

## 1. "He puts one up, and sets up another"

The Zohar talks here about the precepts regarding the appointment of the judiciary and law enforcement officers.

Ra'aya Meheimna (the Faithful Shepherd)

1. "Judges and officers shall you make you in all your gates, which Hashem your Elohim, gives you, throughout your tribes" (Devarim 16:18). In this precept, He commanded regarding judges and officers. Moreover, "but (Heb. ki, Caf Yud) Elohim is the Judge" (Tehilim 75:8). The numerical value of 'ki' is forty if you take into account that Yud in its full spelling equals twenty and Caf is twenty for a total of forty. After that, "Elohim is the Judge: He puts one up," Hei OF YUD HEI VAV HEI does "and sets up another" (Ibid.), THAT IS, Vav OF YUD HEI VAV HEI.

## 2. The four deaths of Samael

We learn about the recommended sentencing for various crimes. The secret meaning of "justice, justice you shall pursue" is shown to be found in the construction of the name Yud Hei Vav Hei, that corresponds to the top, body and sides of the sword. We read about the Judgment from the court on high and the judgment from the court here in the world. The scabbard of the sword of justice is said to be the name Adonai, and we see the relevance to the eighteen graces of the prayer that is recited while standing. We read that Samael must be sentenced by the sword, as he is the chief minister of Edom above, and the text talks about the strangulation and stoning of Samael and the serpent as well. The name Yud Hei Vav Hei is said to be the death of Samael and the Snake, and life to the children of Yisrael. Here we read about the burning of Samael, and we are brought to see how our bodies are the trees that are combustible, and how the light inside us enables us to incinerate Samael through higher Wisdom; when the fire of exaltation comes down to the firewood of the sacrificial offering, any foreigner who approaches will be burned in the fire.

2. The following precept is to punish by sword, by strangulation, by stoning, and by fire. Whom do you punish by the sword? HE RESPONDS: Samael, as it is written, "for My sword sated in heaven, behold, it shall come down upon Edom" (Yeshayah 34:5), MEANING OVER SAMAEL, WHO IS THE MINISTER OF EDMOM.

3. The sword of the Holy One, blessed be He, Yud OF YUD HEI VAV HEI, is the top of the sword. The Vav OF YUD HEI VAV HEI IS the body of the sword, while the two Hei's OF YUD HEI VAV HEI are the two edges of the sword, WHICH ARE THE SECRET MEANING OF: "justice, only justice, shall you pursue" (Devarim 16:20). Two verdicts are decided (lit. 'cut'), one from the celestial court and one from the terrestrial court. From this we understand that a person cannot do the least thing down here unless permission is given from up high.

4. The sheath of the sword, THE CONTAINER WHERE THE SWORD IS HIDDEN, is the name Adonai. There IN ADONAI, the letters of Judgments are found, SINCE IN ADONAI ARE THE LETTER ALEPH AND DIN (ENG. 'JUDGMENT'). In the reading of Sh'ma is the secret meaning of Yud Hei Vav Hei, that is the sword of the Holy One, blessed be He, AS MENTIONED ABOVE. About it, it is written: "The high praises of Elohim in their throat, and a two edged sword in their hand" (Tehilim 149:6), AS WAS EXPLAINED ABOVE. In the righteous, the life of the world, are included all the eighteen blessings, MEANING THAT THROUGH THE RIGHTEOUS, YESOD OF ZEIR ANPIN, IS ACCOMPLISHED THE UNION OF ZEIR ANPIN AND MALCHUT OF GREATNESS, WHICH IS THE SECRET OF THE EIGHTEEN BLESSINGS IN THE AMIDAH PRAYER. In it, "Adonai my lips open, and my mouth" (Tehilim 51:17) "My mouth," MEANS THAT YESOD OPENS MALCHUT, WHICH IS CALLED 'ADONAI'. In it, IN YESOD, the sword enters into its sheath. THAT IS THE MEANING OF THE UNION OF YUD HEI VAV HEI WITH ADONAI THAT IS ACCOMPLISHED THROUGH YESOD. "Then the king's wrath was pacified" (Ester 7:10), BECAUSE THE KLIPOT WERE CONSUMED BY THE UNIFICATION OF THE READING OF SH'MA. NOW BY THE AMIDAH PRAYER, THEY NO LONGER HAVE A HOLD AND THE ANGER SUBSIDES. The two names are joined, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS THE INTEGRATION OF THE TWO

רעיא מהימנא

1. שופטים ושופרים תתן לך בכל שעריך אשר יי' אלהיך נותן לך וגו'. במקורא דא, מני שופטים ושופרים. ועוד כי אלהים שופט, כי: מ', מניה יו"ד דחושבניה כ', בתר הכא, אלהים שופט, זה ישפיל ה"ה, וזה ירים דא ו"ו.

2. פקודא בתר דא, לדון בסניף. לדון בחנק. לדון בדין סקילה. לדון בדין שריפה. לדון בסניף למאן. לסמאל. הה"ד, כי רותה בשמים חרבי הנה על אדום תרד.

3. חרב דקודשא בריך הוא, י' רישא דחרבא. ו' גופא דחרבא. ה"א ה"א, תרין פסיפות הילה. צדק צדק תרדוף, חתכין תרין דינין, דינא מפי ב"ד דלעילא, ודינא מפי ב"ד דלתתא. ומהכא אשתמודע, אין אדם נוקף אצבעו מלמטה עד שנתן לו רשות מלמעלה.

4. נרתקא דחרבא ארני. תמן אשתכח דינא. בק"ש ידוד. חרבא דקודשא בריך הוא, עלה אתמר רוממות אל בגרונם וחרב פסיפות בינם. בצדיק חי עלמין, כליל ח"י ברכאן, דביה ארני שפתי תפתח, ופי ביה עאל חרבא בנרתיקה, וחמת המלך שככה, ומתחברין תרין שמהן יאהרונהי.

5. THE PRECEPT to punish by strangulation. IN THE CANTILLATION MARK Zarka there is a line with a Yud entwined around it; the line is the Vav that extended from the Yud. With THAT VAV, Samael is caught. THIS ACCORDS WITH THE MEANING OF: "and they carried it between two on a pole" (Bemidbar 13:23). What is the pole of that wicked SAMAEL? HE RESPONDS: It is man, who is Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav- Hei-Aleph, which is 45 IN NUMERICAL VALUE. Together with the four letters Yud Hei Vav Hei the total is 49, like the number of the 49 letters in the six words of the supernal unification, WHICH IS SH'MA YISRAEL and in the six words of the lower unification, WHICH IS 'BLESSED IS THE NAME OF HIS KINGDOM...', which are Vav (=six), Vav. That is the meaning of: "and they carried it between two on a pole," separated from them, without the Aleph between the two Vavs, because there is no uniting the Other Side. Instead, "they carried it between two on a pole," Samael and his mate, the world of the separated.

6. To the rope with which SAMAEL will be strangled are attached Hei-Hei (=five), meaning the five fingers of the right hand and the five fingers of the left hand. The Vav is the rope. The Yud is the strangulation OF SAMAEL AND THE SERPENT. The Name Yud Hei Vav Hei is death to Samael and the serpent and life to Yisrael. Therefore, it is written: "See now that I, even I, am He, and there is no Elohim with Me. I kill" (Devarim 32:39) other Elohim with My Name and all those who do not believe in Me, "and I make alive" (Ibid.) those who believe in Me and observe My commandments.

7. To punish Samael with stoning, THAT IS with a stone, which is the Yud. It is thrown at him with five fingers, that are the Hei, and with the outstretched arm, that is the Vav, and with the shoulder, where the Hei lies. And the thought throws THAT STONE at him, which is the explicitly pronounced Name Yud Hei Vav Hei.

8. To punish Samael with burning, THROUGH wood (or: 'tree') with which to kindle fire. Blessed is that body that is wood. Its members are pieces of wood in which a fire will burn, which is the fire of the commandment, in each member, to burn Samael BY the supernal Shechinah, THAT IS BINAH, with a tree that is Tiferet, and with all the trees, MEANING SFIROT, that are attached TO TIFERET. When the fire of the higher descends over the wood of the sacrifice, "the stranger that comes near shall be put to death" (Bemidbar 1:51), because he will be burned IN THE FIRE. That is the meaning of: "And the fire on the altar shall be kept burning in it" (Vayikra 6:5). Blessed is he who is attached to the Tree of Life, WHICH IS ZEIR ANPIN, with his body and limbs, for he is a candle. Each branch is a candle of a commandment with his 248 positive commandments THAT CORRESPOND TO THE 248 BODY PARTS, THAT IS, A COMMANDMENT'S CANDLE FOR EACH BODY PART.

9. When both THE TREE OF LIFE AND THE COMMANDMENT'S CANDLE, WHICH ARE ZEIR ANPIN AND MALCHUT, are attached TO THAT MAN, this verse will be applied: "the bush burned with fire, but the bush was not consumed" (Shemot 3:2), NAMELY, MAN. Samael and the serpent and all his ministers, ATTACHED TO THE MAN'S BODY, which are thorns, will be combusted but the branches of the bush and its fruits and leaves will not be combusted. The Holy One, blessed be He, pointed this out to Moses.

5. לְדוֹן בַּחֲנֹק. זֶרְקָא, תַּמָּן קוֹ, י' כְּרִיכָא בֵּיה, וְקוֹ, ו' דְּאַתְפְּשֵׁטָא מֵיָהּ. בֵּיה תַּפִּיס לְסַמְאֵל, וַיִּשְׂאוּהוּ בְמוֹט בְּשָׁנִים. מֵאֵי מוֹט דִּיהוּא רָשָׁע. אָדָם דְּאִיהוּ יוֹד ה"א וְא"ו ה"א, מ"ה, וד' אַתְוּן יוֹד, הָרִי תִשְׁעָה וְאַרְבַּעִים, כְּחוֹשֶׁבֶן תִּשְׁעָה וְאַרְבַּעִים אַתְוּן, דְּאִינוּן בְּשִׁית תִּיבִין דִּיחֻדָּא עֲלָאָה, וּבְשִׁית תִּיבִין דִּיחֻדָּא תַתָּאָה, דְּאִינוּן ו' ו', וְהָאֵי וַיִּשְׂאוּהוּ בְמוֹט בְּשָׁנִים, בְּפִרוּדָא מְנִייהוּ, בְּלֹא א' בְּאַמְצַע ו'ו, דְּלִית יְחֻדָּא לְסַטְרָא אַחְרָא, אֲלֵא וַיִּשְׂאוּהוּ בְמוֹט בְּשָׁנִים, סַמְאֵל וּבֵת זוּגִיָה, עוֹלָם הַנְּמַרְדִּים.

6. בַּחֲבֵל דִּיחֲנֹק בְּה, אַחֲדִין ה"א ה"א, בְּה' אַצְבָּעָאן דִּיזֵד יְמִינָא, וּבְה' דִּיזֵד שְׂמָאלָא. ו' חֲבֵל. י' חֲנִיקָא דְּלֵהוּן. שְׂמָא דִּיזֵד, מִיתָה לְסַמְאֵל וְנַחֲשׁ, וְחַיִּים לְיִשְׂרָאֵל. וּבג"ד רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית לְאֱלֹהִים אַחְרִים בְּשָׁמַי, וְלִכְל דְּלֹא הֵימְנוּ בֵּי. וְאַחֲרָה לְאִינוּן דִּיהֵימְנִין וְנִטְרִין פְּקוּדִין דִּילֵי.

7. לְדוֹן בְּסַקִּילָה לְסַמְאֵל, בְּאֶבֶן דְּאִיהוּ יוֹד, זֶרִיק לָהּ לְגַבְיָהּ, בַּחֲמֵשׁ אַצְבָּעֵן דְּאִינוּן ה', וּבִקְנָה דְּדְרוּעָא דְּאִיהוּ ו', וּבִכְתָף דִּתַּמָּן ה'. וְזֶרִיק לָהּ לְגַבְיָהּ מַחֲשָׁבָה, דְּאִיהוּ שְׂמָא מְפָרֵשׁ יוֹד ה"א וְא"ו ה"א.

8. לְדוֹן בְּשֵׂרֶפָה לְסַמְאֵל. עֵצִים לְאֲדַלְקָא בְּהוּן נוּרָא. זְכָאָה אִיהוּ גּוּפָא דְּאִיהוּ עֵץ, וְאַבְרִים דִּילִיָה עֵצִים, לְאוּקְדָא בְּהוּן אֲשָׁא, דְּאִיהוּ נֵר מְצוּה, בְּכָל אֶבֶר, לְאוּקְדָא לְסַמְאֵל, בְּשִׁכְוִינְתָא עֲלָאָה, בְּעֵץ דְּאִיהוּ תַפְאֲרֵת, וּבְכָל עֵצִים דְּאַחֲדִין בֵּיה, דְּבִזְמַנָּא דְּאֵשׁ עַל גְּבוּהַ נְחִית. הוּהּ, עַל גְּבֵי עֵצִים דְּקִרְבָּנָא, וְהָזֵר הַקֶּרֶב יוּמַת, דְּאַתּוּקֵד בֵּיה, הַה"ד וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקֵד בּוּ. זְכָאָה אִיהוּ מֵאֵן דְּאַחֲדִי בְּאִילָנָא דְּחַיִּי, בְּגוּמְיָה, בְּאַבְרִים דִּילִיָה, נֵר כָּל עֲנַפָּא וְעֲנַפָּא נֵר מְצוּה בְּרַמ"ח פְּקוּדִין דִּילִיָה.

9. כִּד אַחֲדִין בֵּיה תְרוּוּיָהּ, יִתְקִיִּים וִירָא וְהָגָה הַסָּהָה בּוּעֵר בְּאֵשׁ וְהַסָּהָה אִינוּנוּ אוּכַל. וְסַמְאֵל וְנַחֲשׁ וְכָל מְמַנֵּן דִּילִיָה, דְּאִינוּן קוּצִין, אַתּוּקְדוּ. וְעַנְפֵי דְּסָהָה, וְאִיבָא דִּילִיָה, וְעֵלִין דִּילִיָה, לֹא אַתּוּקְדוּ. דָּא אַחֲזִי לִיָה קוּדְשָׁא בְּרִיךְ הוּא.

### 3. "At the mouth of two witnesses...shall the matter be established"

Rabbi Shimon tells the Faithful Shepherd that the children of Yisrael are dry wood, being connected to secular fire, and that they do not deserve to have miracles performed for them. But as soon as Moses descends on them with the Torah the Tree of Life descends on them as well, and so does the mitzvah that is the candlelight of God - all for Moses' sake. Through that candlelight the heathen nations of the world will be burned. Rabbi Shimon talks about the two witnesses necessary in any trial, and says that even the walls of one's house will bear witness; the walls of one's house are said to be the inner walls of the heart, and the members of one's household are the 248 organs and limbs. Rabbi Shimon says that a wicked person's sins are even engraved on his bones. We learn that the reason sins are engraved on the bones is because the bones are white and the black script is easily recognizable. This is like the Torah with the white parchment and the black ink, black and white being darkness and light. In addition to this reason for the sins being carved into the bones, the body is destined to be reinstated with its bones, so all its merits and demerits are engraved there. If it is not worthy it will not be resurrected from the dead. Returning to the issue of the two testimonials, Rabbi Shimon calls them the seeing eye and the hearing ear. He says that even the sun and moon testify about a person, and he speaks a good deal about those who give testimony.

10. The holy luminary, THAT IS RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: Surely Yisrael are dry wood in the Torah, because they are connected to a fire of a layperson. They do not deserve to have a miracle performed for them. As soon as you descend on them with Torah, for your sake the Tree of Life descends on them, WHICH IS ZEIR ANPIN, and the commandment, WHICH IS MALCHUT, the candle of Hashem, which holds on to them and so they live. But the heathen nations will be burned by that candle. This is what the prophet said: "Therefore fear you not, O My servant Jacob...neither be dismayed, Yisrael...for I am with you" (Yirmeyah 30:10-11).

11. "One witness shall not rise up against a man for any iniquity...at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Devarim 19:15). It is a precept to testify at court so his neighbor shall not lose money, because HE DOES NOT TESTIFY if he knows of a testimony in his favor. A testimony requires no less than two witnesses. That is the meaning of: "at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established," but not at the mouth of one witness. That is why the sages of Mishnah have explained, who bears testimony on a person - the walls of his house do. Moreover, the members of his household testify about him. What are the walls of his house? They are the walls of his heart, AS WRITTEN: "Then Hezekiah turned his face towards the wall" (Yeshayah 38:2). The sages of the Mishnah have explained this to teach us that Hezekiah was praying from the walls of his heart.

12. The members of his household are his 248 body parts, SINCE THE BODY IS CALLED HOUSE. This is how the sages of the Mishnah have explained that a wicked person's sins are engraved on his bones. Similarly, the merits of a righteous man are engraved on his bones. Therefore, David said: "all my bones shall say" (Tehilim 35:10). That is why we were taught: who testifies on a person - the beams of his house... THE BEAMS OF HIS HOUSE are the bones OF THE SKULL that are constructed over the brain that is water. About this, it is written: "Who lays the beams of His chambers in the waters" (Tehilim 104:3).

10. אָמַר בּוֹצִינָא קְדִישָׁא, וְדַאי יִשְׂרָאֵל אֵינּוּן עֵצִים יְבֻשִׁים בְּאוּרֵייתָא, בְּגִין דְּאֲחִידוּ בְּאֵשׁ דְּהַדְיוּט, לְאוּ אֵינּוּן כְּדִקָּא חֲזִי, לְמַעַבְדַּ בְּהוּן נִיסָא, מִיַּד דְּאַנְתָּ נְחִיתַת עַלְיֵיהּ בְּאוּרֵייתָא, בְּגִינְךָ נַחַת עַלְיֵיהּ אֵילְנָא דְחֵי, וּמִצְוָה דְּאִיהוּ גַר יִי' וְאֲחִידַת בְּהוּן וַיהוּן חֲזִין. וְאוּמִין עֲבוּרִים דְּעֵלְמָא, אֲתוּקְדָן בְּהוּא גַר, וְהַאי אִיהוּ דְּאֲמַר נְבִיא, וְאַתָּה אַל תִּירָא עֲבָדֵי יַעֲקֹב וְאַל תַּחַת יִשְׂרָאֵל כִּי אֲתָךְ אָנִי וְגו'.

11. לֹא יָקוּם עַד אַחַד בְּאִישׁ לְכֹל עוֹן וְגו'. עַל פִּי שְׁנֵי עֵדִים אִו עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דְּבַר. פְּקוּדָא דְּאִ, לְהַעֲיֵד עֵדוּת בְּב"ד, דְּלֹא יַפְסִיד חֲבֵרִיהּ מִמוֹנָא בְּגִינֵיהּ, אִי אֵית לֵיהּ עֵדוּת בְּהַרְיָה. וְלֵית סְהַדוּתָא פְּחוּת מִתְרִין, הַה"ד עַל פִּי שְׁנַיִם עֵדִים וְגו' יָקוּם דְּבַר, לֹא יָקוּם עַל פִּי עַד אַחַד. וּבג"ד אוּקְמוּהּ מֵאֲרֵי מִתְנִיתִין, מִי מַעֲיֵד עַל הָאָדָם, קִירוֹת בֵּיתוֹ. וְלֹא עוֹד אֶלָּא אֲנָשֵׁי בֵיתוֹ מַעֲיֵדִין עָלָיו. מֵאֵי קִירוֹת בֵּיתוֹ. אֵינּוּן קִירוֹת לְבוֹ. וַיִּסַּב חֲזַקְיָהּ פָּנָיו אֶל הַקִּיר, וְאוּקְמוּהּ רַבָּנָן, מִלְּמַד שֶׁהַתְּפִלָּל חֲזַקְיָהּ מִקִּירוֹת לְבוֹ.

12. אֲנָשֵׁי בֵיתוֹ, אֵינּוּן רַמ"ח אֲבָרִים הִילֵיָהּ. דְּהַכֵּי אוּקְמוּהּ מֵאֲרֵי מִתְנִיתִין, רָשַׁע עֲוֹנוֹתָיו חֲקוּקִים עַל עֲצָמוֹתָיו. וְהַכֵּי צְדִיק, זְכוּתָיו חֲקוּקִים לוֹ עַל עֲצָמוֹתָיו. וּבג"כ אָמַר דּוֹד כָּל עֲצָמוֹתַי תֵּאמְרָנָה. וּבְגִינָה אֲתָמַר, וּמִי מַעֲיֵדִין עַל הָאָדָם קוֹרוֹת בֵּיתוֹ. גְּרָמִין בְּנוּיִן עַל מוֹחָא דְּאִיהוּ מִיָּא. וְעַלְיֵיהּ קֵא רְמִיז, הַמְקָרָה בְּמִים עַלְיוֹתָיו, הַמְקָרָה לְשׁוֹן קוֹרוֹת.

13. Why are THE INIQUITIES ENGRAVED in the bones rather than in the flesh, the tendons and the skin? That is because the bones are white, and a black script is not recognizable except over white. This is similar to the Torah, which is white on the inside, THAT IS, THE PARCHMENT, and black on the outside, MEANING THE INK. Black and white are darkness and light. There is darkness that is blue, WHICH IS MALCHUT, about which it is written: "even the darkness is not dark for You" (Tehilim 139:12). Blue is black and is a female to the white, THAT IS ZEIR ANPIN, SINCE MALCHUT HAS NO LIGHT OF HER OWN EXCEPT WHAT SHE RECEIVES FROM ZEIR ANPIN. Furthermore, the body will be reinstated with its bones. Therefore, the merits and demerits are engraved on its bones and, if it is deserving, the body will be reinstated with its bones. If it is not DESERVING, it will not be reinstated and will not have a resurrection from the dead.

14. Furthermore, there are two witnesses regarding the person: a seeing eye and a hearing ear. The court counts and judges his iniquities. Furthermore, even the sun and moon testify about the person, as we explained: "Blow a Shofar at the new moon, at the full moon (lit. 'on the covering') on our feast day" (Tehilim 81:4). What is the meaning of "covering"? That is the day when the moon, WHICH IS MALCHUT, is covered. Why is it covered? That is because when Rosh Hashanah (the Jewish New Year) arrives, Samael will approach to demand punishment against her children, MEANING YISRAEL, WHO ARE THE CHILDREN OF MALCHUT, before the Holy One, blessed be He. And He will tell him to bring forth the witnesses, so he will bring with him the sun. As he is about to bring the moon, she is covered. At which place is she covered? HE RESPONDS: She goes up to that place regarding which it is said: 'Do not investigate into what is hidden from you', in order to reconcile the Holy One, blessed be He, with her children.

15. That is what the scripture says, "Blow a Shofar at the new moon, at the covering on our feast day" (Ibid.), meaning the area to which the Shechinah ascended. Regarding this, it is said, 'Do not investigate into what is hidden from you'. The iniquities that are in concealment need to be judged there between himself and his Creator. About the iniquities he committed in public, it is written: "He that covers up his sins shall not prosper" (Mishlei 28:13). The Shechinah from the side of Keter is the hidden world and the sages of the Mishnah have explained that a person needs to connect HIS INIQUITIES to that place, WHICH IS KETER. At that time, a period of Mercy arrives and Judgment passes away. Therefore, he recommends to connect ONE'S INIQUITIES TO KETER, to free him from the testimony OF MALCHUT. However, the wicked is not acquitted.

13. וְאִמְאֵי בְגֵרְמִין יִתִּיר מִבְּשָׂרָא וְגִידִין וּמִשְׂכָּא. בְּגִין דְּגֵרְמִין אֵינּוּן חוּרִין, וְכִתִּיבָא אוֹכְמָא, לָא אִשְׁתַּמּוּדְעָא אֲלָא מִגּוֹ חוּרוֹ. כְּגוּוּנָא דְאוּרִייתָא, דְּאִיהִי חוּרוֹ מְלַגָּאוּ, אוֹכְם מְלַבֵּר. אוֹכְם וְחוּר, חֲשֶׁךְ וְאוּר וְאִית חֲשֶׁךְ תְּכַלֵּת, וְאִתְמַר בֵּיה גַם חֲשֶׁךְ לָא יִחְשִׁיךְ מִמֶּךָ. וְתַכְלֵת אוֹכְם, אִיהוּ נּוֹקְבָא לְגַבֵּי חוּרוֹ. וְלֹא עוֹד, אֲלָא דְגּוֹפָא עַל גֵּרְמִין עֲתִיד לְמִיקָם. וּבג"ד זְכוּוֹי וְחוּבוֹי חֲקוּקִין עַל גֵּרְמִין דִּילִיָּהּ, וְאִם יִזְכָּה יִקּוּם גּוֹפָא עַל גֵּרְמִין דִּילִיָּהּ. וְאִי לָאוּ, לָא יִקּוּם, וְלֹא יִהְיֶה לִיה תַּחֲיִית הַמֵּתִים.

14. וְלֹא עוֹד, אֲלָא תְרִין סְהָדִין אֵינּוּן עַל ב"ג, עֵין רוּאָה וְאוֹזן שׁוֹמְעַת, וּב"ד סוֹפֵר, וְדָן חוּבוֹי. וְלֹא עוֹד, אֲלָא שְׁמַשׂא וְסִיְהָרָא סְהָדִין עַל ב"ג, כְּמָה דְאוֹקְמוּהָ תְקַעוּ בַחֲדָשׁ שׁוֹפֵר בְּפֶסַח לְיוֹם חֲגִגּוֹ. מֵאִי בְּפֶסַח. בְּיוֹמָא דְסִיְהָרָא מִתְבַּסָּת. וְאִמְאֵי מִתְבַּסָּת. בְּגִין דְּכַד מְטִי רֵאשׁ הַשָּׁנָה, יִיתִי סְמָאל לְמִתְבַּע דִּינָא לְבִנּוֹי קְמִי קוֹדֶשׁא בְרִיךְ הוּא, וְהוּא יִימָא לִיה דִּיִּיתִי סְהָדִין. וְהוּא יִיתִי לְשְׁמַשׂא עֲמִיָּה. אֲזַל לְמִיִּיתִי סִיְהָרָא, וְהוּא מִתְבַּסָּא. בְּאֵן אֲתֵר מִתְבַּסָּת. אֲלָא סְלִיקַת, לְהֵהוּא אֲתֵר, דְּאִתְמַר בֵּיה בְּמַכּוּסָה מִמֶּךָ אַל תַּחְקוּר, לְפִיִּיסָא לִיה עַל בְּנֵהָא.

15. וְהֵאִי הוּא דְאִמַר קְרָא, תְקַעוּ בַחֲדָשׁ שׁוֹפֵר בְּפֶסַח לְיוֹם חֲגִגּוֹ. לְאִתֵּר דְּבִיָּה סְלִיקַת שְׁכִינְתָא, דְּאִתְמַר בֵּיה וּבְמַכּוּסָה מִמֶּךָ אַל תַּחְקוּר. וְחוּבִין בְּאִתְבַּסְיָא, תְּמַן צְרִיךְ לְמִידָן בִּינּוּ לְבִין קוּנּוֹ. וְחוּבִין דְּאִתְגַּלְיָא דְעֵבֵד לוֹן, אִתְמַר מַכְסָה פִּשְׁעֵיו לָא יִצְלִיחַ. דְּשְׁכִינְתָא מְסִטְרָא דְכִתְרָא אִיהִי עֲלֵמָא דְאִתְבַּסְיָא, וְאוֹקְמוּהָ מֵאִרֵי מִתְנִיתִין, דְּצְרִיךְ ב"ג לְחַבְרָא לָהּ לְהֵהוּא אֲתֵרָא, בְּהֵהוּא זְמַנָּא מְטִי זְמַנָּא דְרַחֲמֵי, וְאִעְבַר דִּינָא. וּבג"ד לְחַבְרִיָּה אִמַר לְזַכָּאָה לִיה בְּעִדּוּתִיָּהּ. אֲבַל לְרַשָּׁע אֵין מְזַכִּין לוֹ.

16. Furthermore, the Holy One, blessed be He, and His Shechinah give CONSTANT testimony about the person AND NOT ONLY ON ROSH HASHANAH, AS MENTIONED. This is what is written: "I call heaven and earth to witnesses against you this day" (Devarim 4:26). Heaven is the one about which is written: "hear You (in) heaven" (I Melachim 8:32), THAT IS ZEIR ANPIN. Earth is the one about which is written, "and the earth is My footstool" (Yeshayah 66:1), THAT IS MALCHUT. In addition, the two witnesses are the Central Column, THAT IS ZEIR ANPIN, and the Righteous IS YESOD. They are Ayin and Dalet of Sh'ma and Echad (lit. 'one'), NAMELY AYIN FROM THE SPELLING OF SH'MA, AND DALET FROM ECHAD. THIS IS THE WITNESS (HEB. ED, AYIN-DALET) FROM THE ASPECT OF ZEIR ANPIN; there is another witness from, 'blessed is the Name of the glory of His Kingdom forever and ever (Heb. va'ed)', NAMELY ED FROM THE WORD 'VA'ED', WHICH IS A WITNESS FROM THE ASPECT OF YESOD IN ZEIR ANPIN, WHICH IS INCLUDED IN MALCHUT.

17. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death" (Devarim 17:6). That is Samael, who is essentially dead: "they carried it between two on a pole" (Bemidbar 13:23). "But at the mouth of one witness he shall not be put to death" (Devarim 17:6), meaning he shall have no portion in the one El.

18. "If a false witness rise up against any man...and the judges shall make diligent inquiry...then shall you do to him as he had thought to have done to his brother" (Devarim 19:16-19). This precept is to examine the witnesses seven times before sentencing one to death. The seven examinations are seven that correspond to: "those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10). THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Regarding them, it is said: "and will chastise you seven times for your sins" (Vayikra 26:28).

4. "then shall you do to him as he had thought to have done"

Rabbi Shimon talks about the fate of a corrupt witness, and we learn that such corrupt witnesses include Samael and the Serpent.

19. The following precept is to do to a witness convicted of false testimony as he thought to do to his brother. If the two false witnesses, Samael and the serpent, come to give false testimony against Yisrael that they confused between Vav and Zayin, NAMELY BETWEEN ZEIR ANPIN THAT IS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT IS ZAYIN. THAT IS, THAT THEY HAVE SINNED AND DISTANCED BY THEIR SIN THE VAV, WHICH IS ZEIR ANPIN, FROM THE ZAYIN, WHICH IS MALCHUT, which are the letters of 'zu (Zayin Vav)'. This is the meaning of, "This people which (Heb. zu) I have formed for Myself; they shall relate My praise" (Yeshayah 43:21), NAMELY, THIS ALLUDES TO THE PEOPLE THAT UNITES THE ZAYIN WITH THE VAV.

16. ועוד, קדשא ברוך הוא ושכינתיה סהדין על ב"ג, הה"ד הערותי בכם היום את השמים ואת הארץ. את השמים, ההוא דאתמר ביה ואתה תשמע השמים. ואת הארץ, ההוא דאתמר בה והארץ היום רגלי. ועוד, תרין סהדין: עמודא דאמצעיתא, וצדיק. ואינון ע"ד, מן שמ"ע אחר. ער, מן ברוך שם כבוד מלכותו לעולם ועד.

17. על פי שנים עדים או שלשה עדים יומת המת, דא סמאל, מת מעקרו וישאווהו במוט בשנים. לא יומת על פי עד אחד, דלא יהא ליה חולקא באל אחד.

18. כי יקום עד חמס באיש וגו' ודרשו השופטים היטב וגו', ועשיתם לו כאשר זמם וגו'. פקודא דא לדרוש ולחקור העדים בז' חקירות, קודם דידין ליה בעונשא דמותא, בשבע חקירות, שבע לקבל שבעה אלה עיני יי' המה משוטטים בכל הארץ. בהון ויסרתי אתכם אף אני שבע.

19. פקודא בתר דא, לעשות לעד זומם כאשר זמם לעשות לאחיו. תרין סהדי שקרא דאינון סמאל ונחש, אי ייתון לאסהדא סהדותא דשקר על ישראל, דטעו בין ו' לז' דאינון אתון זו. והאי איהו עם זו יצרתי לי תהלתי יספרו.

20. The Vav will be united with the Zayin only by burning leavened bread, MEANING TO BURN THE KLIPOT THAT TAKE HOLD between the Vav and the Zayin - THAT IS, BETWEEN ZEIR ANPIN AND MALCHUT. Even though according to the laws of the Torah IT IS PERMISSIBLE TO EAT to the end of the sixth hour of the day, the sages have decreed that you may eat to the end of the fourth hour, hold it in suspense during the fifth hour, and burn it at the beginning of the sixth. The sages of the Mishnah deduced from the testimony regarding the hours of the disposition of leaven THAT ACCORDING TO THE LAWS OF THE TORAH THE TIME TO BURN IS PAST THE SIXTH HOUR - AT THE SEVENTH HOUR, to the testimonial regarding the examination of witnesses about one who has killed someone, WHICH ALSO REQUIRE SEVEN EXAMINATIONS, AS MENTIONED ABOVE, and everything is explained in the Mishnah. It shall be fulfilled REGARDING SAMAEL AND THE SERPENT, "in the thing wherein they dealt proudly" (Shemot 18:11), WHICH MEANS, IN THE SAME THING THE EGYPTIANS PLANNED TO PUNISH YISRAEL, THEY WERE PUNISHED. That is the meaning of: "then shall you do to him, as he had thought" (Devarim 19:19).

20. וְלֹא יִתְיַחֵד ו' עִם ז', אֲלֵא בְשָׂרֶפֶת חֻמֵץ, דְּבִין ו' לְז'. וְאֵע"ג דְּמִדְּאֻרֵייתָא אִיהוּ עַד סוּף שִׁית, גְּזֵרוּ רַבָּנָן, אוֹכְלִין כָּל אַרְבַּע, וְתוֹלִין כָּל חֲמִשׁ, וְשׁוֹרְפִין בְּתַחֲלַת שָׁשׁ. וְאוֹלְפֵי מְאִירֵי מִתְנִיתִין מִסְהָדוֹתָא דְשַׁעֲתֵי דְחֻמֵץ, לְסְהָדוֹתָא דְבְרִיקוֹת דְסִהְרִי, דְהֵהוּא דְהָרַג אֶת הַנֶּפֶשׁ. וְכֹלָא מִפְרָשׁ בְּמִתְנִיתִין. וְיִקְיִים בְּהוּן, אִרֵי בְּפִתְגָמָא דְחֻשְׁבּוֹ מִצְרָאֵי לְמִידָן וְכו'. וְהָאֵי אִיהוּ וְעִשְׂתִּים לּוּ בְּאִשְׁרֵי זָמַם.

#### 5. The Small Sanhedrin and the Great Sanhedrin

Speaking about the higher court, Rabbi Shimon next tells the Faithful Shepherd that he was Gadol, the highest above the seventy greater Sanhedrin. He says that Moses is the friend of God and the friend of Malchut. He also talks about the lower court, and about the greater and smaller lamp lights. The greater lamp light is the light of God and the smaller is the song of the Levites.

21. The following precept is to accept the ruling of the Great Sanhedrin on them, which is Binah, which, from the aspect of Chesed, is called Elohim, WHICH IS BINAH, the great Sanhedrin, SINCE GREAT IS CHESED. It is great in judgment, WHICH IS THE LEFT, and great in finding merit, WHICH IS THE RIGHT. THIS MEANS THAT WHEN THE LEFT SIDE OF BINAH IS INCLUDED WITHIN THE RIGHT, WHICH IS CHESED, BOTH ARE CONSIDERED GREAT, as we learned in relation to the precept, "you may appoint (lit. 'appoint you shall appoint') a king over you" (Devarim 17:15), in which "appoint" is above IN BINAH, and "you shall appoint" is below, IN MALCHUT. In the same way one must accept upon himself the Great Sanhedrin FROM THE ASPECT OF BINAH, although he accepted upon himself the Small Sanhedrin FROM THE ASPECT OF MALCHUT. The small court consists of three from the aspect of the lower Shechinah - WHICH IS MALCHUT. The great court consists of those in the Great Sanhedrin OF 72 MEMBERS, SEVENTY SANHEDRIN JUDGES AND TWO SCRIBES.

21. פְּקוּדָא בְּתַר דָּא, לְקַבֵּל בֵּית דִּין הַגָּדוֹל עֲלֵיהוּ, בִּינָה, מִסְטָרָא דְגְדוּלָה אֲקָרִי אֱלֹהִים, בֵּית דִּין הַגָּדוֹל, רַב בְּדִינוּי, וְרַב בְּזִכּוּוּי, כְּגוֹנָא דְאַתְמַר שׁוּם תְּשִׁים עֲלֶיךָ מֶלֶךְ בְּמִקּוּדָא, שׁוּם לְעֵילָא, תְּשִׁים לְתַתָּא. הֲכִי לְקַבֵּל עֲלֵיהּ ב"ד רַבְרָבָא, אֵע"ג דְּקָבִיל עֲלֵיהּ ב"ד זְעִירָא. בֵּית דִּין זְעִירָא, בֵּית דִּין שֶׁל שְׁלֹשָׁה, מִסְטָרָא דְשְׁכִינְתָא תַתָּא. ב"ד רַבְרָבָא, מְאֵלִין סְנֵהֲדְרֵי גְדוּלָה.

22. The holy luminary, RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: The Great Sanhedrin consisted of seventy members, and you are the greatest of them all, as is written: "every great matter they shall bring to you, but every small matter they shall judge" (Shemot 18:22), which relates to the Great Sanhedrin and the Small Sanhedrin, ABOUT WHICH IT IS SAID, "GREAT MATTER" AND "SMALL MATTER." The Great Sanhedrin are from the aspect of the supernal Shechinah, WHICH IS BINAH, and the Small Sanhedrin are from the aspect of the lower Shechinah, WHICH IS MALCHUT.

22. אָמַר בּוֹצִינָא קְדִישָׁא, שְׁבַעִים סְנֵהֲדְרֵי גְדוּלָה הוּוּ, וְאַנְתָּ רַבְרָבָא עַל כֻּלָּהוּ, וְהִיָּה כָּל הַדְּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל הַדְּבָר הַקָּטָן יִשְׁפְּטוּ הֵם. אֵלּוּ הֵם סְנֵהֲדְרֵי גְדוּלָה, סְנֵהֲדְרֵי קְטָנָה. סְנֵהֲדְרֵי גְדוּלָה מִסְטָרָא דְשְׁכִינְתָא עֲלָא, סְנֵהֲדְרֵי קְטָנָה מִסְטָרָא דְשְׁכִינְתָא תַתָּא.

23. Moses is the best man of the King, ZEIR ANPIN; Aaron is the best man of the Queen. Together with them there are 72 members to the Sanhedrin, MEANING WITH THE SEVENTY SANHEDRIN JUDGES OVER WHOM MOSES AND AARON PRESIDE, which have the same number as Chesed, WHICH HAS THE NUMERICAL VALUE OF 72. Hence, THEY ARE CONSIDERED the Great Sanhedrin, SINCE CHESED IS CALLED GREAT, AS MENTIONED ABOVE. The Small Sanhedrin are from the aspect of the left, THAT IS MALCHUT, WHICH IS ERECTED FROM THE LEFT, ABOUT WHICH IT IS WRITTEN: "and the lesser light to rule the night" (Beresheet 1:16).

23. מֹשֶׁה שׁוֹשְׁבֵינָא דְמֶלֶכָא, אֶהְרָן שׁוֹשְׁבֵינָא דְמִטְרוֹנִיתָא. וְעִמְהוֹן שְׁבַעִין וְתֵרִין סְנֵהֲדְרִין, כְּמִנּוּן חֶסֶד, וּמֵהֲכָא סְנֵהֲדְרֵי גְדוּלָה. סְנֵהֲדְרֵי קְטָנָה, מִסְטָרָא דְשְׁמָאלָא, אֶת הַמָּאוֹר הַקָּטָן לְמַמְשַׁלַּת הַלַּיְלָה.

24. Due to this, Tiferet IS CONSIDERED "the greater light to rule the day" (Ibid.), BECAUSE it says about it, "Hashem will command His steadfast love (Heb. Chesed) in the daytime" (Tehilim 42:9). SINCE IT IS CHESED, IT IS CALLED THE GREATER LIGHT. "And the lesser light to rule the night" means: "and in the night His song shall be with me" (Ibid.), that is, the song of the Levites, which is Yesod IN MALCHUT, ACCORDING TO THE MEANING OF THE WORDS: "the son of Jesse lives on the ground" (I Shmuel 20:31), IN WHICH 'LIVES' REFERS TO YESOD, AND THE GROUND IS MALCHUT. He has composed ten types of songs in Tehilim, MEANING 'BLESSED', 'A SONG', 'A POEM', ETC. The Righteous is to the left, MEANING YESOD IN MALCHUT, AND THE LEFT, "the lesser light" is the Shechinah that was taken from the left.

24. ובג"ד, תפארת את המאור הגדול לממשלת היום, דאתמר ביה יומם יצוה יי' חסדו. את המאור הקטן לממשלת הלילה, ובלילה שירה עמי. שיר הלויים, ודא יסוד. בן ישי חי על האדמה. דתקין עשר מיני תהלים, בשירה. ואיהו צדיק לשמאלא, את המאור הקטן, ודא שכינתא, דאתנטילת משמאלא.