid.). Is there anyone who calls upon Him falsely? Rabbi Aba said, Yes; it is he who calls yet knows not upon whom he calls. Whence do we know that? From the words, "to all who call upon Him in truth." What is "in truth"? It is the seal of the King's ring, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT SEALS THE MOCHIN TOGETHER WITH MALCHUT THAT IS CALLED THE KING'S RING, which is overall perfection. This is the meaning of, "You will show truth to Jacob, loyal love to Abraham" (Michah 7:20), NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN CALLED JACOB, AS TRUTH WAS BESTOWED ON THE CENTRAL COLUMN. This is why it is written, "to all who call upon Him in truth." AND WHOEVER KNOWS NOT TO CALL UPON HIM WITH THE QUALITY OF THE CENTRAL COLUMN, BUT TENDS TO THE LEFT COLUMN OR THE RIGHT COLUMN, THE HOLY ONE, BLESSED BE HE, DRAWS AWAY FROM HIM. Happy is the portion of whoever entered WISDOM and came out whole, to know the ways of the Holy One, blessed be He. Hence it is written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), and, "Your people also shall be all righteous..." (Yeshayah 60:21).

210. זְכָאָה חוֹלְקִיה מֵאֵן דְּקָרִי לְמַלְכָּא, וְיִנְדַע לְמַקְרִי בְדִקָּא יְאוּת. וְאִי אִיהוּ קְרִי וְלֹא יָדַע לְמֵאֵן קְרִי, אֲתִרְחִיק קוּדְשָׁא בְרִיךְ הוּא מְנִיָּה, דְּכִתְיִב קְרוּב יִי לְכָל קוּרְאִיו וְגו'. קְרוּב יִי לְכָל קוּרְאִיו, לְמֵאֵן קְרוּב. חִזְר וְאָמַר, לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת, וְכִי אֵית מֵאֵן דִּיקְרִי לִיָּה בְּשִׁקְרָא. א"ר אָבָא אֵין, הֵהוּא מֵאֵן דְּקָרִי וְלֹא יָדַע לְמֵאֵן דְּקָרִי. מְנַלְן. דְּכִתְיִב לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת. מֵאִי בְּאֵמֶת. בְּחוּתְמָא דְּגוּשְׁפִּנְקָא דְּמַלְכָּא, דְּהוּא שְׁלִימוּ דְּכֻלָּא. הֵה"ד, תַּתְּן אֵמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם. וּבג"כ לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת כְּתִיב. זְכָאָה חוֹלְקִיה דְּמֵאֵן דְּעָאֵל, וְנִמְק לְמַנְדַּע אֲרַחוּי דְּקוּדְשָׁא בְרִיךְ הוּא. וְע"ד כְּתִיב, וְאִרְח צְדִיקִים כְּאוֹר נֹגֵה וְגו'. וְכִתְיִב וְעַמְךָ כֻּלָּם צְדִיקִים וְגו'.

52. The wicked cause a damage, so to speak, above
 Rabbi Aba recalls that Rabbi Yitzchak said that all the structures devised in order to bestow blessings upon people cannot be effective because they are marred by the deeds of the wicked. Rabbi Yosi says that when the wicked sin below the patriarchs above cannot receive their supply of blessings either.

211. We learned that Rabbi Yitzchak said, All these structures and these matters were given to the reapers of the field, NAMELY TO THOSE WHO HAVE ALREADY FINISHED THE WORK OF HOLINESS AND PURIFICATION, AND HAVE ALREADY MERITED TO BEHOLD THE FRUIT OF THEIR WORK. We learned that the wicked cause, so to speak, blemish above. The blemish accords with the verse, "Not His the corruption, but the blemish of His sons" (Devarim 32:5), THE DAMAGE IS ONLY IN RELATION TO THE SONS, WHO CANNOT RECEIVE THEIR PLENTY, because all these structures DEVISED IN ORDER TO BESTOW UPON THE LOWER BEINGS are not properly settled, BECAUSE OF THE DEEDS OF THE WICKED. THIS IS THE MEANING OF, "THE BLEMISH OF HIS SONS." One verse says, "For He put on righteousness as a breastplate" (Yeshayah 59:17), and another verse says, "and He put on the garments of vengeance for clothing" (Ibid.). Yet, says Rabbi Yitzchak, "He put on righteousness" when Yisrael are worthy. When they have no merit, "He put on the garments of vengeance..." THIS IS THE BLEMISH THE WICKED CREATE IN THE SUPERNAL STRUCTURES, SO HE TAKES OFF, SO TO SPEAK, THE GARMENT OF RIGHTEOUSNESS AND WEARS GARMENTS OF VENGEANCE.

211. תְּנִיָּא א"ר יִצְחָק, כָּל הַנִּי תְּקוּנִין, וְכָל הַנִּי מְלִי, לְמַחְצֵי חֶלְלָא אֲתַמְסְרֵן. וְתַנִּינָן, חַיִּיבִין כְּבִיכּוּל עֲבָדִין פְּגִימוּתָא לְעֵילָא. מֵאִי פְּגִימוּתָא. כְּמָה דְּכִתְיִב, שְׁחַת לוֹ לֹא בְּנִיּוּ מוּמָם דְּהָא כָּל הַנִּי תְּקוּנִין לֹא מִשְׁתַּבְּחִי בְּדִקָּא יְאוּת. כְּתוּב אַחַד אוֹמֵר, וְיִלְבַּשׁ צַדִּיקָה כְּשֵׁרִין, וְכְתוּב אַחַד אוֹמֵר וְיִלְבַּשׁ בְּגָדֵי נֶקֶם תְּלַבּוּשֶׁת. אֵלָא א"ר יִצְחָק, וְיִלְבַּשׁ צַדִּיקָה, בְּזַמְנָא דִּישְׂרָאֵל זְכָאֵן. לֹא זְכוּ, וְיִלְבַּשׁ בְּגָדֵי נֶקֶם וְגו'.

212. Rabbi Yosi said, What is the blemish THE WICKED DO WITH THEIR ACTIONS ABOVE? It is as we learned that the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, do not receive supply to be blessed from the flow of the river, WHICH IS THE PLENTY OF BINAH, and even less so do their children. FOR SINCE THEY DO NOT RECEIVE PLENTY FOR THE LOWER BEINGS, A BLEMISH AND DAMAGE ARE MADE BELOW, as written, "Not (Heb. lo) His (Heb. lo) the corruption, but the blemish of His sons." Why 'lo' twice? ONE COULD HAVE SUFFICED IN SAYING 'IT IS HIS SONS' BLEMISH'. Yet one is above, AS A BLEMISH WAS CREATED ABOVE, BECAUSE THEY DO NOT RECEIVE BLESSINGS, FOR WHICH IT SAYS, "HIS THE CORRUPTION," and one below, BECAUSE THEY ARE WANTING IN EVERY RESPECT, WHICH IS WHY IT SAYS, "THE BLEMISH OF HIS SONS." MEANING, IT IS NOT CONSIDERED A BLEMISH IN RELATION TO THE HIGHER BUT ONLY IN RELATION TO THE CHILDREN, WHO ARE YISRAEL.

212. א"ר יוֹסִי מֵאִי פְּגִימוּתָא. כְּמָה דְּתַנִּינָן, דְּאֲבָהוּן לֹא מִסְתַּפְקִין לְאֲתַבְרְכָא מֵהוּא שְׁקִיּוּ דִּנְחֻלָּא. כ"ש בְּנִין. כּד"א, שְׁחַת לוֹ לֹא בְּנִיּוּ מוּמָם. מֵאִי לוֹ לֹא תְרֵי זַמְנֵי. אֵלָא חַד לְעֵילָא, וְחַד לְתַתָּא.

213. This is the meaning of the words of Rabbi Shimon that as long as there are many wicked men in the world, the Holy Name is not blessed, so to speak, in the world. And as long as there are not many wicked in the world, the Holy Name is blessed in the world. This is the meaning of, "The sinners will be consumed...Bless you Hashem, O my soul. Haleluyah" (Tehilim 104:35). Rabbi Aba said, This verse is certainly precise, which says, "Not His the corruption, but the blemish of His sons." Who brought that blemish about? "a perverse and crooked generation" (Devarim 32:5), because the evil people and that generation are in such a state.

214. This is why after Moses said all these things, and properly invoked the Holy Name, he said, surely, "just and right is He" (Ibid. 4), when things are as they should be, but "Not His the corruption, but the blemish of His sons." The reason it is so is that "they are a perverse and crooked generation." Rabbi Yehuda said, "not His" means that the wicked bring it upon themselves, causing blessings to be missing from the world. Rabbi Aba said, "not His" was explained and it is so. The following verse says, "Do you thus requite Hashem" (Ibid. 6), THAT IS, YOU reward this way the Holy One, blessed be He, for all the good things He brought on you and performed before you.

53. "And yet for all that, when they are in the land of their enemies" - "Do you thus requite Hashem"

Rabbi Aba says that even though Yisrael sinned and went into exile, God and His Shechinah are always with them. Rabbi Yehuda wonders how Yisrael could repay God for His goodness by sinning and thus sending the Shechinah into exile.

215. Rabbi Aba opened with, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). Yisrael are blessed above all other idolatrous nations, since even though they have angered their Master, the Holy One, blessed be He, does not want to leave them, as wherever they exiled among the nations the Holy One, blessed be He, is with them in exile. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

216. Rabbi Aba said, "And yet for all that, when they are." Come and see how great is the love of the Holy One, blessed be He, for Yisrael. Even though they caused themselves to be in exile among the nations, the Shechinah never removed Herself from them. Do not say that they are in exile alone, but, "And yet for all that (Heb. zot)," AS THE SHECHINAH CALLED 'ZOT' is with them. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

213. וְהֵינּוּ דַר"שׁ, כֹּל זְמַנָּא דְחַיִּיבֵינָא סְגִיאוּ בְעֵלְמָא, כְּבוֹכּוֹל שְׁמָא קְדִישָׁא לֹא מִתְבָּרַךְ בְּעֵלְמָא. וְכֹל זְמַנָּא דְחַיִּיבֵינָא לֹא סְגִיאוּ בְעֵלְמָא, שְׁמָא קְדִישָׁא מִתְבָּרַךְ בְּעֵלְמָא. הַה"ד, יִתְמוּ חֲטָאִים וְגו', בְּרַכִּי נִפְשֵׁי אֲתָּ יְיָ הַלְלוּהָ. א"ר אַבָּא, מְקָרָא זֶה מִמֶּשׁ הוּא, דְכִתִּיב שְׁחַת לוֹ לֹא בְנֵי מוֹמִים. מֵאֵן גְּרִים לְחַבְלוֹתָא דָּא. דוֹר עֲקֵשׁ וּפְתִלְתוּל, בְּגִין דְּאֵינּוּן חַיִּיבֵינָא וְדָרָא אֲשַׁתְּכַח הָכִי.

214. בְּג"כ בְּתַר דְּאָמַר מֹשֶׁה כֹּל הֵנִי מְלִין, וְאִדְרָב שְׁמָא קְדִישָׁא כְּדָקָא יָאוּת, אָמַר וְדָאי צְדִיק וְיֹשֶׁר הוּא, מְלָה בְתַקּוּנִיהָ. אָבֵל שְׁחַת לוֹ לֹא בְנֵי מוֹמִים. מ"ט הָכִי. מִשׁוּם דְּאֵינּוּן דוֹר עֲקֵשׁ וּפְתִלְתוּל. א"ר יְהוּדָה, לוֹ לֹא, כְּלוּמַר לְגַרְמִייהוּ עֲבָדִין דָּא חַיִּיבִין, דְּגַרְמִין לְאַסְתִּלְקָא בְּרַכָּאן מֵעֵלְמָא. א"ר אַבָּא, לוֹ לֹא, הָא אוֹקִימַנָּא וְהָכִי הוּא. מַה כְּתִיב בְּתַרְיָה. הַלִּינִי תִגְמְלוּ זֹאת, לְשִׁלְמָא גְמוּל דָּא לְקֹדֶשׁא בְּרִין הוּא, עַל כֹּל אֵינּוּן טְבָאן דְּגְרִים לָךְ, וְעֵבִיד לְקַבְּלָךְ.

215. ר"א פִּתַּח, וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'. זְכָאִין אֵינּוּן יִשְׂרָאֵל, עַל כֹּל עֲמִין עֲבוּרִים, דַּאֲע"ג דְּאַרְגִּיזוּ קָמִי מְאַרְיָהוּן, קֹדֶשׁא בְּרִין הוּא לֹא בְעֵי לְשִׁבְקָא לוֹן. דְּבַכַּל אֲתַר דְּגָלוּ בִּינֵי עַמְמֵינָא, קֹדֶשׁא בְּרִין הוּא עֲמַהוּן בְּגִלוֹתָא. הַה"ד וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'.

216. ר' אַבָּא אָמַר, וְאָף גַּם זֹאת בְּהִיּוֹתֶם. ת"ח, כְּמַה חֲבִיבוֹתָא דְּקֹדֶשׁא בְּרִין הוּא לְגִבְיָהוּן דְּיִשְׂרָאֵל, דַּאֲע"ג דְּגַרְמִין לְמַגְלֵי בִּינֵי עַמְמֵינָא, שְׁכִינְתָּא לֹא אֲתַעֲדִיָּאת מְנַהוּן לְעֵלְמִין. הֲלֵא תֵימָא דְּאֵינּוּן בְּלַחוּדִיָּהוּ בְּגִלוֹתָא מִשְׁתַּכְּחִין. אֵלָא וְאָף גַּם זֹאת עֲמַהוּן מִשְׁתַּכְּחִין. הַה"ד וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'.

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217. It is like a king who was angry with his son and decreed that as punishment he should go away from him into a faraway land. The queen heard it and said, Since my son is going to a faraway land and the king threw him out of his palace, I shall not leave him. The two of us shall either return to the king's palace or together dwell in another land. After a few days the king visited the queen but did not find her because she left with his son. He said, Since the queen is there, let both of them return.

218. It will happen the same way when the Holy One, blessed be He, will visit the Shechinah. He shall visit Her first and for Her sake visit His children. This is the meaning of, "And I have also heard the groaning of the children of Yisrael..." (Shemot 6:5). Who brought it about that "I have also heard the groaning"? It is as if the Shechinah HAS CAUSED IT that I remembered Her. This is the meaning of, "and I have remembered My covenant" (Ibid.), THAT IS, THE SHECHINAH CALLED COVENANT. It is also written, "and Elohim remembered His covenant" (Shemot 2:24). AND WHEN THE HOLY ONE, BLESSED BE HE, WILL BRING YISRAEL BACK FROM EXILE IT IS WRITTEN, "Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). It is the Shechinah, OF WHOM IT SAYS, "WILL TURN YOUR CAPTIVITY." It is also written, "Hashem, You have been favorable to Your land; You have brought back the captivity of Jacob" (Tehilim 85:2), NAMELY THE SHECHINAH CALLED LAND.

219. Rabbi Yehuda said, "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6), you are, "a perverse and crooked generation" (Ibid. 5). You cause 'zot' to go into exile. "Do you thus (Heb. zot) requite Hashem"? Is this how you requite Him for all that He did to you, for all those signs He performed for you. Is this the reward you pay to 'zot'? Who brought it upon you? It is because you are a "foolish people and unwise" (Ibid.), not looking at all the good He did for you until now.

54. Hei of Behibar'am

Rabbi Yitzchak and Rabbi Chiya discuss how God went with Yisrael into exile because if He had not done so the people would not have been able to bear it. God never forgot His covenant with them. We also hear a discussion of the generations of the heaven and of the earth, and we learn that the three worlds were created both from Zeir Anpin and Malchut. The World to Come, Binah, is created with Chochmah. We hear again about the flow from Chochmah that finally gathers in the great sea that is Malchut. From there the generations come out to all the worlds.

217. לְמַלְכָּא דְאַרְגִּיזוּ עַל בְּרִיָּה, גָּזַר עָלֶיהָ עוֹנֵשׂא לְאַתְרַחְקָא מִנֶּיהָ, וּלְמִיזַל לְאַרְעָא רַחֲיקָא. שְׁמַעְהָ מִטְרוּנֵיתָא וְאַמְרָהּ, הוּאִיל וּבְרִי וְאִזַּל לְאַרְעָא רַחֲיקָא, וְשְׂרִי לִיהּ מַלְכָּא מֵהִיכְלִיָּהּ, אֲנָא לֹא אֶשְׁבֹּק לִיהּ, אוּ תְרוּנָא בְּחֻדָּא נִיתוּב לְהִיכְלָא דְמַלְכָּא אוּ תְרוּנָא בְּחֻדָּא נִיתוּב בְּאַרְעָא אַחְרָא. לְזַמְנִין, פְּקִיד מַלְכָּא עַל מִטְרוּנֵיתָא, לֹא אֶשְׁכַּחַהּ. דְּהוּת אֲזַלְתָּ עִם בְּרִיָּה, אֲמַר הוּאִיל וּמִטְרוּנֵיתָא תִּמְנָן תְּרוּוּיָּהּ יתוּבוּן.

218. וּבְזַמְנָא דְפְקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמִטְרוּנֵיתָא, פְּקִיד לָהּ בְּקִדְמֵיתָא, וּבְגִינָה פְּקִיד לְבָנוּי. הַה"ד, וְגַם אֲנִי שְׁמַעְתִּי אֶת נֶאֱקַת בְּנֵי יִשְׂרָאֵל וְגו'. מֵאֵן גְּרִים דְּאֲנָא שְׁמַעְנָא עֲקֻתְהוֹן. כְּבִיכּוּל, מִטְרוּנֵיתָא. דְּדִכְרְנָא לָהּ. הַה"ד, וְאִזְכּוֹר אֶת בְּרִיתִי. וְכַתִּיב וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ. וְכֹד קוּדְשָׁא בְּרִיךְ הוּא יְהַדֵּר לְיִשְׂרָאֵל מִן גְּלוּתָא, מֵה כְּתִיב. וְשָׁב יי' אֶלְהֵיךְ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ, דָּא מִטְרוּנֵיתָא. וְעוֹד כְּתִיב, רְצִית יי' אֶרְצֶךָ שְׁבֹת שְׁבוֹת יַעֲקֹב.

219. א"ר יְהוּדָה, הַלֵּוּי תִּגְמְלוּ זֹאת, בְּגִין דְּאִתּוּן דוֹר עֲקָשׁ וּפְתִלְתוּל, אִתּוּן הוּיְתוּן גְּרָמִין דְּתַגְלִי זֹאת בְּגְלוּתָא. הַלֵּוּי תִּגְמְלוּ זֹאת. דָּא הוּא גְּמוּל דְּעֵבִיד עֲמֹכוֹן, בְּכָל אֵינוֹן נִימוּסִין דְּמִצְרַיִם, בְּכָל אֵינוֹן אִתּוּן דְּעֵבִד לְכוּ, דָּא הוּא גְּמוּל דְּאִתּוּן שְׁלָמִין לְהֵאֵי זֹאת. מֵאֵן גְּרַם לְכוּן דָּא. בְּגִין דְּאִתּוּן עִם נְבִל וְלֹא חָכֵם, וְלֹא מִסְתַּכְּלִין בְּכָל אֵינוֹן טְבֵן דְּעֵבִד לְכוּ עַד הַשְּׁתָּא.

220. "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6): ZOT is the Shechinah. We have explained this issue that we learned that Hei of "when they were created (Heb. behibar'am)" (Bereshheet 2:4) is small, ALLUDING TO MALCHUT. Hei in "Do you (Heb. ha)," is large, ALLUDING TO BINAH. It has been said that we learned what Rabbi Yehuda said: Hei always ALLUDES TO the Holy One, blessed be He, and is called a mother. There are two worlds, BINAH AND MALCHUT, of which it is written, "from everlasting (lit. 'world') to everlasting" (Tehilim 106:48), THAT IS, FROM BINAH TO MALCHUT. We have learned this in regard to the meaning of the words, "mingled with the fourth part of a hin of beaten oil" (Bemidbar 28:5), WHICH MEANS THAT YESOD OF ZEIR ANPIN DRAWS OIL FROM THE SUPERNAL WORLD TO THE LOWER WORLD, WHICH IS MALCHUT. THIS IS THE MEANING OF, "DO YOU THUS REQUITE HASHEM," WHICH COMBINES TOGETHER THREE GRADES, WHICH ARE THE UPPER WORLD, WHICH IS THE LARGE HEI OF "DO YOU," YUD HEI VAV HEI ITSELF, WHICH IS ZEIR ANPIN THAT DRAWS PLENTY FROM IT TO 'ZOT', WHICH IS THE SHECHINAH.

221. We learned that Rabbi Yehuda said, I have looked in several places that the Holy One, blessed be He, did not withdraw His love from Yisrael. For wherever they were, the Holy One, blessed be He, was among them, as written, "I will not cast them away, nor will I abhor them, to destroy them utterly, and to break My covenant with them" (Vayikra 26:44). "with them" is exact, WHICH MEANS THAT THE HOLY ONE, BLESSED BE HE, IS among them and never left them.

222. Rabbi Yitzchak was walking along the way when Rabbi Chiya came across him. He said to him, I see in your face that you dwell in the dwelling of the Shechinah. It is written, "and I am come down to deliver them out of the hand of Egypt" (Shemot 3:8). IT IS WRITTEN, "and (Heb. Vav) I am come down," yet it should have been "I am come down," SO VAV IS REDUNDANT. HE ANSWERS, "and I am come down," means beforehand, SINCE THE VAV IS THE PREFIX OF THE PAST TENSE. When is that? When Jacob went down to Egypt, THE HOLY ONE, BLESSED BE HE, WENT DOWN WITH HIM. Why DID HE COME DOWN? "to deliver them out of the hand of Egypt." For had He not been among them, they would not have been able to tolerate the exile, as written, "I will be with him in trouble; I will deliver him, and honor him" (Tehilim 91:15).

223. He said to him, Surely wherever Yisrael dwell, the Holy One, blessed be He, is among them. And wherever the sages of the generation go, the Holy One, blessed be He, goes with them, as written, "For He shall give His angels charge over you" (Tehilim 91:11). We derive it from the verse, "And Jacob went on his way... And when Jacob saw them, he said, This is Elohim's camp" (Bereshheet 32:2-3) surely. Let us now join together and walk the path I know as we are walking to a certain place to welcome the Shechinah, NAMELY TO RABBI SHIMON BAR YOCHAI. He said to him, IT IS certainly SO. Rabbi Yitzchak said, We have learned that those who act as messengers to perform a good deed are harmed neither in their going nor in returning; and we are going to be seen before the Holy One, blessed be He, so we are not afraid.

220. הַלֵּוֹי תִגְמְלוּ זֹאת, דָּא שְׂכִינְתָא. וְהָא אוֹקִימְנָא מְלִי, דְתַנִּינָן, ה"א דְבַהֲבְרָאם, זְעִירָא. ה"א דְבַהֲלֵוֹי רַבְרָבָא. וְהָא אֲתַמַּר דְתַנִּינָא, א"ר יְהוּדָה, ה"א דְבַבְלָא אֲתַר קוּדְשָׁא בְרִיךְ הוּא, וְאֲקָרִי אִם. וְתַרִי עֲלָמִין נִינְהוּ, דְכְתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהָא תַנִּינָן בְּרָזָא דְקָרָא, בְּשִׁמְן כְּתִית רְבִיעִית הַהִין.

221. תַנִּינָא ר' יְהוּדָה אוֹמַר, בְּכַמָּה אֲתַרִי אֲסַתְבַּלְנָא, דְקוּדְשָׁא בְרִיךְ הוּא לֹא אֲעֵדִי רַחֲמֵי וְתַתָּא מְנִינְהוּ דִישְׂרָאֵל, דְבַבְלָא אֲתַר דְאִינּוּן הוּוּ, קוּדְשָׁא בְרִיךְ הוּא בִינִינְהוּ. דְכְתִיב לֹא מְאֲסָתִים וְלֹא גַעְלָתִים לְכָלֹתָם לְהַפֵּר בְּרִיתִי אֲתָם. דְיִיקָא אֲתָם, בִינִינְהוּ עֲמַהוּן לֹא אֲעֵדִי מְנִינְהוּ לְעֲלָמִין.

222. ר' יִצְחָק הוּוּ אֲזִיל בְּאַרְחָא, וּפְגַע בֵּיה ר' חִינְיָא, א"ל חֲמִינָא בְּאַנְפִךָ, דְהָא בְּמִדּוּרָא דְשְׂכִינְתָא מְדוּרְךָ. מַאי כְתִיב. וְאֵרַד לְהַצִּילוּ מִיַד מִצְרַיִם. וְאֵרַד, אֵרַד מִבְּעֵי לִיָּה. וְאֵרַד בְּקִדְמִיתָא. אִימַתִי בְּדַ נְחַת יַעֲקֹב לְמִצְרַיִם. וְלָמָּה. לְהַצִּילוּ מִיַד מִצְרַיִם. דְאֲלַמְלָא לֹא הוּוּ בִינִינְהוּ, לֹא יִכְלִין לְמַסְבַּל גְּלוּתָא. כּד"א עֲמוּ אֲנֹכִי בְצָרָה אַחֲלָצְהוּ וְאִכְבְּדֵהוּ.

223. א"ל, וְדָאִי בְּכָל אֲתַר דִישְׂרָאֵל שְׂרִיין, קוּדְשָׁא בְרִיךְ הוּא בִינִינְהוּ. וְכָל אֲתַר דְחַבְיָמִי דְרָא אֲזִלִין, קוּדְשָׁא בְרִיךְ הוּא אֲזִיל עֲמַהוּן, דְכְתִיב כִּי מִלְאֲכֵי יִצְוָה לָךְ וְגו'. מְנַלֵן דְכְתִיב, וַיַּעֲקֹב הֵלֵךְ לְדִרְכּוֹ וְגו', וַיֹּאמֶר יַעֲקֹב כְּאֲשֶׁר רָאִם מַחְנֵה אֱלֹהִים זֶה. הַשְׁתָּא נִשְׁתַּתַּף בְּחֻדָּא, וְנִיזִיל בְּאַרְחָא, דְהָא יִדְעָנָא דְלֵאֲתַר חַד אֲזִלִין, לְקַבְּלָא אֲנַפּוּי דְשְׂכִינְתָא. א"ל, וְדָאִי. א"ר יִצְחָק, תַנִּינָן, שְׁלוּחֵי מִצְוָה אִינּוּן גִּיזוּקִין, לֹא בְהַלִּיכְתָן וְלֹא בְחֻזְרְתָן. וְאִנּוּן לֵאֲתַחְזָאָה קַמִּי קוּדְשָׁא בְרִיךְ הוּא אֲזִלִין, וְלֹא דְחִילְנָא.

224. While they were walking Rabbi Chiya said, It is written, "These are the generations of the heaven and of the earth" (Beresheet 2:4). The heaven comes to include the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED HEAVEN; and the earth comes to include the Holy One, blessed be He, WHO IS MALCHUT CALLED EARTH. And all that is below ATZILUT, NAMELY THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, are called the generations of heaven and of earth, from which THEY WERE BROUGHT FORTH, NAMELY FROM ZEIR ANPIN AND MALCHUT.

225. He said to him, In that case, what is, "when they were created (Heb. behibar'am)" (Ibid.)? We learned that beHei bra'am (Eng. 'with Hei He created them'), NAMELY WITH MALCHUT. YET YOU SAY THEY ARE THE GENERATIONS OF HEAVEN AND EARTH, NAMELY FROM ZEIR ANPIN AS WELL. He said to him, It is all the same thing, since when heaven, WHICH IS ZEIR ANPIN, joined WITH MALCHUT, then this Hei, WHICH IS MALCHUT, produced generations, which are called "the generations of the heaven and of the earth." He said to him, If that is so, why have we explained that behibar'am means beAbraham (Eng. 'with Abraham'), WHICH IS SPELLED WITH THE SAME LETTERS? HOW IS ABRAHAM CONNECTED WITH THIS? He said to him, It is all the same; beAbraham IS CHESED OF ZEIR ANPIN THAT IS CALLED ABRAHAM, that is, he is the heaven THAT IS ZEIR ANPIN. For from there, FROM THE SFIRAH OF CHESED, ZEIR ANPIN begins to spread. THAT IS, THE FIRST SFIRAH OF ZEIR ANPIN IS CHESED, AND SO THE NAME ABRAHAM ALSO ALLUDES TO ZEIR ANPIN LIKE THE NAME HEAVEN. AS FOR WHAT HAS BEEN SAID IS THAT beHei bra'am is the earth, WHICH IS MALCHUT. THUS HEAVEN AND EARTH ARE INDICATED IN THE WORD BEHIBAR'AM. And all this is the same issue.

226. He said to him, It is surely so. I have learned that it is written, "These are the generations of the heaven and of the earth," and we have learned that this world was created with Hei, WHICH IS MALCHUT, as written, "behibar'am," NAMELY BEHEI BRA'AM (ENG. 'HE CREATED THEM WITH HEI'). The World to Come, WHICH IS BINAH, is created with Yud, WHICH IS CHOCHMAH, as written, "And a river went out of Eden to water the garden" (Beresheet 2:10). THE RIVER, WHICH IS BINAH, GOES OUT OF EDEN, CHOCHMAH, TO WATER THE GARDEN, NAMELY ZEIR ANPIN. HE ALSO SAYS THAT A RIVER THAT WENT OUT OF EDEN incorporates the heaven, WHICH IS ZEIR ANPIN THAT IS ALSO CALLED A RIVER. The Garden incorporates the earth, WHICH IS MALCHUT. THUS THE EXPLANATION ALSO SAYS THAT ZEIR ANPIN GOES OUT OF CHOCHMAH AND BINAH THAT ARE BOTH CALLED EDEN, AND WATERS MALCHUT, THE SECRET OF THE GARDEN.

227. For we have explained that the words, "a fountain of gardens" (Shir Hashirim 4:15) refer to the heaven, WHICH IS ZEIR ANPIN THAT IS CALLED RIVER AS MENTIONED. It is a well of living water, as written, "and there Isaac's servants dug a well" (Beresheet 26:25), and, "And he removed from there, and dug another well" (Ibid. 22). "and streams from Lebanon" (Shir Hashirim 4:15), NAMELY FROM CHOCHMAH THAT IS CALLED LEBANON, AS THE STREAMS are adorned above WITH CHOCHMAH and rise to the head of the King, NAMELY TO THE THREE FIRST SFIRAH OF ZEIR ANPIN, as written, "For Your steadfast love (Chesed) is great above the heavens" (Tehilim 108:5), SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN.

224. עד דהוו אזלי, א"ר חניא, כתיב אלה תולדות השמים והארץ. לאכללא קודשא ברין הוא. והארץ, לאכללא קודשא ברין הוא וכל מה דלתתא, אינון אקרון תולדות השמים מנייהו.

225. א"ל אי הכי מהו בהבראם, ואתמר בה' בראם. א"ל כלא חד מלה, כד שמים אתחברו, האי ה' אפיקת תולדות, ואינון אקרון, תולדות השמים והארץ. א"ל אי הכי, במאי אוקימנא בה' בראם, באברהם. א"ל כלא חד מלה הוא, באברהם, היינו השמים, דמתמן שריין לאתפשטא. בה' בראם, היינו והארץ, וכלא חד מלה.

226. א"ל, ודאי הכי הוא, והא אוליפנא, דכתיב, אלה תולדות השמים והארץ. ותנינן, העולם הזה נברא בה', דכתיב בהבראם. והעולם הבא, נברא בי', דכתיב, ונהר יוצא מערן להשקות את הגן. לאכללא השמים. את הגן, לאכללא את הארץ.

227. והא אוקימנא, דכתיב, מעין גנים, דא היא השמים, באר מים חיים, דכתיב ויכרו שם עברי יצחק באר, דכתיב ויעתק משם ויחפור באר אחרת וגו'. ונוזלין מן לבנון, דאינון מתעטרין לעילא, וסלקין ברישא דמלכא. דכתיב, כי גדול מעל שמים חסדך.

228. HE EXPLAINS HIS WORDS: "from Lebanon," WHICH IS CHOCHMAH, come out STREAMS, NAMELY PLENTY to Binah, and flow and are drawn to all corners, NAMELY, TO THE FOUR WINDS, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN until those founts stream and come down to gather in that place called the great sea, NAMELY MALCHUT, as written, "All the rivers run into the sea" (Kohelet 1:7), WHICH MEANS THAT THE STREAMS OF CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN RUN TO MALCHUT THAT IS CALLED SEA. It is also written, "look to the rock whence you are hewn" (Yeshayah 51:1), WHICH IS ABRAHAM, NAMELY CHESED OF ZEIR ANPIN. Following "AND STREAMS FROM LEBANON" it is written, "A garden enclosed is my sister, my bride" (Shir Hashirim 4:12), WHICH IS MALCHUT THAT RECEIVES THE STREAMS FROM ZEIR ANPIN. From it, FROM MALCHUT, generations came out to all WORLDS, as written, "when they were created (Heb. behibar'am)" - He created them with Hei (Heb. behei bra'am), WHICH IS MALCHUT, THAT IS, actually with Abraham, WHO IS CHESED OF ZEIR ANPIN THE SECRET OF THE STREAMS THAT FLOW FROM SUPERNAL CHOCHMAH THAT IS CALLED LEBANON TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, AND FROM THEM TO ALL THE GENERATIONS IN BRIYAH, YETZIRAH AND ASIYAH. Rabbi Yitzchak said, Even with Jacob himself, WHO IS TIFERET OF ZEIR ANPIN, SINCE TIFERET INCLUDES WITHIN IT CHESED AND GVURAH. It is all the same issue.

228. מן לבנון, מתמן נמקין לבינה. ונגיד ואתמשך לכל זווין, עד דנגדין אינון מבועין, ונחתין לאתכנשא לאתר דאקרי ימא רבא. דכתיב כל הנחלים הולכים אל הים וגו'. וכתיב, הביטו אל צור חוצבתם וגו'. לבתר כתיב, גן נעול אחותי כלה וגו'. ומכאן, נמיקו תולדות לכלא. דכתיב, בהבראם, בה' בראם ממש, באברהם. א"ר יצחק, ואמילו בייעקב ממש. וכלא חד מלה.

55. "Can a woman forget her sucking child"

Rabbi Chiya has received a spirit message about the title verse that he does not understand, and so he is going to see Rabbi Shimon for an interpretation. Rabbi Elazar explains in the name of his father that Yisrael are God's children and so they cannot possibly be forgotten. God can no more forget His children than He can forget His own Name, because they are attached to His Name.

229. Rabbi Yitzchak said, When we sit before Rabbi Shimon, everything is said openly before him and we have no need for all this, THAT IS, THEY DO NOT NEED TO CONCEAL ANYTHING THERE UNDER NAMES AND TERMS. He said to him, Rabbi Shimon is not like other men, who are all before him like the other prophets before Moses. While they were walking Rabbi Chiya said, It is written, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" (Yeshayah 49:15). This verse has been explained. Yet here, IN AN INNER SENSE, what does it mean? He said to him, If in the gathering of the friends we were not supported IN INTERPRETING THIS VERSE, what could we say?

229. א"ר יצחק, בד אנו יתבין לקמיה דר"ש, כלא אתמר קמיה באתגליא, ולא אצטריכנא לכל האי. א"ל, לאו ר"ש כשאר בני נשא, דכלהו קמיה, כשאר נביאי לקמי משה. עד דהו אזלי, א"ר חניא, כתיב, התשכח אשה עולה מרחם בן בטנה וגו'. האי קרא אוקמוה, והכא מאי קא מיירי. א"ר יצחק, אי בקטורא דחברייא, סמיכא לא אסמכנא, אנו מה נימא.

230. He said to him, I have heard a voice that hinted to me about the interpretation of the verse, one day, when I was walking on the way. But I knew not who said it, and I do not understand it. Come and see, for seven days I have been ill because of that and ate nothing. Now that I am going to the holy luminary so he will tell me, I may remember. RABBI YITZCHAK said to him, It could have been on the very day Rabbi Elazar was going to his father-in-law. I accompanied him that day, and now have remembered it.

230. א"ל, דהא קלא דרמיזא חד, שמענא יומא חד, בד הוה אזילנא בארחא, ולא ידענא מאן אמר, ולא ידענא מלה. ות"ח, ז' יומין הוה דחלישנא ע"ד, ולא טעימנא מדי. והשתא אזילנא לגביה דבוצינא קדישא, דלימא לי דילמא אדכר. א"ל, דילמא ההוא יומא דהוה אזיל ר' אלעזר לגביה דחמוי, וההוא יומא אזילנא עמיה, והא אדכרנא מלה.

231. Come and see, thus said Rabbi Elazar in the name of his father. Yisrael said before the Holy One, blessed be He, ever since we fell into exile, the Holy One, blessed be He, left us in exile and forgot us. This is the meaning of, "But Zion said, Hashem has forsaken me, and my Lord has forgotten me" (Ibid. 14). The Shechinah said, "Can a woman forget her sucking child." For Yisrael are considered children, as written, "You are the children of Hashem your Elohim" (Devarim 14:1), AND HOW COULD THEY BE FORGOTTEN. "that she should not have compassion on the son of her womb" resembles, "And I have planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). "even these may forget" (Yeshayah 49:15), as in, "These are the generations of the heaven and of the earth" (Beresheet 2:4), "yet I will not forget you" (Yeshayah 49:15). From this we derive that the Holy One, blessed be He, never leaves Yisrael.

231. ת"ח, הכי א"ר אלעזר משמיה דאבוי, אמרו ישראל קמי קודשא בריך הוא, מיומא דנפלתא בגלותא, קודשא בריך הוא שביק לן בגלותא, ואנשי לן. הדיא הוא דכתיב, ותאמר ציון עזבני יי' ויי' שכחני. אמרה שכינתא, התשכח אשה עולה, וכי ישראל דאקרון בנין, כמה דאת אמר, בנים אתם ליי' אלהיכם. מרחם בן בטנה, כד"א, ואנכי נטעתין שורק בלה זרע אמת. גם אלה תשכחה, דכתיב, אלה תולדות השמים והארץ. ואנכי לא אשכחך, מכאן, דקודשא בריך הוא לא שביק לון לישראל לעלמין.

232. He also says that, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" is a lofty secret, that the Holy One, blessed be He, said, 'These things are connected with My name'. Just as the Holy One, blessed be He, does not forget His name, which is everything, so does the Holy One, blessed be He, not forget Yisrael, because they are truly attached to His name. Rabbi Chiya trembled and said, Surely these are the words I HEARD BUT FORGOT. Blessed be the Holy One, blessed be He, that I have met you and knew it, and also knew from whom I heard it.

232. תו אמר, התשכח אשה עולה מרחם בן בטנה. דא הוא רזא עלאה, דאמר קודשא בריך הוא, דא מלין אלין בשמיה אחידן, כמה דקודשא בריך הוא לא אנשי שמיה, דהא הוא בלא. כן קודשא בריך הוא לא אנשי לון לישראל דאינון אחידן בשמיה ממש. אתרגיש ר' חניא, אמר ודאי דא היא מלה. בריך יהא קודשא בריך הוא דאערענא לך, וידענא מלה. וידענא מאן ההוא דשמענא מגיה.

233. Come and see, on the same day I HEARD THIS VOICE THAT INDICATED TO ME THIS EXPLANATION, I ran four miles but didn't find who SAID IT. RABBI YITZCHAK said to him, This is because we went into a cave and Rabbi Elazar rested there an hour. Rabbi Chiya recited about him these verses, NAMELY, OF THE TIME HE MERITED TO BE WITH RABBI ELAZAR IN THE CAVE, "Then shall your light break forth like the morning...Then shall you call, and Hashem shall answer" (Yeshayah 58:8-9), "then shall you delight yourself in Hashem..." (Ibid. 14).

233. ות"ח, דההוא יומא דרהיטנא ד' מילין, ולא אשכחנא מאן הוה. א"ל, בגין דעאלנא בחד מערתא דר' אלעזר נמיש שעתא חדא. קרי עליה רבי חניא הני קראי, אז יבקע כשחר אורך וגו'. אז תקרא ויי' יענה וגו' אז תתענג על יי' וגו'.

55. "Remember the days of old, consider the years of many generations..." Rabbi Aba says that the days of the world are the six days with which God created the world, and that these six days are the Sfirot Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. When the six days created the world they did it for the sake of the children of Yisrael, so that they would come and study the Torah. If they did not the world would return to chaos.

234. "Remember the days of old, consider the years of many generations..." (Devarim 32:7). "Remember the days of old (lit. 'world')": Rabbi Aba said, What are the days of the world? They are the six days with which the Holy One, blessed be He, created the world, as written, "for six days Hashem made heaven and earth" (Shemot 31:17), rather than "in six days," BECAUSE THEY ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT CREATED THE WORLD. We have already explained it. "consider the years of many generations" means that the days of the world, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, will be known and acknowledged by all these years and days, and each and every generation to the generation in which you live.

234. זכור ימות עולם בנינו שנות דור ודור וגו'. זכור ימות עולם, ר' אבא אמר, מאן ימות עולם. אינון שיתא יומין, דעבד קודשא בריך הוא עלמא בהו. דכתיב, כי ששת ימים עשה יי' וגו'. ששת ימים, ולא בששת ימים, והא אוקימנא. בנינו שנות דור ודור. כלומר, אינון ימות עולם, ידעו וישתמודעו כל אינון שנין ויומין, וכל דרא ודרא, עד דרא דא דאתון קיימין.

235. "ask your father, and he will recount it to you" (Devarim 32:7) is the Holy One, blessed be He. This is the meaning of, "is not He your father that bought you?" (Ibid. 6). "and he will recount it to you" means that He will disclose to you depth of wisdom. What is it? When the six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, comprehended the world, they did so only for your sake that you will come and be occupied in Torah. As we have learned, whatever the Holy One, blessed be He, did, He did on condition that Yisrael will appear. If they will receive the Torah, good. Otherwise, THE WORLD will return to chaos. For this reason, the days of the world knew and realized everything.

236. We have learned how the boughs of the tree, NAMELY THE SEVENTY MINISTERS OF THE NATIONS, are connected within the tree, WHICH IS ZEIR ANPIN. We have explained that the Holy One, blessed be He, then split the seventy ministers into officers and protectors over the rest of the nations. And of you YISRAEL, it is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9), since He gave them not to a minister, an angel or any other officer, as He took as His portion this nation of the Holy One, blessed be He.

237. Where did He find them? It is written, "He found him in a desert land, and in the waste howling wilderness" (Ibid. 10), "Terah, the father of Abraham...And I took your father Abraham" (Yehoshua 24:2-3). Since then He guided Yisrael in every generation and did not separate from them, and led them with compassion, as it says, "As an eagle stirs up her nest" (Devarim 32:11).

57. "As an eagle stirs up its nest"

Rabbi Yosi talks about the compassion that an eagle has for its children, and he derives part of the meaning from Jacob's role as representative of the Central Column. The eagle is merciful toward its own children yet harsh toward others; this is the way that God guides His own children.

238. "As an eagle stirs up her nest" (Devarim 32:11). Rabbi Yosi said, We have found no one that has compassion over his children like this eagle. Hence we learned the verse, "the face of a lion, on the right side; and they four had the face of an ox on the left side" (Yechezkel 1:10). Where is the place of the eagle? In the place where Jacob is situated, NAMELY IN THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT. This is the meaning of, "the way of the vultures in the air" (Mishlei 30:19), in that very place, NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, WHICH IS THE CENTRAL COLUMN. The reason is that it is merciful towards its children, and harsh towards others. So does the Holy One, blessed be He, WHO INCLUDES RIGHT AND LEFT, WHICH IS CHESED AND JUDGMENT, guide His children like the eagle.

235. שאל אביך ויגדך, דא קודשא בריך הוא. הה"ד, הלא הוא אביך קנך. ויגדך, והוא יגלה עומקא דחכמתא. ומאי היא. אלא כד אינון שיתא יומין שכלילו עלמא, לא שכלילו ליה, אלא בגיגך, דיתתי אנת ותקיים אורייתא. דתנינן, כל מה דעבד קודשא בריך הוא, על תנאי עבד, דכד ייתון ישראל, אי יקבלון אורייתא זאת, ואי לא דיהדר ליה לתהו ובהו. ובג"כ, אינון ימות עולם ידעו ואשתמודען בלא.

236. והא תנינן, הנהו ענפי דאילנא, היך מתאחדן בגו אילנא, והא אוקימנא, בדין קודשא בריך הוא ברר לון, לממנן תריסין, על שאר עמין, ואתון מה בתיב. כי חלק יי' עמו יעקב חבל נחלתו, דלא יתב להו לרברבא, ולא למלאכא, ולא לממנא אחרא, והאי עמא דקודשא בריך הוא נסב לחולקיה.

237. באן אתר אשכח ליה. ימצאהו בארץ מדבר ובתהו יליל ישימון וגו'. דכתיב, תרח אבי אברהם וגו'. ואקח את אביכם את אברהם וגו'. ומהכא דבר להו לישראל בכל דרא ודרא, ולא אתפרש מנייהו, דבר להו ברחמי, הה"ד כנשר יעיר קנו וגו'.

238. כנשר יעיר קנו. א"ר יוסי, לא אשכחנא מאן דחויס על בנוי, בהאי נשרא. וע"ד תנינן, בתיב, ופני אריה אל הימין ופני שור מהשמאל. נשר באן דוכתייה. באתר דיעקב קאים. הה"ד, דרך הנשר בשמים. בהוא אתר ממש. מ"ט. בגין דאיהו רחמי על בנוי, ודינא לגבי אחרנין. כך קודשא בריך הוא, דבר לבנוי כנשר דא.

239. It is written, "So Hashem alone did lead him, and there was no strange El with Him" (Devarim 32:12), that is, none guides Yisrael, neither an angel nor another officer that are called a strange El. This is the meaning of Moses' words, "If Your presence go not with me carry us not up from here" (Shemot 33:15). This is the meaning of, "So Hashem alone did lead him," He alone, "and there was no strange El with him."

240. Happy is the portion of Yisrael that the Holy One, blessed be He, guides them thus, that it is thus written of them: "For Hashem has chosen Jacob to Himself" (Tehilim 135:4), and, "For Hashem will not abandon His people," THAT IS, "for His great name's sake" (I Shmuel 12:22), since they are mutually attached, AS YISRAEL CLEAVED TO HIS GREAT NAME. Hence the Holy One, blessed be He, will not leave them, and wherever they dwell the Holy One, blessed be He, is with them, as we explained.

58. "O that they were wise, that they understood this"

The rabbis speak about the admonishments that Moses made to Yisrael before he died, and how they were all connected to the Holy Name. Rabbi Aba says that the whole Torah is the Name of God. We hear that if Yisrael keep the commandments then Malchut will take revenge on their enemies. Rabbi Yehuda says that Abraham said Yisrael should be forced into exile rather than go to Gehenom because they could not bear both the years of exile and Gehenom too. God agreed that as long as Yisrael sinned they would fall into exile and be enslaved by their enemies.

241. "O that they were wise, that they understood this" (Devarim 32:29). Rabbi Yosi said, All the verses here are reproofs with which Moses admonished Yisrael, except for the Holy Name he disclosed at the beginning of his words, NAMELY, "BECAUSE I WILL CALL ON THE NAME OF HASHEM..." (IBID. 3), WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Rabbi Aba said, Even the verses in which he admonished Yisrael are part of the Holy Name, because there is nothing in the Torah that is excluded from the Holy Name, as the whole Torah is the name of the Holy One, blessed be He.

242. The verses WE HAVE EXPLAINED SO FAR are known TO EVERYONE, but since the name of the Holy One, blessed be He, is mentioned in this portion, we had TO EXPLAIN THEM until now. But here it is written, "O that they were wise, that they understood this (Heb. zot)," assuredly zot, WHO IS MALCHUT. We have explained it in several places that if Yisrael knew how zot held to its punishments to take revenge on the wicked, "they would consider their latter end" (Devarim 32:29), and take care to be in it, THAT IS, TO KEEP ITS COMMANDMENTS, as written, "the earth," WHICH IS MALCHUT, "shall rise up against him" (Iyov 20:27).

239. מה כתיב יי' בדרך ינחנו ואין עמו אל נכר. הוא בלחודוי, דכתיב ויין' הולך לפניו וגו'. ואין עמו אל נכר, דלא דבר להו לישראל לא מלאכא, ולא ממנא אחרא, דאינון אקרון אל נכר. ודא הוא דאמר משה, אם אין פניך הולכים אל תעלנו מזה. הדא הוא דכתיב, יי' בדרך ינחנו. הוא בלחודוי, ואין עמו אל נכר.

240. זכאה חולקהון דישראל, דקודשא בריך הוא דבר עמהון, הכי עליהו כתיב, כי יעקב בחר לו זה ישראל לסגולתו, וכתיב, כי לא יטוש יי' את עמו וגו'. מ"ט לא יטוש ה' את עמו. בעבור שמו הגדול, בגין דהאי בהאי אתדבק. וע"ד לא ישבוק לון קודשא בריך הוא, דבכל אתר דאינון שריין, קודשא בריך הוא עמהון כמה דאוקימנא.

241. לו חכמו ישבילו זאת. א"ר יוסי, כל הני קראי דהכא, אוכחי אינון, דאוכח להו משה לישראל, בר ההוא שמא קדישא, דגלי בשירותא דמלוי. א"ר אבא, ואפילו מה דאוכח לישראל, בכללא דשמא קדישא הוא, דלית מלה באורייתא דנפיק מכללא דשמא קדישא. דאורייתא כלא שמא דקודשא בריך הוא אינון.

242. והני קראי ידיעאן אינון. אבל בגין דשמא דקודשא בריך הוא רשים בהאי פרשתא, אצטריכנא עד השתא. והכא הא כתיב, לו חכמו ישבילו זאת, זאת ודאי, והא בכמה אתר אוקימנא האי, דאי ישראל ינדעון האי, איך זאת אחידא בדינוי לאתפרעא מן חייביא, יבינו לאחרייתם, ויסתמרו למדוי בה. כמה דכתיב, וארץ מתקוממה לו.

243. Another explanation for, "O that they were wise, that they understood this (Heb. ZOT)" is that when zot is attached to Yisrael, THAT IS, WHEN they keep the commandments of the Torah and dwell with it wholly, they shall know they have with them the help of zot in taking revenge on their enemies. And Yisrael, who are a minority among the nations shall know, "How should one man chase a thousand, and two put ten thousand to flight" (Devarim 32:30). Who brought it about? Zot, which was wholly in them when they performed the commandments of the Torah. And it will never leave them, or leave wreaking vengeance for them ON THEIR ENEMIES.

244. "unless their Rock had sold them, and Hashem had shut them up" (Ibid.). What is the reason "their Rock had sold them"? It is because, "Of the Rock that begot you you are unmindful" (Ibid. 18), as these structures do not properly rest in their place. "their Rock had sold them": Rabbi Yehuda said, This is Abraham, as we explained that Abraham said, Let Yisrael be forced into exile rather than go to Gehenom, because Yisrael cannot bear these years of exile and Gehenom. And the Holy One, blessed be He, agreed with him that as long as Yisrael sin they will fall into exile and their enemies will enslave them. For that reason, that "their Rock had sold them," surely, NAMELY ABRAHAM WHO DELIVERED THEM INTO EXILE, "and Hashem had shut them up," since He agreed with him.

59. The reason Moses admonished them

Rabbi Yehuda talks about why Moses admonished them with his poem when they were about to enter the promised land.

245. We learned, Rabbi Yehuda said, What is the reason Moses admonished them in this poem? It is that they were about to enter the land of Yisrael and the Shechinah was about to rest among them. For that reason He admonished them about that.

246. Rabbi Yitzchak said, The Holy One, blessed be He, will admonish Yisrael in two places and the nations in the world will rejoice. The first is as written, "Hashem has also a controversy with Judah, and will punish Jacob according to his ways" (Hoshea 12:3). The nations of the world hear and rejoice. They say, Now these will be wiped away from the world. But when the Holy One, blessed be He, saw them rejoicing, it is then written, "He took his brother by the heel in the womb..." (Ibid. 4). When they heard that, they said, This means repentance FOR THE INIQUITIES OF YISRAEL.

247. THIS IS like a woman who had a quarrel with her son. She went to cry out and sue him. When she saw the judge judging criminal laws, sentencing some to whipping, and some to hanging or burning, she said, Woe if I shall do so to my son. THAT IS, SHE BEGAN TO FEAR LEST HE WILL SENTENCE HER SON TOO TO ONE OF THESE PUNISHMENTS. When the judge finished the trial, he said to that woman, Tell me what your son did. She said to him, I complain (THE END IS MISSING). ACCORDING TO THIS IT SEEMS THAT SHE SAID SHE COMPLAINED THAT HE PAINED HER IN HER WOMB, WHEN SHE WAS PREGNANT WITH HIM. OF COURSE, THE JUDGE DID NOTHING TO HIM FOR THAT.

243. ד"א לו חכמו ישכילו זאת. דאיהי מתקשרא בהו בישראל, כד נטרין פקודי אורייתא, ויתבין עמה בשלם, ונדעון דסויעתא דהאי זאת עמהון, לאתפרעא משנאיהון. וישראל דאינון זעירין ביני עממיא, ונדעון, איכה ירדוף אחד אלף ושנים וניסו רבבה. ומאן גרים להו. האי זאת, דהוה בהו בשלם, כד עבדין פקודי אורייתא. ולעלמין לא אתערי מנייהו, למעבד להו נוקמין.

244. אם לא כי צורם מכרם ויני הסגירם. מ"ט כי צורם מכרם. בגין צור ילדך תשי, דתקונין לא שראן כדקא יאות באתרייהו. אם לא כי צורם מכרם. א"ר יהודה דא אברהם, כמה דאוקימנא, דאמר אברהם יתחייבון ישראל בגלותא, ולא ויעלון בגיהנם דתרין אלין גלותא וגיהנם, לא יסבלון ישראל. וקודשא בריך הוא אסתכם על ידוי, דכל זמנא די יחובון ישראל, יפלון בגלותא, וישתעבדון בהו שנאיהון. ובג"כ, צורם מכרם ודאי, ויני הסגירם, ואסתכם על ידוי.

245. תניא, א"ר יהודה, מ"ט אוכח להו משה בהאי שירה הכי, בגין דאינהו זמינין למיעל לארעא, ולאשרי בינייהו שכניתא, ובג"כ אוכח להו על האי.

246. ר' יצחק אמר, בתרי אתרי קודשא בריך הוא זמין לאוכחא להו לישראל, וחדאן אומות העולם. חד דכתוב, וריב לוי עם יהודה ולפקוד על יעקב כדרכיו וגו'. שמעין אומות העולם חדאן, אמרי, השתא ישתצון מעלמא, כד חמי קודשא בריך הוא דאינון חדאן, מה כתיב בתריה. בבטן עקב את אחיו וגו'. כד שמעין, אמרין דא הוא תשובה.

247. לאתתא דהוה לה קטטה בברה, אזלת למקביל עליה דינא, חמאת לדוינא דאין נפשין. מנייהו לאלקאה, לצלבא, לאוקדא, אמרה ויני מה אעביד מן ברא. כד סיים דינא, אמר לההיא אינתו, אימא, מה אעביד לך בריך, אמרה קובלני עכ"מ.

60. From the book of physician Kartana

We learn about the things written in the book of a physician called Kartana, who wrote about the care a wise physician needed to take of people who were sick. A correspondence is made between sick people and those who are ill in the sense that they cannot worship God. God wishes there to be a wise physician who can help people to get well, that is, to repent and atone for their sins. If the physician can administer medicine for the body, it is well, but otherwise he should give a person healing for his soul. God will bless such a physician in this world and in the World to Come. We hear that some of the remedies in the book of Kartana were permitted to use and some were forbidden. Rabbi Elazar had had the book in his possession for twelve months, and learned many mysteries from it, but eventually he was told in a dream that he should not use the book, so he gave it away to Rabbi Yosi. Rabbi Elazar concludes Ha'azinu by blessing God for abolishing witchcraft from the world.

248. "He found him in a desert land, and in the waste" (Devarim 32:10): Surely he afterwards caused all these Klipot IN THE WILDERNESS AND IN THE DESERT to be all enslaved TO YISRAEL. THE VERSES heretofore were written in the book of a physician called Kartana. He used to write under this verse all the care a wise physician needs to take of the sick in their bed. THAT IS, IT IS THE CUSTOM OF THE PHYSICIAN TO FIRST WRITE DOWN BEFORE HIM THE STATE HE FOUND THE PATIENT IN, AND THEN TO PRESCRIBE MEDICINE. IN THIS ORDER WERE THESE VERSES ARRANGED HERE IN THAT BOOK. AT FIRST THE BOOK MENTIONED THE VERSES, "HE FOUND HIM IN A DESERT LAND...", NAMELY THE STATE IN WHICH HE FOUND THE PATIENT. THEN HE USED TO WRITE THE NEXT VERSE, IN WHICH IS WRITTEN ALL THE CARE A WISE PHYSICIAN HAS TO TAKE OF A SICK MAN LYING IN BED, in the prison of the prisoners of the King, THAT IS, THEY ARE ILL IN THE SENSE THAT they CANNOT worship the Master of the universe.

249. THIS IS WHAT HE WROTE IN THAT BOOK: when a wise physician visited a sick man, "He found him in a desert land, and in the waste howling wilderness," that is, since illnesses rest on him, he is placed in the King's jail, IN A WASTE WILDERNESS. You may say that since the Holy One, blessed be He, ordered to detain him in jail, one must not try for his sake TO CAUSE HIM TO REPENT. This is not so, as David said, "Blessed is he who considers the poor..." (Tehilim 41:2). That SICK MAN who lies on his bed is poor. If HIS NEIGHBOR is a wise physician, the Holy One, blessed be He, blessed whoever strives for his sake.

250. HE EXPLAINS HIS WORDS, That physician "found him in a desert land," namely lying on his sickbed; "and in the waste howling wilderness," beset by illnesses. What should he do? "he led him about" (Devarim 32:10), to bring about reasons AND EXCUSES to withhold from him what is harmful to him, to let HIS BLOOD, and take out of him the evil blood; "he instructed him" - he should observe and understand the origin of the disease, and make sure the disease will not spread but diminish. Then, "he kept him as the apple of his eye" (Ibid.), so that he will be properly kept in regard to the drinks and the medicines he needs, and not get confused between them. For if he confuses even one thing AND DIES, the Holy One, blessed be He, considers that doctor as if he shed blood and killed him.

248. ימצאהו בארץ מדבר ובתהו, ודאי לבתר עבד לכול אינון קליפין, דיהוון בלהו משתעבדין ליה. ער הכא הוה כתיב בההוא ספרא, דקרטנא אסיא לבתר הוה רשים בהאי קרא, כל נטורא דאצטריך אסיא חכים למעבד למרע דשכיב בבי מרעיה, בי אסירי דמלכא, למפלח למארי עלמא.

249. דכד אזיל אסיא חכים לגביה, ימצאהו בארץ מדבר ובתהו וליל ושימון, מרעין דשריין עליה, אשבח ליה באסירו דמלכא. אי תימא הואיל וקודשא בריך הוא פקיד לתמשא ליה, דלא ישתדל בר נש אבתריה. לאו הכי, דהא דוד אמר, אשרי משביל אל דל וגו', דל ההוא דשכיב בבי מרעיה. ואי אסיא חכים הוא, קודשא בריך הוא זיהב ליה ברכאן, לההוא דישתדל ביה.

250. וההוא אסיא, ימצאהו בארץ מדבר, בבי מרעיה שכיב. ובתהו וליל ושימון, דאינון מרעין דחקין ליה. מאי אצטריך ליה למעבד. יסובבנהו: יסובב סבות, וייתי עלות, בגין דימנע מניה אינון מלין דנזקין ליה. יקיז ליה, ויפיק מניה דמא בישא. יבוננהו: יסתכל ויבין ההוא מרעא ממה הוי, ויסתכל בגין דלא יתרבי עלוי, וימאך ליה. לבתר יצרנהו כאישון עינו, בגין דיהא נטור כדקא יאות, באינון משקי, באינון אסוותא דאצטריכו ליה, ולא יטעי בינייהו. דאלמלי וטעי, אפילו במלה חד, קודשא בריך הוא חשיב על ההוא אסיא, כאלו שפיך דמא וקטליה.

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251. For the Holy One, blessed be He, wishes it that though that person is in the King's prison and is imprisoned there, UNABLE TO FREE HIMSELF, someone will make an effort for him and help him get out of jail. And he used to say: The Holy One, blessed be He above sentences the people in the world either to death, to be uprooted from the root BOTH ONE AND ONE'S CHILDREN, to be punished in property, or to be put in jail. Whoever is sentenced to a punishment regarding his property falls ill and is not healed until he pays whatever he was sentenced to. After being punished in his money and having given whatever he was sentenced to, he is healed and leaves prison. This is why one must persuade him to serve his penalty and leave prison.

252. Whoever is sentenced to uprooting, he is seized and put in prison until he is uprooted in every sense, THAT IS, UNTIL HE AND HIS CHILDREN DIE. Sometimes he is uprooted in limbs or in one of them. Whoever is sentenced to death, it so happens THAT HE DIES. And even if he gives as ransom all the money in the world, he cannot be saved.

253. A wise physician is therefore needed to make efforts for him. If he can administer bodily medicine, it is well. Otherwise, he should give him healing for his soul, and strive for healing for the soul. The Holy One, blessed be He, will strive TO BLESS such a physician in this world and in the World to Come. (UNTIL HERE THE WORDS OF THE BOOK OF THE PHYSICIAN KARTANA).

254. Rabbi Elazar said, I have never heard until now of this doctor KARTANA, and of this book, except once when a merchant told me he heard from his father that there used to be a doctor in his time, who, when he would look at a person in his bed, he would pronounce, this one shall live, that one shall die. They say about him that he was a truly righteous who feared sin. Whatever the patient had to get but could not afford, he used to buy and give of his own. They say there was none as wise in the world as he. He used to do more in his prayer than what he would do with his hands. It seems to us it is the same doctor KARTANA.

255. That merchant said, Surely his book, OF THAT DOCTOR, is in my possession. I inherited it from my father's father. All the subjects of that book were based on secrets of the Torah. I have found in it hidden mysteries and many medical instructions, OF WHICH he said one may not use unless he is sin-fearing.

251. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי, דַּאֲעִי גְּדֵהוּא
בְּר נֶשׁ אִיהוּ בְּבֵי אֲסִירֵי דְּמַלְכָּא, וְאִיהוּ אֲסִיר בְּבֵי
אֲסִירֵי, דִּישְׁתַּדֵּל בְּר נֶשׁ עֲלֵיהּ, וְיִסְיַע לִיהּ לְאַפְקָא
לִיהּ מִבֵּי אֲסִירֵי. וְהוּהוּ אָמַר הָכִי. קוּדְשָׁא בְּרִיךְ הוּא
דִּן דִּינִין דְּבְנֵי עֲלָמָא לְעִילָא, הֵן לְמוֹת הֵן לְשְׂרוּשֵׁי,
הֵן לְעִקוּר, הֵן לְעִנּוּשׁ נְכַסִּין, וְלֹאֲסוּרִין. מֵאֵן
דִּאֲתַחְזִי לְעִנּוּשׁ נְכַסִּין, נִפְל בְּבֵי מַרְעִיָּה, וְלֹא יִתְסִי,
עַד דִּיתֵן כָּל מַה דִּאֲתַגְזֹר עֲלֵיהּ. בֵּינן דִּאֲתַעֲנֵשׁ
בְּמִמוֹנִיָּה, וְיִהִיב כָּל מַה דִּאֲתַגְזֹר עֲלֵיהּ, אֲתַסִּי, וְנִפְק
מִבֵּי אֲסִירֵי. וְעַד אֲצַטְרִיךְ לְאַשְׁתַּדֵּלָא עֲלֵיהּ דִּיתֵן
עוֹנְשִׂיהּ וְיִפּוּק.

252. מֵאֵן דִּיתַחְזִי לְשְׂרוּשֵׁי, יִתְפַּסּוֹן לִיהּ, וְיִהִיב לִיהּ
בְּבֵי אֲסִירֵי, עַד דִּישְׁתַּרֵּשׁ מִכְּלָא. וְלִזְמַנִּין דִּישְׁתַּרֵּשׁ
מִשְׂוִיפֵי, אִו מַחַד מְנַיְהוּ, וְלִבְתַּר יִפְקוֹן לִיהּ מִבֵּי
אֲסִירֵי. מֵאֵן דִּיתַחְזִי לְמוֹת, הָכִי הוּא, דִּאִילוּ יִתֵּן כָּל
בוֹפְרָא, וְכָל מְמוֹנָא דְּעֲלָמָא לֹא יִשְׁתַּוִּיב.

253. וְעַל דָּא אֲצַטְרִיךְ לְאַסִּיא חַבִּים, לְאַשְׁתַּדֵּלָא
עֲלֵיהּ, אִי יְכִיל לְמִיָּהֵב לִיהּ אֲסוּתָא מִן גּוֹפָא, יֵאוּת.
וְאִי לֹא, יִתֵּן לִיהּ אֲסוּתָא לְנִשְׁמַתִּיהּ, וְיִשְׁתַּדֵּל עַל
אֲסוּתָא דְּנִשְׁמַתָּא. וְדָא הוּא אֲסִיא דְּקוּדְשָׁא בְּרִיךְ
הוּא יִשְׁתַּדֵּל עֲלֵיהּ בְּהֵאֵי עֲלָמָא וּבְעֲלָמָא דִּאֲתֵי.

254. אִ"ר אֲלַעְזָר, עַד הִשְׁתָּא לֹא שְׁמַעְנָא מֵאֲסִיא
דָּא, וּמִסְפָּרָא דָּא. בְּר מְזִמְנָא חֲדָא, דִּאֲמַר לִי טַיְעָא
חֲדָא, דְּשָׁמַע לְאַבּוּי, דִּאֲסִיא חֲדָא הוּהוּ בְּיוֹמוּי, דְּכַד
הוּהוּ מִסְתַּכַּל בְּבִ"נ, כַּד אִיהוּ בְּבֵי מַרְעִיָּה, הוּהוּ אָמַר,
דָּא חִי וְדָא מֵת. וְהוּוּ אָמַרִין עֲלֵיהּ דִּהוּא זְכָאָה
קְשׁוּט, דְּחִיל חֲטָאָה. וְכָל מַה דְּלֹא יְכִיל לְמַדְבַּק מַה
דִּאֲצַטְרִיךְ, אִיהוּ הוּהוּ קְנִי, וְיִהִיב מִדִּילִיהּ. הוּהוּ
אָמַרִין, דִּלִּית חַבִּים בְּעֲלָמָא כְּגִינִיָּה. וּבְצִלוֹתִיהּ הוּהוּ
עָבִיד יִתִּיר, מִמַּה דִּהוּהוּ עָבִיד בִּירוּי. וּכְדַרְדְּמֵי לָן, דָּא
הוּהוּ הָהוּא אֲסִיא.

255. אָמַר הָהוּא טַיְעָא, וְדָאֵי סְפָרָא דִּילִיהּ בִּירוּי
אִיהוּ, דְּקָא יִרִיתְנָא מֵאֲבֵי אָבָא, וְכָל מְלוּי דִּהוּא
סְפָרָא, כְּלָהוּ אֲתֵינְסָדוֹן עַל רְזוֹן דְּאוּרִינְתָא, וְרְזוֹן
סְתִימִין אֲשַׁכְּחָנָא בִּיהּ, וּמְלִין דִּאֲסוּתָא סְגִיאִין,
דִּאִיהוּ אָמַר דְּלֹא יֵאוּת לְמַפְעַל לוֹן, בְּר אִי אִיהוּ
דְּחִיל חֲטָאָה.

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256. They, THE REMEDIES WRITTEN DOWN THERE, come from what Bilaam used to do. He used to whisper incantations over the disease and utter with his mouth, and he would be instantly healed. They are all explained in that book. He said that this one is forbidden for whoever fears sin TO USE and that one is permitted TO USE. For there are many diseases, he said, which medicine derives from whispering with the mouth. Some come from the aspect of enchantment and others from the aspect of divination. He stated THERE all those it is forbidden to utter and forbidden to act. I even found what should be said in cases of certain diseases to excommunicate the diseases. This amazed us greatly.

257. Rabbi Elazar rejoiced and so did the friends. Rabbi Elazar said, If we have that book we will know what it says. And I shall deliver it, THAT IS, HE WILL GIVE A PROMISE to show it to the holy luminary, HIS FATHER RABBI SHIMON. We learned that Rabbi Elazar said, That book was in my possession twelve months, and I have found in it supernal precious mysteries. When I reached the secrets that came from Bilaam I was amazed.

258. One day I made an incantation in a certain place and the letters went up and down, until I saw him in my dream telling me, It is not your business going into a field that is not your own; you do not need it. And I woke up. It was difficult for me TO PART WITH THIS BOOK, because it contained concealed mysteries. I sent it to that Jew, Rabbi Yosi son of Rabbi Yehuda by name, and gave him that book.

259. In the secrets of Bilaam I found some of the names of the angels Balak sent to him, but they were not properly arranged. But I have found different kinds of medicines in it, IN THAT BOOK, based on the structures of the Torah and its hidden mysteries, and saw they are founded on piety, prayers and petitions to the Holy One, blessed be He. If you argue that he used to practice medicine using words of Torah or the secrets of the Torah, heaven forbid, because it is forbidden to do so. But he would speak secrets of the Torah, and based on that secret he would invent medical secrets such as I have never seen. I said, blessed is the Merciful who made people wise with celestial wisdom.

256. וַאֲיִנוּן מִמָּה דְהוּה עֵבִיר בְּלַעַם, דְּהוּה לְחִישׁ לְחִישִׁין עַל מַרְע, וְהוּה אָמַר בְּפֹמּוֹי וְאֲתָסִי מִיָּד. וְכִלְהוּ בְּרִיר לֹון בְּהוּא סְפָרָא. וְאָמַר, דָּא אָסוּר, וְדָא מוּתַר לְמָאן דְּרַחֵיל חֲטָאָה. בְּגִין דְּמַרְעִין סְגִיָּאִין אָמַר, דְּתַלְוִיָּא אֲסוּתָא דְּלֵהוּן, בְּלַחִישׁוֹ דְּפֹמָא. וְאֲיִנוּן מִסְטָרָא דְּנַחֲשׁ, וּמְנַהוּן מִסְטָרָא דְּקָסָם. וְכֹל אֲיִנוּן דְּאָסוּר לֹוּמַר בְּפֹמָא, וְאָסוּר לְמַעַבְדַּב בְּעוּבְרָא, הוּה אָמַר. עַד דְּאֲשַׁכְּחָנָא עַל מַרְעִין יָדִיעָאן דְּאֲצַטְרִיךְ לֹוּמַר בְּךָ. וּלְנִדְוֵי בְּנֵדוּי וּבְשַׁמְתָּא, עַל הוּא מַרְע. וְאִיהוּ תְּוֹהָא סְגִי לְגַבְּן.

257. חֲדִי ר' אֶלְעָזָר, וְחֲדוּ חֲבֵרַיָּא. א"ר אֶלְעָזָר, אִי הוּא סְפָרָא הוּה לְגַבְּן נַחֲמִי מַה אִיהוּ אָמַר. אָנָּא אֲמַסֵּר בְּמַסִּירָה, עַל מְנַת לְאַחֲזָאָה לְבוּצִינָא קְדִישָׁא. וְתַנְיָנָן, א"ר אֶלְעָזָר, הוּא סְפָרָא הוּה בִּידֵי תְּרִיסֵר יָרְחֵי, וְאֲשַׁכְּחָנָא בִּיה נְהוּרִין עֲלָאִין וְיָקִירִין. כִּד מְטִינָא לְאֲיִנוּן רְזִין דְּהוּה מְבַלַּעַם תְּוֹהָנָא.

258. יוֹמָא חַד לְחִישָׁנָא בְּאַתְרַּ חַד, וְהוּוּ אֲתוּון סְלָקֹן וְנַחְתָּן. עַד דְּחֲמִינָא בְּחֵלְמָא, וְאָמַר לִי מַה לָּךְ לְמִיעַל בְּתַחוּמָא דְּלָא דִּילָךְ, וְלֹא אֲצַטְרִיךְ לָךְ. אֲתַעֲרָנָא, וְאֲבֹאִישׁ קְמָאִי, עַל רְזִין סְתִימִין דְּהוּוּ תַמָּן. שְׂדֵרְנָא לְהוּא יוֹדָאִי, וְר' יוֹסִי בְּר' יְהוּדָה שְׁמִיָּה, וְהִיבְנָא לִיה סְפָרָא.

259. וּבְרְזִין דְּבַלַּעַם אֲשַׁכְּחָנָא, מְאִינּוּן שְׁמָהּן דְּמַלְאָכִין דְּשֵׁדֵר לִיה בְּלָק, וְלֹא הוּוּ מְסַתְּרָן עַל תְּקוּנָתֵיהוּ כְּדָקָא יָאוּת. אֲבָל כְּמַה זִינֵי אֲסוּתָא אֲשַׁכְּחָנָא בִּיה, דְּקָא מְתַתְּקֵנִי עַל תְּקוּנֵי אוּרִייתָא, וְרְזִין סְתִימִין דִּילָהּ. וְחֲמִינָא דְּאֲיִנוּן בְּחַסִּידוּתָא. וְצִלוּתֵין וּבְעוּתֵין לְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי תִימָא, דְּהוּה עֵבִיר אֲסוּתָא בְּפִסּוּקֵי אוּרִייתָא, אוּ בְּרְזִין דְּאוּרִייתָא. ח"ו. אֶלָּא הוּה אָמַר רְזִין דְּאוּרִייתָא, וְעַל הוּא רְזָא אֲפִיק רְזִין דְּאֲסוּתָא, דְּלֹא חֲמִינָא בְּהוּא גְּוֹנָא לְעַלְמִין. אֲמִינָא בְּרִיךְ רַחֲמָנָא, דְּאֲחַכִּים לְבָנֵי נִשָּׂא מַחֲכֵמָתָא דְּלַעִילָא.

260. From the words of Bilaam I received, and saw from them that there was no one in the world as knowledgeable in witchcraft as he. I said, blessed is the Merciful, who abolished witchcraft FROM THE WORLD, so they will not mislead and remove people from fearing the Holy One, blessed be He, may His name be exalted and blessed, amen.

Blessed is Hashem forever and ever. May Hashem reign forever and ever, amen and amen.

260. וּמְאִינוֹן מְלִין דְּבַלְעָם נְסִיבְנָא, וְחֲמִינָא בְּהוּ
 דְּלֵא הוּהּ בְּעֵלְמָא חֲכִים בְּחֲרָשִׁין כְּגִינִיה. אֲמִינָא,
 בְּרִיךְ רַחֲמֵנָא דְּבִטַל מֵעֲלְמָא חֲרָשִׁין, דְּלֵא יִטְעוֹן בְּנֵי
 נְשָׂא מִבְּתַר דְּחֲלָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא ית' וית'
 שְׁמוֹ אָמֵן. ע"כ.

בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן יִמְלֹךְ יי' לְעוֹלָם אָמֵן
 וְאָמֵן.