

1. The Lily

The secret of spiritual protection is revealed through a richly metaphorical discourse given by Rabbi Chizkiyah. The Rabbi explains that the spiritual forces that protect and watch over us are called the 13 Attributes of Mercy. They are transmitted into our physical world through the first 13 words of the Torah. When judgments are decreed against us, these 13 forces can safeguard us from their influence. We begin drawing this Light of protection to ourselves at the very moment we begin to browse and behold the mystical shapes and sequences of the Aramaic text, and to learn the spiritual insights presented there.

1. Rabbi Chizkiyah opened the discussion with the verse, "As the lily amongst the thorns" (Shir Hashirim 2:2). HE ASKS: What is the lily? AND HE REPLIES: It is the Community of Yisrael (Israel), WHICH IS MALCHUT. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim, WHICH APPEARS IN THE PASSAGE, "IN THE BEGINNING ELOHIM CREATED" (BERESHEET 1:1) TO THE SECOND MENTION OF ELOHIM, THERE ARE THIRTEEN WORDS IN THE VERSE, WHICH TRANSLATE AS "THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT" (IBID. 2). These words surround and guard the Community of Yisrael.

2. After this, THE NAME ELOHIM is mentioned another time in the passage "ELOHIM MOVED UPON" (BERESHEET 1:2). And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five LEAVES represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. FROM THE second to the third mention of the NAME Elohim, there are five words, WHICH TRANSLATE AS "MOVED, OVER, THE SURFACE, OF THE WATERS, AND SAID." AND THESE WORDS PARALLEL THE FIVE LEAVES. From this point, THE VERSE CONTINUES, "ELOHIM SAID...LET THERE BE LIGHT" (Bereshet 1:3). After this light was created, it was concealed and enclosed within that Brit (covenant) that entered the lily and fructified it. This is referred to as "a tree bearing fruit whose seed is within it" (Ibid. 11) and this seed is the Brit.

3. And just as the Brit is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

2. The Blossoms / [Flower] Buds

Many spiritual secrets are contained in this next section. The budding and blossoming of a flower reflects the process of creation that unfolds in the Upper World as well as the in Lower World, which is our physical universe. As a seed contains the entire flower, the original thought of creation contains the creation as a whole, including its final and complete perfection. The actual Hebrew letters that speak of these secrets give us the power to perceive the future consequences that are already included in our present actions, just as a flower is already included in a seed.

The Zohar speaks of the great Patriarchs who were also included within the original thought and seed of creation. These spiritual leaders would become the universal conduits by which humanity could connect to the Light of the Creator. The appearance of these great men in the Aramaic text of the Zohar helps to strengthen our connection to the Creator and to our own spiritual roots.

1. רבי חזקיה פתח, כתיב כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין, אוף כנסת ישראל אית בה תליסר מכילין דרחמי דסחרין לה מכל סטרהא. אוף אלהים דהכא משעתא דאדבר אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

2. ולבתר אדבר זמנא אחרא, אמאי אדבר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון חמש תרעין. ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, בגוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהי כוס של ברכה, מאלהים תנינא עד אלהים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית, ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ עושה פרי אשר זרעו בו. וההוא זרע, קיימא באות ברית ממש.

3. וכמה דדיוקנא דברית אודרע בארבעין ותריין זוגין דההוא זרעא, כך אודרע שמא גליפא מפרש, בארבעין ותריין אתון דעובדא דבראשית.

4. "IN THE BEGINNING," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (Shir Hashirim 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is written, "And the earth brought forth" (Beresheet 1:12). Since then, they have been seen on the earth. "The time of pruning has come" alludes to the fourth day, when the "pruning of the tyrants" (negative forces) took place. THEREFORE OF THIS DAY, IT IS WRITTEN, "LET THERE BE LIGHTS" (Beresheet 1:14), with the letter Vav missing from the word lights. (The Hebrew word 'lights' when written without a vav, can be read as a curse). "And the voice of the turtle dove" (Shir Hashirim 2:12) refers to the fifth day, about which it is written, "Let the waters swarm" (Beresheet 1:20), so they can produce living creatures. "Is heard" (mentioned in Shir Hashirim) refers to the sixth day, on which it says, "Let us make man" (Beresheet 1:26), who shall put action before listening. Because it says here, "Let us make man," while there on Mount Sinai, when Hashem asked the Yisrael about the Torah, they said "we will do, and we will hear (we will try to understand)" (Shemot 24:7). "In our land" (Shir Hashirim 2:12) refers to the day of Shabbat, which represents the Land of Life, which is THE WORLD TO COME.

5. Another explanation is that these blossoms are the Patriarchs who entered the thought of the Creator and went into the future world, NAMELY BINAH, where they were hidden. They emerged from there secretly and hid themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he revealed their presence and then "they appeared on the earth" and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, "the time of pruning has come." This means that this is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not ALREADY appeared SO LONG AGO, (THE WICKED) would not have remained on earth, and the world would have been destroyed.

6. And who sustains the world and causes the Fathers (patriarchs) to appear? It is the voices of the children who study the Torah. And the world is saved (from destruction) for the sake of these children. In deference to them, it is written, "We will make you ornaments of gold" (Shir Hashirim 1:11). This refers to the children, boys and young men, as is written, "And you shall make two cherubim of gold" (Shemot 25:18).

3. "Who has created these?"

The Zohar discusses the intricacies of the spiritual process of Creation, and explores mysteries associated with the upper spiritual worlds, the Hebrew letters, and the Patriarchs. The text explains how the incomprehensible and infinite Creator restricted and diminished a portion of His Light in order to manifest It in a magnitude that mortal man could receive. As we peruse the Hebrew letters and understand these spiritual explanations, we draw a measure of spiritual Light into our own lives equal to our capacity to receive and use It.

4. בְּרֵאשִׁית. רַבִּי שִׁמְעוֹן פֶּתַח, הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ. הַנְּצַנִּים, דָּא עוֹבְדָא דְבְּרֵאשִׁית. נִרְאוּ בְּאֶרֶץ, אִימְתִּי, בְּיוֹם הַשְּׁלִישִׁי, דְּכִתִּיב וְתוֹצֵא הָאֶרֶץ, כְּדִין נִרְאוּ בְּאֶרֶץ. עַתָּה הַזְּמִיר הִגִּיעַ, דָּא יוֹם רַבִּיעִי, דִּהְוָה בֵּיה זְמִיר עָרִיצִים. מְאֵרַת, חָסֵר. וְקוֹל הַתּוֹר, דָּא יוֹם חֲמִישִׁי, דְּכִתִּיב יִשְׂרָצוּ הַמַּיִם וְגו', לְמַעַבְד תּוֹלְדוֹת. נִשְׁמַע, דָּא יוֹם שְׁשִׁי, דְּכִתִּיב נַעֲשֶׂה אֲדָם, דִּהְוָה עֲתִיד לְמַקְדָם עֲשִׂיהָ לְשִׁמְיעָה, דְּכִתִּיב הִכָּא נַעֲשֶׂה אֲדָם, וְכִתִּיב הֵתָם נַעֲשֶׂה וְנִשְׁמַע. בְּאֶרְצֵנוּ, דָּא יוֹם שַׁבַּת, דְּאִיהוּ דוֹגְמַת אֶרֶץ הַחַיִּים.

5. דְּבַר אַחֵר, הַנְּצַנִּים, אֵלִין אִינוּן אֲבָהָן, דְּעָלוּ בְּמַחֲשָׁבָה, וְעָלוּ בְּעֵלְמָא דְאִתִּי וְאִתְגַּלְיָו תַּמָּן. וּמִתַּמָּן נִמְקוּ בְּגִיזוֹ וְאִשְׁמִירוּ גוּ נְבִיאֵי קְשׁוּט. אִתְיָלִיד יוֹסֵף, וְאִשְׁמִירוּ בֵּיה. עָאֵל יוֹסֵף בְּאֶרְעָא קְדִישָׁא וְנִצִּיב לֹון תַּמָּן, וְכִדִּין נִרְאוּ בְּאֶרֶץ וְאִתְגַּלוּ תַּמָּן. וְאִימְתִּי אִתְחַזֵּן, בְּשַׁעֲתָא דְאִתְגַּלִּי קְשֵׁת בְּעֵלְמָא, דִּהָא בְּשַׁעֲתָא דְקְשֵׁת אִתְחַזֵּי כְּדִין אִתְגַּלְיָו אִינוּן. וּבִהָיָא שַׁעֲתָא עַתָּה הַזְּמִיר הִגִּיעַ עַדָּן לְקַצֵּץ חַיִּיבִין מִעֵלְמָא. אִמְאֵי אִשְׁתַּזְיָבוּ, בְּגִין דִּהַנְּצַנִּים נִרְאוּ בְּאֶרֶץ, וְאִלְמָא דְנִרְאוּ לֹא אִשְׁתַּאֲרוּן בְּעֵלְמָא, וְעֵלְמָא לֹא אִתְקַיֵּים.

6. וּמֵאֵן מְקַיֵּים עֵלְמָא וְגַרִים לְאֲבָהָן דְאִתְגַּלְיָו, קַל יְנוּקֵי דְלַעָאן בְּאוֹרֵייתָא, וּבְגִין אִינוּן רַבִּיין דְעֵלְמָא, עֵלְמָא אִשְׁתַּזְיָב. לְקַבְלֵיהוֹן, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, אֵלִין אִינוּן יְנוּקֵי רַבִּיין עוֹלְמִין, דְּכִתִּיב וְעֲשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב.

7. In the beginning: Beresheet. Rabbi Elazar began the discussion by quoting, "Lift up your eyes on high and see. Who has created these things?" (Yeshayah 40:26). HE ASKS: "Lift up your eyes on high," to what place? And HE REPLIES: To that place to which all eyes are turned. And who is He that created these things? He is the opening of the eyes, which is the MALCHUT OF THE HEAD OF ARICH-ANPIN. And you should know that there, in the Concealed Atika (Ancient One) lies the question: Who has created these? And who is He? IT IS HE WHO IS CALLED Mi (lit. 'who' which is formed from the two Hebrew letters: Mem and Yud that appear in the name Elohim), WHO IS THE LOWER SEVEN SFIROT OF BINAH; He is the (celestial one), who is called from the extremity of heaven on high, as everything is in His domain. The question arises because of Him, and He is concealed. He is called Mi, WHICH IS THE EXPRESSION OF A QUESTION, because beyond him there lies no question. Thus, the extremity of heaven is called Mi, WHICH IS THE SIGN OF A QUESTION, because beyond Him there lies no question. So this extremity of heaven, WHERE THE QUESTION LIES, is called 'Mi'.

8. There is another extremity down below called Mah (lit. 'what', a combination of the two letters Mem and Hei). And what is the difference between Mi and Mah? HE REPLIES: The first one is concealed and is called Mi. Therein lies a question: Man has searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all, WHICH IS MALCHUT. After he had arrived there, he was asked: What? THIS MEANS, what have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! As it is written: "What their Fathers have explored, for everything is concealed as before" (Iyov 8:8).

9. And on this secret subject it is written, "What (Mah) shall I take to witness to you? What (Mah) shall I liken to you?" (Eicha 2:13). Because when the Holy Temple was destroyed, a voice came forth and said, "What (Mah) shall I take to witness for you, and what shall I liken to you?" This means that the word 'what' (which is a combination of the letters Mem and Hei) shall witness to you each and every day since the ancient days. As it is written: "I call heaven and earth to witness this day" (Devarim 30:19). "What shall I liken to you?" In the same manner of importance, IN WHICH "WHAT" SERVES AS THE ETERNAL WITNESS, I crowned you with holy crowns and made you ruler over the earth. As is written: "Is this the city that men call the perfection of beauty?" (Eicha 2:15). In addition, I have called you, "Jerusalem, a city united by a compact" (Tehilim 122:3). "What shall I make equal to you?" (Eicha 2:13). Just as your situation is here (in this mundane world), so it is seemingly above! REFERRING TO THE JERUSALEM ON HIGH (in the eternal world). Just as now the holy nation does not enter below to perform the sacred arrays, so I swear that I will not enter above until your throngs come to you down below. This is your consolation - that I equate you with this level, WITH JERUSALEM ON HIGH, WHICH IS MALCHUT, in its entirety. And now you are here, "For your breach is great, like the sea" (Ibid. 13). If you claim that you have no existence or remedy, then who (Mi) shall heal you? Namely, that same concealed supernal level, WHICH IS CALLED Mi, upon which everything exists, WHICH IS BINAH, shall heal and uphold you.

10. Mi MEANS the extremity of heaven above, WHICH IS YISRAEL - SABA AND TEVUNAH; Mah MEANS the extremity of heaven below, WHICH IS MALCHUT. And this is what Ya'akov, WHO IS ZEIR-ANPIN, inherited, as he was "the bolt that passes from extremity to extremity" (Shemot 26:28). From the extremity above, which is Mi, down to the extremity below, which is Mah. Because he stands in the middle, BETWEEN YISRAEL - SABA AND TEVUNAH, TO MALCHUT. And because of this, Mi created these! BECAUSE YISRAEL - SABA AND TEVUNAH who are called Mi, CREATED ZEIR-ANPIN AND NUKVA WHO ARE CALLED ALEPH, LAMED, AND HEI.

7. בְּרֵאשִׁית. רַבִּי אֵלְעָזָר פָּתַח, שָׂאוּ מְרוֹם עֵינֵיכֶם וְרֵאוּ מִי בָרָא אֱלֹהִים. שָׂאוּ מְרוֹם עֵינֵיכֶם. לֹאֵן אַתָּה, לְאַתֵּר דְּכָל עֵינֵינִי תְלִיאֵן לִיהּ. וּמֵאֵן אִיהוּ, פָּתַח עֵינִים. וְתַמֵּן תְּנַדְעוֹן, דְּהֵאִי סְתִים עֲתִיקָא דְקִיּוּמָא לְשִׁאלָה, בְּרָא אֱלֹהִים. וּמֵאֵן אִיהוּ, מִי. הֵהוּא דְאֶקְרִי מְקַצָּה הַשְּׁמַיִם לְעִילָא, דְּכֻלָּא קִיּוּמָא בְּרִשׁוּתֵיהּ. וְעַל דְּקִיּוּמָא לְשִׁאלָה, וְאִיהוּ בְּאַרְחַ סְתִים וְלֹא אַתְגְּלִיא, אֶקְרִי מִי, דְּהֵא לְעִילָא לִית תַּמֵּן שְׁאֵלָה. וְהֵאִי קֶצֶה הַשְּׁמַיִם אֶקְרִי מִי.

8. וְאִית אַחֲרָא לְתַתָּא וְאֶקְרִי מִי. מַה בֵּין הָאִי לְהָאִי, אֶלָּא קְדַמָּא סְתִימָא דְאֶקְרִי מִי קִיּוּמָא לְשִׁאלָה, וְכִיּוֹן דְּשָׁאל בְּרִי נִשׁ וּמִפְשֵׁשׁ לְאַסְתַּבְּלָא וְלִמְנַדַּע מְדַרְגָּא לְדַרְגָּא עַד סוּף כָּל דְּרָגִין, בֵּיּוֹן דְּמִטִּי תַמֵּן מִי, מַה יָדַעְתָּ, מַה אֶסְתַּבְּלַתָּ, מַה פְּשַׁשְׁתָּ, הֵא כֻלָּא סְתִים כְּדְקַדְמִיתָא.

9. וְעַל רְזָא דְנָא כְּתִיב, מַה אֶעִידֶךָ מַה אֲדַמָּה לְךָ. כְּד אַתְחַרִּיב בֵּי מְקַדְשָׁא, נִפְקַ קְלָא וְאִמְרֵ, מַה אֶעִידֶךָ וּמַה אֲדַמָּה לְךָ, בְּהֵוּא מִי אֶעִידֶךָ, בְּכָל יוֹמָא וְיוֹמָא אֶסְהִידֶךָ בְּךָ מִיּוֹמִין קְדַמָּאִין, דְּכְתִיב הֵעֲדַתִּי בְּכֶם הַיּוֹם אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ. מַה אֲדַמָּה לְךָ, בְּהֵוּא גּוֹנָא מִמֶּשׁ, עֲטָרִית לְךָ בְּעֲטָרִין קְדִישִׁין, עֲבָדִית לְךָ שְׁלֹטְנוֹ עַל עַלְמָא, דְּכְתִיב הַזֹּאת הָעִיר שִׂיאֲמָרוּ בְּלִילַת יָפוֹ וְגו'. קְרִינָא לְךָ יְרוּשָׁלַיִם הַבְּנוִיָה כְּעִיר שְׁחַבְרָה לָהּ. מַה אֲשׁוּה לְךָ. כְּגוֹנָא דְאֵנַת יִתְבָּא, הֵכִי הוּא כְּבִיכּוּל לְעִילָא, כְּגוֹנָא דְלֹא עָאֲלִין הַשְּׁתָא בְּךָ עֲמָא קְדִישָׁא בְּסַדְרִין קְדִישִׁין, הֵכִי אֹמִינָא לְךָ, דְלֹא אִיעוּל אֲנָא לְעִילָא עַד דִּיעֲלוֹן בְּךָ אַכְלוּסְךָ לְתַתָּא. וְדָא אִיהוּ נַחְמָה דִּילְךָ, הוֹאִיל דְּדַרְגָּא דָא אֲשׁוּה לְךָ בְּכֻלָּא. וְהַשְּׁתָא דְאֵנַת הַכָּא, גְּדוּל כְּפִים שְׁבַרְךָ. וְאִי תִימָא דְלִית לְךָ קִיּוּמָא וְאַסוּתָא, מִי יִרְפָּא לְךָ, וְדָאִי הֵוּא דְרָגָא סְתִימָאָה עֲלָאָה, דְּכֻלָּא קִיּוּמָא בֵּיהּ, יִרְפָּא לְךָ וְיִוְקִים לְךָ.

10. מִי קֶצֶה הַשְּׁמַיִם לְעִילָא, מִי קֶצֶה הַשְּׁמַיִם לְתַתָּא, וְדָא יִרִית יַעֲקֹב, דְּאִיהוּ מְבַרִיחַ מִן הַקֶּצֶה אֶל הַקֶּצֶה, מִן הַקֶּצֶה קְדַמָּא דְאִיהוּ מִי, אֶל הַקֶּצֶה בְּתַרְאָה דְאִיהוּ מִי, בְּגִין דְּקָאִים בְּאִמְצַעִיתָא. וְעַל דָּא, מִי בְרָא אֱלֹהִים.

4. "Who has created these" of Eliyahu

Rabbi Shimon bar Yochai describes to his son, Rabbi Elazar, his mystical encounter with Elijah the Prophet (Eliyahu). It was then that the supernal secrets of Creation concealed within the previous section were revealed to the holy Master. The words and sentences of this story imbue us with the power to achieve an even stronger connection to the Light.

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar stopped talking and was silent. Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is Eleh (lit. 'these', which is spelled ALEPH, LAMED, HEI)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? And were they not created by Mah (which is formed from the two Hebrew letters, Mem and Hei) WHICH IS MALCHUT? As it is written, "By the word of Hashem were the heavens made" (Tehilim 33:6), WHICH REFERS TO MALCHUT THAT IS CALLED THE "WORD OF HASHEM" WERE THE HEAVENS MADE. And if THE TERM ELEH (WHICH IS CREATED BY COMBINING THE HEBREW LETTERS, ALEPH, LAMED, HEI) was said about the hidden things, then there is no NEED to write ELEH, because they, THE PLANETS AND THEIR SIGNS, are visible.

12. This secret was never before revealed, until one day when I was on the seashore, Eliyahu came and asked me: Master do you know what Mi (Who) has created Eleh (these) means? I answered 'these' are the heavens and their hosts, the works of the Holy One, blessed be He. And man should look at them and bless Him, as is written, "When I behold your heavens, the work of your fingers...Our Master, how glorious is your name in all the earth!" (Tehilim 8:4-10).

13. He told me, Master, the Holy One, blessed be He, had a great secret, which He revealed to the celestial Academy (Yeshiva on high). The secret is that when the most hidden and concealed One (the secret of all secrets) desired to reveal Himself, He first made one single Point, WHICH IS MALCHUT, and this point ascended and became a Thought, WHICH IS BINAH. THIS MEANS THAT MALCHUT ROSE UP AND WAS INCLUDED WITHIN BINAH. He shaped in her all the images and engraved all the designs.

14. And He engraved inside, the sacred and hidden candlelight, WHICH IS MALCHUT THAT IS INCLUDED WITHIN BINAH, an engraving of a mystical and holy design. It is a very profound structure that emerges from the depth of the thought, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and is called Mi, which is the inception of this edifice. And it is erected and not erected; it is hidden deep inside the name ELOHIM. FURTHERMORE, it is called only Mi (from only two of the letters in the name ELOHIM: MEM AND YUD). THIS MEANS THAT IT LACKS THE LETTERS ALEPH, LAMED, AND HEI FROM THE NAME ELOHIM. He desired to reveal Himself and to be called ELOHIM, so He dressed Himself up in a precious garment that shines and enlightens the surroundings, WHICH IS THE LIGHT OF CHASSADIM, and created Eleh (from the letters Aleph, Lamed, and Hei). And these letters, Aleph, Lamed, and Hei, after being joined together ascended to the name ELOHIM, MEANING THAT THE LETTERS Mem and Yud, combined with Aleph, Lamed, and Hei, complete the name Elohim. Furthermore, as long as He did not create the letters Aleph, Lamed, and Hei, they did not rise up to form the name Elohim. Those who sinned in worshipping the Golden Calf used this secret by saying, "Eleh (these are) your Deities, Yisrael" (Shemot 32:4).

11. אָמַר רַבִּי שִׁמּוֹן, אֶלְעָזָר בְּנֵי פֶסוּק מִיֶּלֶךְ, וַיִּתְגַּלֵּי סְתִימָא דְרִזָּא עֲלָאָה דְבְנֵי עֲלָמָא לָא יָדְעִין. שְׁתִּיק ר' אֶלְעָזָר. בְּכַה ר"ש, וְקָאִים רְגַעָא חֲדָא. אָמַר רַבִּי שִׁמּוֹן, אֶלְעָזָר, מַאי אֱלֹהִים. אִי תִימָא כְכַבֵּינָא וּמוֹזְלֵי, הָא אֲתַחֲזֵן תַּמָּן תְּדִיר. וּבַמ"ה אִיתְבְּרִיאָו, כַּד"א בְּדַבְרֵי ה' שָׁמַיִם נִעֲשׂוּ. אִי עַל מַלְיָן סְתִימִין, לָא לְכַתּוּב אֱלֹהִים, דְּהָא אִיתְגַּלְיָא אִידֵּוּ.

12. אֱלָא רִזָּא דָא לָא אֲתַגְלִיא, בְּרִ יוּמָא חַד דְּהֵוִינָא עַל בֵּיחַ יַמָּא, וְאַתָּא אֱלִיהוּ וְאָמַר לִי, רַבִּי יָדַעְתָּ מַה הוּא מִי בְרָא אֱלֹהִים. אָמִינָא לִיהִ, אֱלִיָּן שְׁמִיָּא וְחִילָהוֹן, עוֹבְדָא דְקָדוֹשׁ בְּרוּךְ הוּא דְאִית לִיהִ לְבַר נֶשׁ לְאַסְתַּכְּלָא בְּהוּ, וּלְבָרְכָא לִיהִ, דְכַתִּיב בִּי אֲרָאָה שְׁמִיךְ מַעֲשֵׂה אֲצַפְעוֹתֶיךָ וְגו' ה' אֲרוֹנִינוּ מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

13. אָמַרְלוּ, רַבִּי: מַלְאָה סְתִימָא הוּא קְמִי קָדוֹשׁ בְּרוּךְ הוּא, וְגַלְיָ בְּמַתִּיבְתָא עֲלָאָה, וְדָא הוּא. בְּשַׁעְתָּא דְסְתִימָא דְכָל סְתִימִין בַּעַל לְאַתְגְּלִיא, עֶבֶד בְּרִישָׁא נְקוּדָה חֲדָא, וְדָא סְלִיק לְמַהוּי מַחֲשָׁבָה. צִיּוּר בְּהַ כָּל צִיּוּרֵין חֲקַק בְּהַ כָּל גְּלִימִין.

14. וְאֲגַלְיָהּ גּוּ בּוֹצִינָא קְדִישָׁא סְתִימָא גְּלִיפּוּ דְחַד צִיּוּרָא סְתִימָאָה קָדֵשׁ קְדִישִׁין בְּנִינָא עֲמִיקָא דְנִמְיָק מְגוּ מַחֲשָׁבָה, וְאֶקְרִי מִי שִׁירוּתָא לְבִנְיָנָא קְוִימָא וְלָא קְוִימָא, עֲמִיק וְסְתִימִים בְּשִׁמָּא. לָא אֶקְרִי אֱלָא מִי. בַּעַל לְאַתְגְּלִיָּא וְלְאַתְקְרִי בְּשִׁמָּא דָא, וְאַתְלַבֵּשׁ בְּלְבוּשׁ יָקָר דְנִהִיר, וּבְרָא אֱלֹהִים, וְסְלִיק אֱלֹהִים בְּשִׁמָּא. אֲתַחֲבְרוּן אֲתוּון אֱלִיָּן בְּאֱלִיָּן וְאַשְׁתַּלְיִים בְּשִׁמָּא אֱלֹהִים. וְעַד לָא בְרָא אֱלֹהִים לָא סְלִיק בְּשִׁמָּא אֱלֹהִים. וְאִינוּן דְחָבוּ בַּעֲגָלָא. עַל רִזָּא דְנָא אָמְרוּ אֱלֹהִים אֱלֹהֵיךָ יִשְׂרָאֵל.

15. Just as the letters Mi joined the letters Aleph, Lamed, and Hei, AND FORMED THE NAME ELOHIM, USING THE PRECIOUS GARMENT THAT SHINES, WHICH IS THE LIGHT OF CHASSADIM, so the name has remained forever combined. And the continued existence of the world is based on this secret, WHICH IS THE SECRET OF THE VERSE, "THE WORLD SHALL BE ESTABLISHED UPON MERCY" (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. And it is from him that I received this knowledge and was able to grasp this hidden secret. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had not come into this world but only to hear this secret, it would have been enough for us.

15. וְכֵּן מִי דִּשְׁתַּתֵּף מִי בְּאֵלֶּהָ, הֵכִי הוּא שְׁמָא דִּשְׁתַּתֵּף תְּדִיר, וּבְרוּזָא דָא אֲתַקִּיִּים עֲלֵמָא. וּפְרַח אֲלוֹהוּ וְלֹא חֲמִינָא לִיה. וּמְנִיָּה יִדְעָנָא מְלֵה דְאֻקִּימָנָא עַל רְזָא וְסִתְרָא דִּילָהָ. אֲתָא ר' אֶלְעָזָר וְכֻלְהוּ חֲבֵרֵיָא וְאֲשִׁתְּחֻוּ קִמְיָהּ, בְּכוּ וְאָמְרוּ, אֲלֵמָלָא לֹא אֲתִינָא לְעֵלְמָא אֲלָא לְמִשְׁמַע דָּא דִּי.

5. The Mother (Ima) lent Her clothes to Her daughter

The Zohar explains that, during the process of Creation, the Sfirah [level] of Malchut had to borrow vessels from the Upper Level, a realm known as Binah, in order to facilitate the creation of our physical realm. Malchut alone lacked the ability to arouse and draw the Light necessary to construct our physical dimension. When our own vessels are not worthy or capable of generating Light on their own, the spiritual forces transmitted through the letters of this story give us the ability to actually draw down vessels from the Upper Worlds.

16. Rabbi Shimon said, so accordingly, the heavens and their hosts were created by Mah, WHICH REFERS TO MALCHUT. As it is written: "When I Behold your heavens, the work of your fingers (Tehilim 8:4). BUT BEFORE THIS, it is written, "How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens" (Tehilim 8:2). THE HEAVENS WERE CREATED BY THE NAME MAH, WHICH IS MALCHUT. HOWEVER, THE PHRASE "above the heavens" REFERS TO BINAH, WHICH IS CALLED MI, AND IS ABOVE ZEIR-ANPIN, WHICH IS CALLED THE HEAVENS. THE MEANING OF THIS IS that it ascended to the name of ELOHIM. To clarify, THE NAME OF MAH, WHICH IS MALCHUT, ROSE UP AND WAS INCLUDED WITHIN BINAH, WHICH IS ELOHIM. It created a light for Its light. THIS MEANS THAT IT CREATED THE LIGHT OF CHASSADIM AS A PRECIOUS GARMENT FOR THE LIGHT OF CHOCHMAH, THAT IS IN THE NAME OF MI WITHIN WHICH they en clothed each other. Then MALCHUT rose and entered in the Supernal Name ELOHIM, WHICH IS THE NAME OF BINAH. That is why the phrase, "In the beginning, Elohim created," (Bereshheet 1:1) REFERS TO the upper Elohim, WHICH IS BINAH AND NOT MALCHUT. Mah, WHICH IS MALCHUT, is not there and is not constructed, according to the secret of Mi and Eleh that we have mentioned previously.

16. אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא, שְׁמִיָּא וְחִילִיָּהוֹן בְּמִ"ה אֲתַבְּרִיָּאוּ, דְּכִתִּיב כִּי אֶרְאֶה שְׁמִיךְ מַעֲשֵׂה אֲצַבְעוֹתֶיךָ וְגו' וְכִתִּיב מִ"ה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ אֲשֶׁר תִּנְּה הוֹדֶךָ עַל הַשָּׁמַיִם, עַל הַשָּׁמַיִם אֵינְהוּ לְסִלְקָא בְּשִׁמָּא. בְּגִין דְּבִרָא נְהוּרָא לְנְהוּרִיָּה, וְאֲתַלְבֵּשׁ דָּא בְּרָא וְסִלִּיק בְּשִׁמָּא עֲלָהָ. וְעַל דָּא בְּרָאשִׁית בְּרָא אֱלֹהִים. דָּא אֱלֹהִים עֲלָהָ, דְּהָא מִ"ה לֹא הָוִי הֵכִי וְלֹא אֲתַבְּנִי.

17. When the letters, Aleph, Lamed, and Hei are drawn down from above, FROM BINAH, downward TO MALCHUT, it is as if a Mother (Ima) lent Her clothes to Her daughter and adorned her with Her own adornments. THE NAME OF ELOHIM IS THUS DRAWN DOWN FROM BINAH, WHO IS THE MOTHER (IMA), TO THE DAUGHTER, WHO IS MALCHUT. And when does She properly adorn Her? When all the males appear before Her. AND THEN, It is written CONCERNING HER that "all you males shall appear before the Sovereign, Hashem (Shemot 34:23). Because MALCHUT is called "Sovereign" IN THE MALE GENDER. As it is written: "Behold the Ark of the Covenant of the Sovereign (Adon) of all the earth" (Yehoshua 3:11). HERE THE VERSE DESCRIBES MALCHUT, WHICH IS THE "ARK OF THE COVENANT" BY USING THE NAME OF THE SOVEREIGN (ADON) OF ALL THE EARTH, WHICH IS A MASCULINE NAME. THIS IS SO, BECAUSE SHE HAS RECEIVED THE VESSELS, WHICH ARE CALLED 'CLOTHES' AND THE SPIRITUAL ENERGY, WHICH IS CALLED ADORNMENTS, FROM HER MOTHER WHO IS BINAH. Then the letter Hei leaves the name Mah, AND IS REPLACED BY the letter Yud. NOW MALCHUT IS called Mi, JUST LIKE BINAH. Then She dresses up in male clothes, NAMELY THE CLOTHES OF BINAH, to face all the males of Yisrael.

17. אֲלָא בְּשַׁעֲתָא דִּאֲתַמְשְׁכֵן אֲתוּוֹן אֲלִין אֵל"ה מְלַעֲיָלָא לְתַתָּא, וְאֲמָא אוֹזִיַּפְתָּ לְבִרְתָּא מְאֲנָהָ, וְקִשְׁיָטָא לָהּ בְּקִשְׁוֹטָהָ. וְאִימְתִי קִשְׁיָטָא לָהּ בְּקִשְׁוֹטָהָ כְּדָקָא חֲזִי. בְּשַׁעֲתָא דִּאֲתַחֲזוּן קִמְיָהּ כֹּל דְּכוּרָא, דְּכִתִּיב אֵל פְּנֵי הָאָדוֹן ה', וְדָא אֶקְרִי אָדוֹן, כְּד"א הִנֵּה אָרוֹן הַבְּרִית אָדוֹן כֹּל הָאָרֶץ. כְּדִין נִפְקַת ה' וְאֵעִילַת י', וְאֲתַקְשִׁיטַת בְּמַאֲנֵי דְּכוּרָא לְקַבְּלִיָּהוֹן דְּכֹל דְּכֵר בְּיִשְׂרָאֵל.

18. And the other letters, SPECIFICALLY Aleph, Lamed, and Hei, are drawn down by Yisrael from above; FROM BINAH down to this place; DOWN TO MALCHUT WHICH IS NOW CALLED MI, JUST LIKE BINAH. "When I remember these (Eleh)" (Tehilim. 42:4) MEANS when I utter these letters with my mouth "and I pour out my soul in me" (Ibid.). I shed tears by the will of my soul to draw down these letters, Aleph, Lamed, Hei, from Binah, and then "I went with them" (Ibid.). From above - FROM BINAH - "to the house of Elohim" (Ibid.). WHICH IS MALCHUT. SO THAT MALCHUT would be CALLED Elohim, just like BINAH. And with what SHALL I DRAW THEM? "With the voice of joy and praise, with a multitude that kept the holy day" (Ibid.). Rabbi Elazar said, My silence has built the Holy Temple on high, WHICH IS BINAH, and the Holy Temple below, WHICH IS MALCHUT. ACCEPTING WHAT PEOPLE SAY AS TRUE, a word is worth one sela (coin), and silence (is worth) two. So the words 'a word is worth one sela' REFER TO what I have said and clarified, but the words 'silence (is worth) two' REFERS TO MY SILENCE, WHICH IS WORTH TWICE AS MUCH. WHY? Because by my being silent, two worlds were created and constructed together as one. These worlds are BINAH AND MALCHUT. IF I HAD NOT KEPT SILENT (Par. 11), I WOULD NOT HAVE ACHIEVED THE UNISON OF THESE TWO WORLDS.

19. Rabbi Shimon said, from here onward we shall complete the text. As it is written, "That brings out their host by number" (Yeshayah 40:26), BECAUSE there are two grades, and each one has to be recorded, THAT IS, DEFINED: The first called Mah is the lower one; the second called Mi is the upper one. Now the upper grade is recorded with the words, "Hamotzi (that brings out) their host by number." NOTE THAT THE DEFINITE ARTICLE HEI IN THE WORD Hamotzi alludes to the One that is known and there is no other like that One, namely Mi. Similarly in the phrase, "Hamotzi (He who brings forth) bread from the earth" THE DEFINITE ARTICLE HEI IN Hamotzi ALLUDES to the one that is known the one of the lower grade, namely Mah. And all is one, BECAUSE THEY ARE BOTH ON THE SAME LEVEL OF MALCHUT, WHERE THE UPPER ONE IS MI OF MALCHUT AND THE LOWER ONE IS MAH OF MALCHUT. So, "HE THAT BRINGS OUT by number," MEANS THAT THE NUMBER 600,000 REFERS TO THE NUMBER OF STARS that stand together and bring forth the hosts according to their types, which are innumerable.

20. All of them, whether these 600,000 or all their hosts, WHICH ARE INNUMERABLE, shall be called by the name. What is meant by "shall be called by the name?" (Devarim 28:10). If you say that He calls them by their names, it is not so. Because had it been so, He should have said, "be CALLED by its name." Rather, when this grade does not rise up into the name ELOHIM, and is called Mi (Par. 14), it does not beget (any offspring) and does not bring forth what is concealed inside it, or their types. Although all of them were hidden inside it, MEANING THAT EVEN THOUGH THE LETTERS ALEPH, LAMED, HEI HAVE ALREADY ASCENDED, THEY ARE STILL LACKING THE 'PRECIOUS GARMENT' OF CHASSADIM. SO THEY ARE STILL CONCEALED AND DO NOT RISE UP INTO THE NAME ELOHIM (Par. 14). Because He created THE LETTERS, Aleph, Lamed, Hei, and they rose up into His name, MEANING THAT THEY ARE ENCLOTHED WITH THE 'PRECIOUS GARMENTS' OF CHASSADIM, THEN THE LETTERS ALEPH, LAMED, HEI JOIN THE LETTERS MEM and Yod, and are called Elohim. Thus, by the power of this name He brought them forth in all perfection. And this is the meaning of the phrase, "shall be called by the name," WHICH MEANS by His own name did He call and bring forth each and every type (species) to exist in perfection. AND THEN IT IS WRITTEN: "THAT BRINGS OUT THEIR HOST BY NUMBER, HE CALLS THEM ALL BY NAMES," (YESHAYAH 40:26) REFERRING TO THE NAME OF THE PERFECTION, THAT IS, ELOHIM. The same appears here, WHERE IT IS WRITTEN, "See, I have called by name" (Shemot 31:2), WHICH MEANS, "I have bestowed my name on Bezalel," so that Bezalel's existence reaches perfection.

18. וְאֶתוֹן אַחֲרָיִךְ מִשְׁכַּן לִּוְיָ יִשְׂרָאֵל מֵעִילָא לְגַבֵּי אֶתְרָא דָּא: אֵלֶּה אֲזוֹרָה, אֲדַכְרֵנָּא בְּמוֹמָאֵי, וְשְׂמִיכְנָא דְּמַעְאֵי בְּרַעוּת נַפְשֵׁי, בְּגִין לְאַמְשַׁכָּא אֶתוֹן אֲלֵיךְ, וְכַדִּין אֲדָדִים מֵעִילָא עַד בֵּית אֱלֹהִים, לְמַהוּי אֱלֹהִים כְּגוֹנָא דִּילֵיהּ. וּבְמָאֵי בְּקוֹל רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג. אֲמַר רַבִּי אֲלֵעָזָר, שְׁתִּיקָא דִּילֵי בְּנֵה מְקַדְּשָׁא לְעִילָא, וּבְנֵה מְקַדְּשָׁא לְתַתָּא. וּבּוֹדָאֵי מְלָה בְּסַלְעַ, מִשְׁתּוֹקָא בְּתַרִּין. מְלָה בְּסַלְעַ, מַה דְּאֲמַרְנָא וְאֲתַעֲרַנָּא בֵּיהּ, מִשְׁתּוֹקָא בְּשִׁתִּים מַה דְּשְׁתִּיקְנָא, דְּאֲבָרוּ וְאִיבְנוּ תַרִּין עֲלָמִין בְּחָדָא.

19. אֲמַר ר' שְׁמַעוֹן מִכָּאן וְלַהֲלָאָה שְׁלִימוֹ דְּקָרָא, דְּכַתִּיב הַמוֹצִיא בְּמִסְפָּר צְבָאִם, תַּרִּין דְּרַגְיָן אֵינּוֹן, דְּאִיצְטְרִיךְ לְמַהוּי רְשִׁים כָּל חַד מִינֵיהוּ, חַד דָּא דְּאֲתַמַּר מ"ה, וְחַד מ"י, דָּא עֲלָאָה, וְדָא תַתָּאָה: דָּא עֲלָאָה רְשִׁים וְאֲמַר הַמוֹצִיא בְּמִסְפָּר צְבָאִם, הַמוֹצִיא הֵוָּא דְּאֲשַׁתְּמוֹדַע וְלִית כְּוֹתִיָּהּ. כְּגוֹנָא דָּא, הַמוֹצִיא לָחֵם מִן הָאָרֶץ, הַמוֹצִיא, הֵוָּא דְּאֲשַׁתְּמוֹדַע, דָּא דְּרַגָּא תַתָּאָה, וְכֹלָא חַד. בְּמִסְפָּר שְׁתֵּין רַבּוּא אֵינּוֹן דְּקִימִין בְּחָדָא וְאִפִּיקוּ חִילִין לְזִינְיָהוּ דִּלִּית לֹון חֲשְׁבָנָא.

20. לְכַלָּם, בֵּין אֵינּוֹן שְׁתֵּין, בֵּין כָּל חִילִין דִּילְהוֹן, בְּשֵׁם יִקְרָא. מָאֵי בְּשֵׁם יִקְרָא. אִי תִימָא דְּקָרָא לֹון בְּשִׁמְהֵתְהוֹן, לָאוּ הֵכִי הוּא, דָּא כ"ב בְּשִׁמוֹ מְבַעֵי לֵיהּ. אֶלָּא בּוֹמְנָא דְּרַגָּא דָּא לָא סְלִיק בְּשִׁמָּא וְאֶקְרִי מ"י, לָא אוֹלִיד וְלָא אִפִּיק טְמִירִין לְזִינְיָהּ, אֶף עַל גְּבַדְכֵּלְהוּ הוּוּ טְמִירִין בֵּיהּ, בֵּינּוֹן דְּבִרָא אֱל"ה, וְאִסְתַּלַּק בְּשִׁמְיָהּ, וְאֶקְרִי אֱלֹהִים, כְּדִין בְּחִילָא דְּשִׁמָּא דָּא, אִפִּיק לֹון בְּשִׁלְיָמוֹ, וְדָא הוּא בְּשֵׁם יִקְרָא, בַּהֲוָא שֵׁם דִּילֵיהּ, קָרָא וְאִפִּיק כָּל זִינָא וְזִינָא לְאֲתַקְוִימָא בְּשִׁלְיָמוֹתֵיהּ. כְּגוֹנָא דָּא רָאָה קָרָאֵי בְּשֵׁם: אֲדַכְרֵנָּא שְׁמֵי לְאֲתַקְוִימָא בְּצִלְאֵל עַל קִיּוֹם אֲשִׁלְמוֹתֵיהּ.

21. "Of the greatness of His might" (Yeshayah 40:26). HE ASKS: What is the meaning of "of the greatness of His might?" AND HE REPLIES: This is the supreme grade where all desires rise up in Him. And they ascend through a hidden and secret path...because He is strong in power. This is the secret of the supernal world called Mi that rose up into the name Elohim. As we have stated, the phrase "no one is missing" REFERS to the 600,000 stars that He brought forth by the power of this name. And because "no one is missing" FROM THE NUMBER 600,000, it follows that in every place that Yisrael died and were punished for their sins, they were AFTERWARD numbered. And no one was ever missing from the 600,000, to keep the similarity, BETWEEN THE UPPER AND THE LOWER WORLDS. Just as no one was missing FROM THE NUMBER 600,000 above, no one was missing FROM THIS NUMBER below.

21. מְרוֹב אוֹנִים, מֵאֵי מְרוֹב אוֹנִים, דָּא רִישׁ דְּרִגִין, דְּסֻלְיָקוּ בֵיהּ כָּל רְעוּתֵין וְאִסְתַּלְקוּ בֵיהּ בְּאַרְחַ סְתִים. וְאִמְיָן כַּח, דָּא רְזָא דְעֵלְמָא עֲלָאָה, דְּאִסְתַּלַּק בְּשֵׁם אֱלֹהִים בְּדִקְאֻמְרָן. אִישׁ לֹא נְעֵדָר, מֵאִינוּן שְׁתִין רְבּוּא דְאִמְיָן בְּחִילָא דְשָׁמַא, וּבְגִין דְאִישׁ לֹא נְעֵדָר, בְּכָל אַתְר דְּמִיתוּ יִשְׂרָאֵל וְאִתְעַנְשׂוּ בְּחֻבְיֵיהוּ, אִתְמַנּוּן וְלֹא אַעֲדַר מֵאִינוּן שְׁתִין רְבּוּא אִמְלוּ חַד, בְּגִין לְמַהוּי בְּלֹא דְיוֹקְנָא חֲדָא: בְּמַה דְאִישׁ לֹא נְעֵדָר לְעִילָא, אוּף הָכִי לֹא נְעֵדָר לְתַתָּא.

6. The letters by Rav Hamnuna Saba

Individual energy forces, which express themselves as Hebrew letters, came before the Creator requesting that they be the instruments by which the world is created. The Creator eventually agrees to utilize the letter Beit ?, as this particular letter begins the Hebrew word Brachah [Blessing]. The Zohar then depicts the unique attributes of each of the twenty-two letters and the spiritual energy they emit. All these forces and their power of blessing are transferred to us when we visually scan the Aramaic text and learn the lessons it holds.

22. Beresheet (In the beginning): Rabbi Hamnuna Saba, (the elder), said that we have found IN THE WORDS: "BERESHEET BARA ELOHIM (In the beginning, Elohim created the...)" (Beresheet 1:1), THAT THE ORDER of the letters IN THIS PHRASE is arranged in reverse. At the beginning, the Hebrew letter Bet is immediately followed by another Bet, that is, BERESHEET BARA. Subsequently, IT IS WRITTEN at the beginning with an ALEPH and then another ALEPH, referring in Hebrew to Elohim Et. AND HE EXPLAINS THAT when the Holy One, blessed be He, was about to create the world, all of the letters WERE STILL hidden. For two thousand years before the creation of the world, the Holy One, blessed be He, watched the letters and amused Himself with them.
(A) The letter Tav

22. בְּרֵאשִׁית רַב הַמְּנוּנָא סָבָא אָמַר, אֲשַׁכְּחֵן אֲתוּן בְּהַפּוּכָא, בֵּית בְּקִדְמִיתָא וּלְבַתֵּר ב', הֵינּוּ בְּרֵאשִׁית בְּרָא, לְבַתֵּר א' בְּקִדְמִיתָא וּלְבַתֵּר א', הֵינּוּ אֱלֹהִים אֵת. אֵלָא כַּד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְד עֲלְמָא כָּל אֲתוּן הוּוּ סְתִימִין, וְתִרִין אֲלִפִין שְׁנִין עַד דְּלֹא בְּרָא עֲלְמָא, הוּוּ מְסַתְּבַל קְדוּשׁ בְּרוּךְ הוּא וְאִשְׁתַּעֲשַׂע בְּהוּ.

23. When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter Tav saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is Emet (truth), MEANING THAT I AM THE LAST LETTER IN THE WORD EMET. And as You are called BY THIS NAME of TRUTH, so it would be most appropriate for the King to begin with the letter Tav, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from Aleph to Tav, but when you appear they shall die (Tract. Shabbat 55, col. A). Not only that, but you are the seal of the word Death, MEANING THAT TAV IS THE LAST LETTER TO APPEAR IN THE WORD MAVET (DEATH). And because of this, you are not suitable for Me to create the world with you. It then immediately left.
(B) The letter Shin

23. כַּד בְּעָא לְמַבְרֵי עֲלְמָא, אֲתוּ כָּל אֲתוּן קַמֵּיהּ מְסוּפָא אֲרִישִׁיָּהוּ. שְׂרִיאת אֵת ת לְמִיעַל בְּרִישָׁא, אֲמַרְהּ, רְבוּן עֲלְמִין: נִיחָא קַמָּךְ לְמַבְרֵי בִי עֲלְמָא, דְּאֵנָא חוֹתְמָא דְּגוּשְׁפִּנְקָא דִּילָךְ, אֲמַת, וְאֵת אֲתַקְרִיאת אֲמַת, יְאוּת לְמַלְכָא לְמַשְׂרֵי בְּאוּת אֲמַת, וּלְמַבְרֵי בִי עֲלְמָא. אָמַר לֵה קְדוּשׁ בְּרוּךְ הוּא יְאוּת אֲנֵת וְזַכָּאָה אֲנֵת, אֵלָא לִית אֲנֵת כְּדָאֵי לְמַבְרֵי בְּךָ עֲלְמָא. הוּאִיל וְאֲנֵת זְמִינָא לְמַהוּי רְשִׁים עַל מְצַחִין דְּגוּבְרִין מְהִימְנִין, דְּקִיּוּמוּ אוּרִייתָא מֵא' וְעַד ת', וּבְרִשִׁימוּ דִּילָךְ יְמוּתוּן. וְעוּד, דְּאֲנֵת חוֹתְמָא דְּמוּת, הוּאִיל וְאֲנֵת כְּךָ, לִית אֲנֵת כְּדָאֵי לְמַבְרֵי בְּךָ עֲלְמָא. מִיַּד נְפַקַת.

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24. The letter Shin then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name Shadai. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word Sheker (falsehood), I do not wish to create the world with you. Sheker would not have prevailed had you not been attached to the letters Resh and Kuf.

25. From this WE LEARN THAT whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter Shin is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. NOTE THAT THE THREE LINES IN THE LETTER SHIN REFER TO THE THREE PATRIARCHS, WHO ARE CALLED CHESED, GVURAH, AND TIFERET. And the letters Kuf and Resh appear on the evil side, because THE OTHER SIDE IS KAR (COLD), WITHOUT ANY OF THE WARMTH THAT GIVES LIFE. THE OTHER SIDE DRAWS ITS SUSTENANCE FROM THE MALCHUT WHEN IT IS AT THE STAGE OF THE FROZEN OCEAN. In order for the Other Side to continue to exist, it pulls the letter Shin into its realm, creating the combination Keshet, WHICH MEANS 'STRENGTHENING THE TIES' AND 'SURVIVING'. When the Shin realized this, it left.

(C) The letter Tzadik

26. The letter Tzadik then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the Tzadikim (righteous) are 'sealed' by my name. And YOU, who are called Tzadik, are also written by my name, as it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: Tzadik, Tzadik you are truly righteous, but you should remain concealed and not be revealed too much; AS WOULD BE DONE IF THE WORLD WERE CREATED BY YOU, so that humans will not have an excuse for their sins. And what is the reason FOR IT REMAINING CONCEALED? IT IS THE INCLUSION OF the letter Nun and the adjoining letter Yud from the Tetragrammaton, which is also the Holy Brit, which came and mounted on the letter Nun, thereby CREATING the letter Tzadik.

(D) The letter Pei [also alluded to, the letter Ayin]

24. עֲאֵלֶת אֶת קַמִּיָּה, אֲמַרָה קַמִּיָּה: רְבוֹן עֲלַמִּין, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלַמָּא, דְּבִי אֲתַקְרִי שְׁמָךְ שְׁדִי, וַיֵּאוֹת לְמַבְרִי עֲלַמָּא בְּשֵׁמָא קְדִישָׁא. אֲמַר לָהּ: יֵאוֹת אַנְתְּ וְטַב אַנְתְּ וְקִשׁוּט אַנְתְּ, אֲבַל הוּאִיל וְאַתּוּן דְּזִיוָפָא נְטִלוּן לָךְ לְמַהוּי עֲמַהוּן לֹא בְּעִינָא לְמַבְרִי בְּךָ עֲלַמָּא, דְּבִגִּין דְּלֹא יִתְקִיִּים שְׁקָרָא אֲלֵא אִי וְטִלוּן לָךְ.

25. מִכָּאן, מֵאֵן דְּבַעֵי לְמִימַר שְׁקָרָא יְטוּל יְסוּדָא דְקִשׁוּט בְּקַדְמִיתָא, וְלִבְתַּר יוֹקִים לִיָּה שְׁקָרָא, דְּהָא אֶת שׁ אֶת קִשׁוּט אִיְהוּ, אֶת קִשׁוּט דְּאַבְהֶתֶן דְּאַתִּיחְדוּ בֵּה. אֲתוּן דְּאַתְחַזִּיאוּ עַל סְטְרָא בִּישָׁא אִינוּן, וּבִגִּין לְאַתְקִימָא נְטִלִי אֶת שׁ בְּגִוּוּיָּהוּ הוּי קֶשֶׁר. כִּיּוֹן דְּחִמַּאת הָכִי נִפְקַת מִקַּמִּיָּה.

26. עֲאֵלֶת אֶת אֲמַרָה קַמִּיָּה: רְבוֹן עֲלַמָּא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלַמָּא, דְּאַנָּא, בִּי חֲתִימִין צְדִיקִים, וְאַנְתְּ, דְּאַתְקְרִיאת צְדִיק, בִּי רְשִׁים, דְּכִתִּיב בִּי צְדִיק ה' צְדִיקוֹת אֱהֵב, וּבִי יֵאוֹת לְמַבְרִי עֲלַמָּא. אֲמַר לָהּ: צְדִי, צְדִי אַנְתְּ, וְצְדִיק אַנְתְּ, אֲבַל אַנְתְּ צְרִיךְ לְמַהוּי טְמִירָא, לִית אַנְתְּ צְרִיךְ לְאַתְגְּלוּיָא כָּל כְּךָ, בְּגִין דְּלֹא לְמִיָּהב פְּתַחוּן פֶּה לְעֲלַמָּא. מ"ט, צ אִיְהִי, אֲתִיָּא י דְּשֵׁמָא דְּבְרִית קְדִישָׁא וּרְכִיב עֲלֵהּ וְאַתְאַחַד בְּהֶדְהָ. וְרָזָא דָא, כִּד בְּרָא קְדוּשׁ בְּרוּךְ הוּא לְאָדָם הָרֵאשׁוֹן דּוּ פְּרָצוּפִין בְּרָאוּ. וּבִגִּין כְּרָאנְפוּי דִּינִיד מְהַדְרַ לְאַחֹרָא כְּגוּוֹנָא דָא צ, וְלֹא אֲתַהֲדְרוּ אֲנְפִין בְּאַנְפִין כְּגוּוֹנָא דָא צ, אֲסַתְּפֵל לְעִילָא כְּגוּוֹנָא דָא צ אֲסַתְּפֵל לְתַתָּא כְּגוּוֹנָא דָא צ אֲמַר לָהּ קְדָשָׁא בְּרִיךְ הוּא: תּוּ, דְּאַנָּא זְמִין לְנִסְרָא לָךְ, וְלִמְעַבְד לָךְ אֲפִין בְּאַפִּין, אֲבַל בְּאַתְרָא אַחְרָא תְּסַתְּלַק. נִפְקַת מִקַּמִּיָּה וְאַזְלַת.

27. The letter Pei was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, Pedut (Redemption or Salvation). THIS MEANS THAT SALVATION IS TO BE REDEEMED FROM OUR TROUBLES, AND THIS WORD IN HEBREW STARTS WITH THE LETTER PEI. THIS IS WHY the world should be created by me.

He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, MEANING THAT HE HIDES HIMSELF FROM THE 'OBSERVING EYE,' then stretches his hands out to sin. THIS REFERS TO THE SHAPE OF THE LETTER PEI THAT HAS A HEAD BENT DOWN INTO ITS BODY. And so it was similarly said of the letter Ayin, which describes the term Avon (crime, sin). Although it claimed, I have anavah (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. Ayin then took its leave!

(E) The letter Samech

28. The letter Samech (Heb. Support) entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "Hashem upholds all that fall" (Tehilim 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place IN THE WORD SOMECH, what will then happen to all those who fell and are being supported by you? The letter Samech then left immediately!

(F) The letter Nun

29. The letter Nun entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "fearful in praises," (Heb. Norah Tehilot) (Shemot 15:11) starts with me. AND ALSO in the praising of the righteous, IT IS WRITTEN, "praise is comely" (Tehilim 147:1). He told it, Nun, go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. THIS MEANS THAT THE LETTER NUN IS INSCRIBED AT THE BEGINNING OF THE WORD FALLING (HEB. NEFILAH) AND THE LETTER SAMECH, WHICH IS THE SECRET OF "HASHEM UPHOLDS ALL THAT FALL." THUS, NUN RETURNED TO ITS PLACE TO SUPPORT THOSE WHO FALL, AS EXPLAINED IN THE PREVIOUS PARAGRAPH.

(G) The letters Mem and Lamed

30. The letter Mem entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called Melech (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a Melech (King)! Go back to your place, you and the letters Lamed and Kuf, as it is not proper for the world to be without a King.

(H) The letter Caf

27. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוּן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּהָא פּוּרְקָנָא דְּאַנְתָּ זְמִין לְמַעְבְּד בְּעֲלֵמָא, בִּי רְשִׁים, וְדָא הוּא פְרוּת, וּבִי יָאוּת לְמַבְרִי עֲלֵמָא. אֲמַר לָהּ: יָאוּת אַנְתָּ, אָבֵל בְּךָ אֶתְרָשִׁים פֶּשַׁע בְּטַמְיִרוּ, כְּגוּוֹנָא דְּחִיּוּיָא דְּמַחִי, וְאֵעִיל רִישִׁיָּה בִּין גּוּפִיָּה, הֵכִי, מֵאֵן דְּחָב, כְּפִיָּה רִישִׁיָּה וְאֶפִּיק יְדוּי. וְכֵן עֲוֹן, אֶף עַל גְּבֻדָּאִמְרָה, דְּאִית בִּי עֲנוּה, אֲמַר לָהּ קְדוּשׁ בְּרוּךְ הוּא לֹא אֲבָרִי בְּךָ עֲלֵמָא. נִפְקַת מִקְמִיָּה.

28. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוּן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּאִית בִּי סְמִיכָא לְנַפְלִין, דְּכִתְיִב סוּמְךָ ה' לְכֹל הַנוֹפְלִים. אֲמַר לָהּ: עַל דָּא אַנְתָּ צְרִינָא לְאַתְרֵךְ, וְלֹא תּוּזוּ מְנִיָּה, אִי אַתָּ נִפִּיק מֵאַתְרֵךְ, מַה תְּהָא עֲלִיּוּהוּ דְּאִינּוֹן נַפְלִין, הוּאִיל וְאִינּוֹן סְמִיכִין עֲלֵךְ. מִיָּד נִפְקַת מִקְמִיָּה.

29. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה רְבוּן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי כְתִיב נּוֹרָא תְהִלּוֹת, וְתְהִלָּה דְּצִדִּיקִים נֶאֱוָה תְהִלָּה. אֲמַר לָהּ: נוּן, תּוּב לְאַתְרֵךְ דְּהָא בְּגִינְךָ תְּבַת סִמְ"ךָ לְאַתְרָה, וְהוּי סְמִיךָ עֲלָהּ. מִיָּד תְּבַת לְאַתְרָה וְנִפְקַת מִקְמִיָּה.

30. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוּן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי אֶתְקִרִיָּאת מֶלֶךְ. אֲמַר לָהּ: הֵכִי הוּא וְדָאִי, אָבֵל לֹא אֲבָרִי בְּךָ עֲלֵמָא, בְּגִין דְּעֲלֵמָא אֶצְטְרִינָא לְמֶלֶךְ, תּוּב לְאַתְרֵךְ, אַנְתָּ וְ ל' וְךָ, דְּהָא לֹא יָאוּת לְעֲלֵמָא לְמִיָּקָם בְּלֵא מֶלֶךְ.

31. At that certain hour, the letter Caf descended from the "Throne of His Glory." Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter Caf descended from the "Throne of His Glory," 200,000 Worlds were shaken and the Throne trembled. And all the Worlds were about to collapse. The Holy One, blessed be He, told it, Caf, what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word Cliya (Total destruction) starts with you. AND BECAUSE OF YOU "...TOTAL DESTRUCTION IS DETERMINED AND DECREED" (YESHAYAH 10:23). SO RETURN TO YOUR THRONE AND STAY THERE. At that same moment it took leave and returned to its place.

(I) The letter Yud

32. The letter Yud entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name Yud, Hei, Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!

(J) The letter Tet

33. The letter Tet entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called Tov Veyashar (Good and Honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "O how abundant is Thy goodness which You have concealed for them that fear You" (Tehilim 31:20). So because Your GOODNESS is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "Her gates are sunk into the ground" (Eicha 2:9). And to add to all this, the letter Chet stands before you, together you become Chet (SIN). This is why these two letters do not appear in the names of the twelve tribes.

Tet immediately then took its leave and went away from Him.

(K) THE LETTER ZAYIN

34. The letter Zayin entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "Remember (Zachor) the Shabbat day, to keep it holy" (Shemot 20:8). He replied: I will not create the world with you, because you represent war, THAT IS, a sharp pointed sword and a spear WITH WHICH PEOPLE make war. AND THEY ARE CALLED TOOLS of destruction, which in Hebrew is PRONOUNCED ZAYIN! And you are like the letter Nun, WHICH THE WORLD WAS NOT CREATED BY, BECAUSE IT IS AT THE BEGINNING OF THE WORD NEFILAH (FALLING).

(L) The letters Vav and Hei

35. The letter Vav entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name HA-VA-YAH!" He replied: Vav, you and the letter Hei should both be satisfied with being written in My Name HA-VA-YAH. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.

(M) The letters Dalet and Gimel

31. בַּהֵיּוֹא שַׁעֲתָא, נַחְתָּא מִן קַדְמוּהִי אֶת מַעַל
בוֹרְסִיָּה יִקְרִיָּה, אֹדְעֻעַת וְאִמְרָה קַמִּיָּה: רַבּוֹן
עֲלֵמָא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּא כְּבוֹדְךָ.
וְכֹד נַחְתַּת כּ מַעַל בוֹרְסִיָּה יִקְרִיָּה, אֹדְעֻעַו מֵאֲתָן
אַלְף עֲלֵמִין וְאֹדְעֻעַו בְּרַסְיָא, וְכֻלְהוּ עֲלֵמִין
אֹדְעֻעַו לְמַנְפֵּל. אֲמַר לָהּ קַדְשָׁא בְּרִיךְ הוּא: כִּ"ף,
כִּ"ף, מָה אַתְּ עֹבִיד הַכָּא, דְּלֵא אַבְרִי בְּךָ עֲלֵמָא, תּוּב
לְאַתְרֵךְ, דְּהָא בְּךָ כְּלִיָּה, כְּלָה וְנַחְרָצָה אֲשַׁתְּמַע, תּוּב
לְכַרְסֵיךְ וְהוּי תַּמּוּן. בַּהֵיּוֹא שַׁעֲתָא נַמְקַת מִקַּמִּיָּה
וְתַבַּת לְדוּכְתָּהּ

32. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּיעֲלֵמָא, דְּאֵנָּא שִׁירוּתָא דְשִׁמָּא קַדִּישָׁא,
וְיֹאוֹת לְךָ לְמַבְרִי בִּי עֲלֵמָא. אֲמַר לָהּ: דִּי לְךָ דְּאֵנָּת
חֻקִּי בִּי, וְאֵנָּת רְשִׁים בִּי, וְכֹל רַעוּתָא דִּילִי בְּךָ,
סְלִיק, לִית אַנְתָּ יֹאוֹת לְאַתְעֻקְרָא מִן שָׁמַי.

33. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּת, בִּי אַתְקְרִיָּאת טוֹב וְיִשְׁר.
אֲמַר לָהּ: לֵא אַבְרִי בְּךָ עֲלֵמָא, דְּהָא טוֹבְךָ סְתִים
בְּגוֹן וְצַפּוֹן בְּגוֹן, הַה"ד מָה רַב טוֹבְךָ אֲשֶׁר צַפְנַת
לִירֵאךְ, הוּאִיל וְגַנִּיז בְּגוֹן, לִית בֵּיה חוּלְקָא לְעֲלֵמָא
דָּא, דְּאֵנָּא בְּעִי לְמַבְרִי, אֶלָּא בְּעֲלֵמָא דְאַתִּי. וְתוּ,
דְּעַל דְּטוֹבְךָ גַּנִּיז בְּגוֹן, יִטְבַּעוֹן תְּרַעִי דְּהִיכְלָא.
הַה"ד טְבַעוּ בְּאַרְץ שְׁעָרִיָּה. וְתוּ ד' ח' לְקַבְלָךְ, וְכֹד
תְּתַחְבְּרוֹן כַּחְדָּא, הָא ח"ט, וְעַל דָּא אַתּוּן אֵלִין לָא
רְשִׁימִין בְּשַׁבְטִין קַדִּישִׁין, מִיַּד נַמְקַת מִקַּמִּיָּה.

34. עֲאֵלַת אֶת אִמְרָה לִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּבִי נְטְרִין בְּנִיךְ שַׁבַּת, דְּכַתִּיב זְכוֹר
אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ. אֲמַר לָהּ: לֵא אַבְרִי בְּךָ
עֲלֵמָא, דְּאֵנָּת אִית בְּךָ קַרְבָּא, וְחַרְבָּא דְשַׁנְנָא,
וְרוּמְחָא דְקַרְבָּא, כְּגוֹנוּנָא דְנוֹן, מִיַּד נַמְקַת מִקַּמִּיָּה.

35. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּא אֶת מְשַׁמְךָ. אֲמַר לָהּ: וְאוּ,
אַנְתָּ וְה', דִּי לְכוֹן דְּאַתּוֹן אַתּוּן דְשַׁמִּי, דְּאַתּוֹן בְּרִזָּא
דְשַׁמִּי, וְחֻקִּיךְ וְגַלְיַפִּין בְּשַׁמִּי, וְלֵא אַבְרִי בְּכו
עֲלֵמָא.

36. The letters Dalet and Gimel entered. THEY both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter Dalet is poor, BECAUSE IT IS CALLED DALET, FROM THE EXPRESSION DALUT, WHICH SIGNIFIES POVERTY, and the Gimel reciprocates as a benefactor TO DALET. THEREFORE do not leave each other, and it should suffice you that you sustain one another!

(N) The letter Bet

37. The letter Bet entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. THIS IS BECAUSE THE LETTER BET IS THE FIRST LETTER OF THE WORD BRACHAH (BLESSING). The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (Beresheet).

(O) The letter Aleph

38. The letter ALEPH stood outside and did not enter. The Holy One, blessed be He, said to it, ALEPH, ALEPH, why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter Bet with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, ALEPH, ALEPH, even though the world is created with the letter Bet, you shall be the first (lit. 'head') of all the letters. My attachments shall be expressed only by you and all calculations and actions of the people shall commence with you. Therefore, all unity shall be expressed by the letter Aleph!

39. The Holy One, blessed be He, formed large upper letters, WHICH ALLUDE TO THE SFIRAH OF BINAH and smaller lower letters, WHICH ALLUDE TO THE SFIRAH OF MALCHUT. And this is why IT IS WRITTEN, Bet, Bet, WHICH REFERS TO Beresheet Bara. And ALEPH, ALEPH, WHICH REFERS TO Elohim Et. SO THE FIRST SET OF ALEPH AND BET LETTERS are letters from above, FROM BINAH, WHEREAS THE SECOND SET OF ALEPH AND BET are letters from below, FROM MALCHUT. And they are all united - the ones from the world above, FROM BINAH, with the ones from the world below, WHICH IS MALCHUT - SO THAT THEY CAN INFLUENCE EACH OTHER.

7. The wisdom upon which the world is established

The Zohar teaches all Creation occurred through the power of great wisdom. This secret is found in Beresheet, the Hebrew word for Creation. We can now open ourselves to receive true spiritual wisdom in our own lives.

36. עֲלֵת אֶת וְאֵת אָמְרוּ אוֹף הֵכִי, אָמַר אוֹף לוֹן, דִּי לְכוֹן לְמַהוּי דָּא עִם דָּא, דְּהָא מְסַכְנִין לָא יִתְבַּטְלוֹן מִן עֲלָמָא, וְצָרִיכִין לְגַמּוּל עֲמַהוּן טִיבוּ. דְּלִ"ת אִיהוּ מְסַכְנָא, גִּימ"ל גַּמּוּל לָהּ טִיבוּ, לָא תִתְפָּרְשׁוּן דָּא מִן דָּא וְדִי לְכוֹן לְמִיזוֹן דָּא לְדִין.

37. עֲלֵת אֶת אָמְרָה לִיה: רַבּוֹן עֲלָמָא, נִיחָא קַמָּךְ לְמַבְרִי בִי עֲלָמָא, דְּבִי מְבָרַכְאֵן לְךָ לְעִילָא וְתַתָּא. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: הָא וְדָאֵי בְּךָ אַבְרִי עֲלָמָא, וְאֵת תְּהָא שִׁירוּתָא לְמַבְרִי עֲלָמָא.

38. קְוִימָא אֶת לָא עֲלֵת. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: אֶל"ף, אֶל"ף, לְמָה לִית אַנְתְּ עֲלֵת קַמָּאֵי בְּשָׂאֵר כָּל אַתּוּן. אָמְרָה קַמִּיה: רַבּוֹן עֲלָמָא, בְּגִין דְּחַמִּינָא כָּל אַתּוּן נִמְקוּ מִן קַמָּךְ בְּלָא תוּעֵלְתָא, מָה אֲנָא אַעֲבִיד תַּמּוֹן. וְתוּ, דְּהָא יְהִיבְתָא לָאֵת בִּי"ת נְבִזְבָּזָא רְבַרְבָּא דָּא, וְלָא יְאוּת לְמַלְכָּא עֲלָאָה, לְאַעֲבָרָא נְבִזְבָּזָא דִּיהֵב לְעַבְדוֹ וְלַמִּיָּהֵב לְאַחְרָא. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: אֶל"ף אֶל"ף, אֶף עַל גְּבֻדָּת בִּי"ת בְּהָ אַבְרִי עֲלָמָא, אֵת תְּהָא רִישׁ לְכָל אַתּוּן, לִית בִּי יְחֻדָּא אֲלָא בְּךָ. בְּךָ יִשְׁרוּן כָּל חוֹשְׁבִינִין, וְכָל עוֹבְדֵי דְעֲלָמָא, וְכָל יְחֻדָּא, לָא הוּי אֲלָא בְּאֵת אֶל"ף.

39. וְעַבְד קְדוֹשׁ בְּרוּךְ הוּא אַתּוּן עֲלָאִין רַבְרָבִין וְאַתּוּן תַּתָּאִין זְעִירִין, וּבְגִין כְּךָ בִּי"ת בִּי"ת, בְּרָאשִׁית בְּרָא. אֶל"ף אֶל"ף, אֱלֹהִים אֵת. אַתּוּן מְלַעֲיָלָא וְאַתּוּן מְתַתָּא, וְכִלְהוּ בְּחָדָא הוּוּ, מְעֲלָמָא עֲלָאָה וּמְעֲלָמָא תַּתָּאָה.

40. In the Beginning: Beresheet. Rabbi Yudai asked, What is Beresheet? It means 'with Wisdom'. And this is the Wisdom upon which the world, WHICH IS THE SECRET OF ZEIR ANPIN, is established and allowed to enter the deep and secretive mysteries, NAMELY THE LIGHTS OF BINAH. Here the six supernal points are engraved, WHICH ARE THE SIX ASPECTS OF BINAH, from which everything emerges. From them were formed the six sources of rivers, WHICH ARE THE SIX ASPECTS OF ZEIR ANPIN that flow into the Great Sea, WHICH IS MALCHUT. THEREFORE, Bara Sheet (the suffix in Aramaic means six) SUGGESTS THE SIX [HEBRAIC] LETTERS OF BERESHEET, FOR THE [LOWER] SIX ASPECTS were created here. And who created them? He who is not mentioned; He who is concealed and unknown, WHO IS CALLED ARICH ANPIN.

40. בְּרֵאשִׁית, רַבִּי יוֹדָאֵי אָמַר, מֵאֵי בְּרֵאשִׁית, בְּחֻכְמָהּ, דָּא חֻכְמָה דְּעֵלְמָא קְיִימָא עֲלֵהּ לְעֵאלָא גּוֹ רְזִי סְתִימִין עֲלָאִין. וְהִכָּא אֲגֻלְמוּ שֵׁית סְטְרִין רַבְרְבִין עֲלָאִין, דְּמִנְהוּן נְפִיק כְּלָא, דְּמִנְהוּן אֲתַעְבִּידוּ שֵׁית מְקוּרִין וְנַחְלִין לְעֵאלָא גּוֹ יְמָא רַבָּא. וְהֵינּוּ בְּרָא שֵׁית, מֵהִכָּא אֲתַבְּרִיא. מֵאֵן בְּרָא לֹוּן הֵהוּא דְּלָא אֲדַבֵּר, הֵהוּא סְתִים דְּלָא יָדִיעַ.

8. The locked and the unlocked

During the process of creation, spiritual forces were unlocked in order to ignite and propel the birth of the universe and the divine worlds. As the Zohar describes the procedure by which these forces were unleashed, we acquire the same power to unlock spiritual forces within ourselves. This paragraph also reveals another secret concerning the word Beresheet .????? When the word is broken down, two words are revealed: "Bere" and "Sheet," which means "created six." This refers to the spiritual realm of Zeir Anpin, which contains six Sfirot [dimensions]. All six dimensions [Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod] are compressed and locked into the one realm called Zeir Anpin. With the emergence of superstring theory, modern physics has revealed a model of reality that resembles the Zohar's. Both the Kabbalist and the proponents of superstring theory agree that ten dimensions comprise reality, and that six of these dimensions were compacted into one at the moment of creation, or Beresheet.

41. Rabbi Chiya and Rabbi Yosi were walking along. As they reached a certain field, Rabbi Chiya said to Rabbi Yosi, what you have said that Bara Sheet (created six) IS ALLUDED TO IN THE WORD BERESHEET is certainly so. Because the supernal six days, THAT IS TO SAY, ONLY THE SIX ASPECTS OF BINAH HAVE A BEARING ON THE TORAH, WHICH IS ZEIR ANPIN, and no more. While the others, NAMELY THE UPPER THREE SFIROT OF BINAH are concealed.

41. בְּרֵאשִׁית 41. רַבִּי חֵיָא וְרַבִּי יוֹסִי הָווּ אֲזֵלִי בְּאַרְחָא, כַּד מְטוּ לְחַד בֵּי חֻקְלָא, אָמַר לֵיהּ רַבִּי חֵיָא לְרַבִּי יוֹסִי, הָא דְאֲמַרְתוּ בְּרָא שֵׁית, וְדָאֵי הִכֵּי הוּא, בְּגִין דְּשֵׁית יוֹמִין עֵילְאִין גְּבִי אֲוִרְיָתָא וְלֹא יִתִּיר, אַחֲרָנִין סְתִימִין אִינוּן.

42. But we have already seen in the hidden mysteries of Beresheet where He says that He who is Holy and Concealed engraved a certain form in His bowels. THIS IS THE SECRET OF BINAH, of the Secret One, WHICH IS THE SECRET OF THE NUKVA OF ATIK, who is designated by a thrusting point. THIS IS THE SECRET OF THE POINT OF MALCHUT OF THE FIRST RESTRICTION, WHICH ROSE UP TO BINAH AND ENGRAVED THE EAR, NOSE, AND MOUTH OF ARICH ANPIN ON HIS HEAD. This engraving, WHICH WAS MOLDED IN BINAH was incised and hidden in Her, as someone who hides everything, locks it up, and puts the key away. This key is kept hidden in a certain Temple and although everything is hidden in that Temple, the most important thing is that key, which locks and unlocks everything!

42. אָבֵל חֲמִינָן גּוֹ סְתְרֵי בְּרֵאשִׁית דְּאָמַר הִכֵּי. גְּלוּפֵי אֲגֻלְיָהּ הֵהוּא סְתִימָאָה קְדִישָׁא גּוֹ מְעוּי דְּחַד טְמִירוּ, דְּנֻקְדִי בְּנֻקְדָּה דְּנַעֲץ. הֵהוּא גְּלוּפֵי אֲגֻלְיָהּ וְטְמִיר בֵּיהּ, כְּמֵאֵן דְּגִיזוּ כְּלָא תְּחוּת מִפְּתָחָא חֲדָא, וְהֵהוּא מִפְּתָחָא גִיזוּ כְּלָא בְּהִיכְלָא חֲדָא, וְאֵע"ג דְּכְלָא גִיזוּ בְּהֵהוּא הִיכְלָא, עֲקָרָא דְּכְלָא בְּהֵהוּא מִפְּתָחָא הָוִי, הֵהוּא מִפְּתָחָא סְגִיר וּפְתַח.

43. That Temple has a lot of hidden treasures one upon the other. In that Temple there are 50 gates, which are supposed to be closed, MEANING THAT THEY BLOCK THE FLOW OF LIGHTS. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction (side); it is not known whether it faces up or down. This is how this gate REMAINS closed.

43. בְּהֵהוּא הִיכְלָא, אֵית בֵּיהּ גְּנִיזִין סְתִימִין סְגִיאִין אֵלִין עַל אֵלִין. בְּהֵהוּא הִיכְלָא, אֵית תְּרַעִין עוֹבְדֵי סְתִימוּ, וְאִינוּן חֲמִשִּׁין. אֲגֻלְמוּ לְאַרְבַּע סְטְרִין וְהוּוּ אַרְבַּעִין וְתִשְׁעֵי. חַד תְּרַעָא לִית לֵיהּ סְטְרָא, לֹא יָדִיעַ אִי הוּא לְעֵילָא אִי הוּא לְתַתָּא, וּבְגִין כֵּךְ הֵהוּא תְּרַעָא סְתִים.

44. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked AND KNOWN only by the impression of the key. And no one is to know about THIS NARROW KEYHOLE without having the key. And upon this secret IS BASED THE VERSE, "In the beginning (Beresheet) Elohim created (Bara)" (Beresheet 1:1). Beresheet is the key by which everything is hidden, as it locks and unlocks. With this key six gates are locked and unlocked. So when it locks those gates and includes them within itself, then it is for sure Beresheet: a revealed word that includes within it a concealed word. Bara, wherever it appears, is a word that hides and guards a secret, IMPLYING THAT THE KEY locks it up and does not unlock it.

44. גו אינון תרעין אית מנעולא חדא, וחד אתר דקיק לעאלא ההוא מפתחא ביה ולא אתרשים אלא ברשימו דמפתחא, לא ירעין ביה אלא ההוא מפתחא בלחודוי. ועל רזא דנא, בראשית ברא אלהים. בראשית, דא מפתחא דכלא סתים ביה, והוא סגיר ופתח, ושית תרעין כלילין ביה בההוא מפתחא דסגיר ופתח, כד סגיר אינון תרעין וכליל לון בגויה, כדן ודאי כתיב, בראשית, מלה גליא בכלל מלה סתימאה. ובכל אתר, בר"א, מלא סתימאה איהו, סגיר ולא פתח.

9. [An Anagram]: B'hibar'am, B'Avraham (When they were created, with Avraham)

The chaotic world became complete and ordered upon the arrival of Avraham (Abraham) for he symbolizes and reveals the Light of Mercy [Chesed]. The Zohar explains that the Light of Mercy personifies sharing, and that it embodies the positive energy within our world. Meditatively browsing the Aramaic wording awakens our desire to share. In turn, we arouse the spiritual Light that removes chaos from our lives.

45. Rabbi Yosi said it is certainly so! I heard the same from the Holy Light, who is RABBI SHIMON, that the word Bara is concealed to show THAT THE KEY locks up the secret and does not unlock it. As long as THE KEY locked up the word Bara, the world could not exist and would not have lasted at all! Complete chaos would have prevailed, covering the entire existence. And when this chaos prevailed there would not have been a world; it would have never lasted!

45. אמר רבי יוסי, ודאי הכי הוא, ושמענא לבוצינא קדישא דאמר הכי, דמלה סתימאה איהו ברא, סגיר ולא פתח. ובעוד דהוה סגיר במלה דברא, עלמא לא הוי ולא אתקיים, והוה חמי על כלא תה"ו, וכד שלטא האי תה"ו עלמא לא הוה, ולא אתקיים.

46. When did this key unlock the gates, and serve and produce offspring? When Avraham appeared, AS HE IS THE SECRET OF CHESED. As it is written: "These are the generations of the heavens and of the earth when they were created" (B'hibar'am, an anagram of Be'avraham) (Beresheet 2:4). And we have already learned, DO NOT SAY B'HIBAR'AM BUT Be'avraham. Then, the letters (WHICH ARE THE VESSELS) that were entirely concealed in the word Bara WERE OPENED. And the Pillar of Procreation, the Sacred Limb of Yesod, upon which the world is established was revealed. BECAUSE THE WORD BARA (MEANING CREATED) IS FORMED BY THE LETTERS, BET, RESH, AND ALEPH. THUS, IT CONSISTS OF THE SAME LETTERS AS EVER (THE LIMB IN HEBREW, WHICH IS FORMED BY THE LETTERS, ALEPH, BET, AND RESH).

46. אימתי ההוא מפתחא פתח תרעין ואודמן לשמושא ולמעבד תולדין, כד אתא אברהם. דכתיב אלה תולדות השמים והארץ בהבראם, ותנינון באברהם, ומה דהוה כלא סתים במלת ברא, אתהדרו אתון לשמושא, ונפק עמודא דעבד תולדין, אב"ר יסודא קדישא, דעלמא קיימא עליה.

47. When the letters Aleph, Bet, and Resh (Ever = Limb) left their impression on the word Bara (Bet, Resh, and Aleph, defined as created), then the Supernal and Concealed One formed a different designation for the impression of His Name and Glory. And these are the letters Mem and Yud. He also created Aleph, Lamed, and Hei. So was the Sacred and Blessed Name, which is Mah (formed by Mem and Hei), formed as a mark. It brought forth the creation of Bara (Bet, Resh, and Aleph) from Ever (Aleph, Bet, and Resh). And this word has the imprint of Aleph, Lamed, and Hei from one side, and Aleph, Bet, and Resh from the other side. Therefore to the Sacred Concealed One, Aleph, Lamed, and Hei exist, as do Aleph, Bet, and Resh. And when one of them reaches perfection, so does the other. Thus, it engraved upon Aleph, Bet, and Resh the letter Hei, and it engraved upon the Aleph, Lamed, and Hei, the letter Yud!

47. כד האי אבר אתרשים במלת ברא, כדן רשים סתימאה עילאה רשימו אחרא לשמיה וליקרניה, ודא איהו מ"י, וברא אלה. וגם בן שמא קדישא דאתברכא, דאיהו מ"ה, אתרשים ואפיק מן בר"א אב"ר. והוא רשים באלה מסטרא דא, ואב"ר מסטרא דא. סתימאה קדישא אל"ה קיימא, אב"ר קיימא. כד אשתלים דא אשתלים דא, גליף להאי אב"ר ה', גליף להאי אל"ה י'.

48. And he explained that whenever Hei and the letters Eleh were awakened (aroused, stimulated) to complete both sides, He then brought forth the final letter Mem. He took one final Mem to the end of the letters - that is, Aleph, Lamed, Hei, Yud, and one final Mem - to take to the other side. That is to the end of the letters (forming the word) Aleph, Bet, Resh, and Hei, thus completing the sacred holy name by combining the letters to form Elohim. In the same manner, the name Avraham was completed. And this is what we meant when we had stated, 'WHEN ONE OF THEM REACHES PERFECTION, SO DOES THE OTHER.' And there are those who say that the Holy One, blessed be He, took THE LETTERS Mem and Hei and put them together with Ever, and it became THE COMBINATION Avraham. And the word Mi alludes to the fifty gates of wisdom, and in the word Mi there is a Yud, which is the first letter of the holy name. And the word Ma alludes to the numerical value of the holy name, and it has within it the second letter of the holy name, WHICH IS HEI. As it is written, "worthy is the nation for whom this is so..." (Tehilim 144:15), "THAT HASHEM IS THEIR GOD" (IBID.) And it is written: "He suspends the world on Bli-Ma (nothingness)" (Iyov 26:7). THE WORD MA IN THIS VERSE ALLUDES TO THE NUMERICAL VALUE OF THE TETRAGRAMMATON WHEN SPELLED OUT WITH ALEPHS. And then both worlds were upheld, the coming world with the letter Yud and this world with Hei. And then it created offspring and the name was complete. As it is written: "These are the products of the heaven and the earth Bhibaram (when they were created)" (Bereshheet 2:4). THE WORD BHIBARAM HAS THE SAME LETTERS AS B'AVRAHAM, BECAUSE ALL THE PRODUCTS were suspended, incomplete, until the name of Avraham was created. When the name of Avraham was completed, so was the holy name completed. And this is what is written, "on the day HASHEM ELOHIM created heaven and earth" (Ibid.). THE WORDS "ON THE DAY...CREATED" MEAN WHEN THEY WERE COMPLETED, THROUGH THE NAME AVRAHAM, AND ONLY THEN IS HASHEM FIRST MENTIONED IN THE TORAH.

10. The vision of Rabbi Chiya

Rabbi Chiya is worthy of elevation to the highest spiritual worlds, and to meet with the holy Kabbalist, Rabbi Shimon bar Yochai, and his son Rabbi Elazar. Rabbi Chiya spends time studying with his great Master in the supernal Academy, where Rabbi Shimon teaches the greatest of souls. The Messiah himself comes to spend time with Rabbi Shimon. These spiritual words of wisdom instill in us the ability to connect ourselves to the supernal Worlds above.

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried out, Dust, dust how stiff-necked (stubborn) you are; how shameless you are that all the delights of the eye perish within you! You consume all the beacons of light in the world and grind them into nothing. How impertinent you are. The Sacred Light that illuminated the world; the great leader who governs the entire world and whose merit sustains the world is consumed by you! Rabbi Shimon, the Light of the Illumination, the Light of the Worlds! You perish in the dust while you sustain and govern the world! He then fell into a reverie for a moment and said, Dust, dust, be not proud! Because the pillars of the world will not be delivered into your hands; and Rabbi Shimon shall not be consumed by you!

48. אֲתַעְרוּ אֶתְוֹן לְאַשְׁלֵמָא לְהַאי סְטְרָא וּלְהַאי סְטְרָא בְּדִין אֲפִיק מ' נְטִיל חַד לְהַאי סְטְרָא וְחַד לְהַאי סְטְרָא, אֲשֶׁתְּלִים שְׁמָא קְדִישָׁא וְאֲתַעְבִּיד אֱלֹהִים גַּם בֵּן שְׁמָא דְאַבְרָהָם, בְּדִ אֲשֶׁתְּלִים דָּא אֲשֶׁתְּלִים דָּא. (וּי"א דְנִטְל קְדוּשׁ בְּרוּךְ הוּא מ"י וְשְׂדֵי בְּאֵל"ה, וְאֲתַעְבִּיד אֱלֹהִים. וְנִטְל קְדוּשׁ בְּרוּךְ הוּא מ"ה וְשְׂדֵי בְּאֵב"ר וְאֲתַעְבִּיד אֲבָרָה"ם. וּמִלַּת מ"י רֹמֵז לְחֻמְשִׁים שְׁעָרֵי בֵּינָה, וְאִית בָּהּ יו"ד אוֹת קְדָמָא דְשְׁמָא קְדִישָׁא, וּמִלַּת מ"ה רֹמֵז לְמִנּוּנָא דְשְׁמָא קְדִישָׁא, וְאִית בֵּיהּ אוֹת תְּנִינָא דְשְׁמָא קְדִישָׁא יְהו"ה. כְּד"א אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו', תּוֹלָה אֶרֶץ עַל בְּלֵי מ"ה, וּכְדִין אֲתַקְיִימוּ תְרִין עֲלָמִין, בִּיּו"ד עֲלָמָא דְאִתִּי וּבָה"א עֲלָמָא דָּא. כְּלוּמַר, בְּמ"י בְּרָא עוֹלָם הַבָּא, וּבְמ"ה בְּרָא עוֹלָם הַזֶּה. וְדִין הוּא רִמּוֹז עֵילָא וְתַתָּא). וּכְדִין עֲבִיד תּוֹלְדוֹת וְנִפְקִי שְׁמָא שְׁלִים, מַה דְּלֵא הוּהּ קְדָם דְנָא, הַה"ד, אֱלֹה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאֶרֶץ בְּהַבְרָאָם, כְּלֵהוּ הוּוּ תְלִין עַד דְאֲתַבְרוּ שְׁמִיהּ דְאַבְרָהָם, בִּיּוֹן דְאֲשֶׁתְּלִים שְׁמָא דָּא דְאַבְרָהָם שְׁמָא קְדִישָׁא אֲשֶׁתְּלִים. הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם.

49. אֲשֶׁתַּטַּח רַבִּי חִיָּיא בְּאַרְעָא וְנָשַׁק לְעַפְרָא, וּבִכָּה וְאָמַר, עַפְרָא עַפְרָא, כְּמַה אַתְּ קָשִׁי קְדַל, כְּמַה אַתְּ בְּחֻצִימוּ, דְכָל מַחְמְדֵי עֵינָא יִתְבַּלּוֹן בְּךָ, כָּל עַמּוּדֵי נְהוּרִין דְעֲלָמָא תִּיכּוֹל וְתִידוּק. כְּמַה אַתְּ חֻצִימָא, בּוֹצִינָא קְדִישָׁא דְהוּהּ נְהִיר עֲלָמָא שְׁלִיטָא רַבְרָבָא מְמַנָּא דְזְכוּתִיהּ מְקַיִים עֲלָמָא, אֲתַבְּלִי בְּךָ. רַבִּי שְׁמַעוֹן נְהִירוּ דְבוֹצִינָא, נְהִירוּ דְעֲלָמִין, אַנְתְּ בְּלִי בְּעַפְרָא וְאַנְתְּ קַיִים וְנַהֵג עֲלָמָא. אֲשֶׁתּוּמַם רְגַעָא חָדָא, וְאָמַר עַפְרָא עַפְרָא לֹא תִתְגַּאֵי, דְלֹא יִתְמַסְרוֹן בְּךָ עַמּוּדִין דְעֲלָמָא, דְהָא רַבִּי שְׁמַעוֹן לֹא אֲתַבְּלִי בְּךָ.

50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yosi. He fasted from that day on for forty days so that he might meet with Rabbi Shimon. They told him, you are not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the interpretation of that certain word, which Rabbi Yosi mentioned IN THE NAME OF RABBI SHIMON (PAR. 45). And many thousands were listening to his words.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenly Academy (Yeshiva). And all those wings were waiting for them. He then saw THAT RABBI SHIMON AND RABBI ELAZAR were renewed constantly by their own splendor and shone more than the sun.

52. Rabbi Shimon opened the discussion by saying, let Rabbi Chiya enter and see how much the Holy One, blessed be He, shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar that bears all! RABBI CHIYA saw HIMSELF entering, and Rabbi Elazar stood up. So did all of the other pillars OF THE WORLD, which had previously been sitting there. THEY ALL STOOD UP FOR THE SAKE OF RABBI CHIYA. And he, RABBI CHIYA was embarrassed. As he entered, he detached himself (from the pillars of the world) and sat at the feet of Rabbi Shimon.

53. A voice came forth, saying: Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar. The voice returned and said: You hidden and unseen Celestials on high, you who are clever and wander throughout the world, Behold and see! Earthly beings that are sunk in deep slumber, THE LIGHT OF YOUR EYES is concealed in the darkness of YOUR EYES, wake up!

54. Who, among you has DURING HIS LIFETIME IN THIS WORLD transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has awaited eagerly every day the Light that shines when the King calls upon the Gazelle? As then, the Honor OF THE KING IS GLORIFIED, and He is called the King of all the other kings of the world. Because he who does not await eagerly for this every day, AS HE LIVES in that world - MEANING THIS WORLD - has no role here.

55. Meanwhile, he saw many of his friends gathering around the standing Pillars, and he saw how they elevated them to the heavenly Academy. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, WHO IS MATATRON, approach him.

50. קָם רַבִּי חִיָּיא וְהוּא וְהוּא בְּכִי. אֲזַל, וּרְבִי יוֹסִי עִמּוּהוּ. מֵהָהוּא יוֹמָא אֲתַעְנִי אַרְבַּעִין יוֹמִין לְמַחְמֵי לְרַבִּי שְׁמַעוֹן. אָמְרוּ לִיהּ לִית אַנְתָּ רִשָּׁאי לְמַחְמֵי לִיהּ. בְּכַה וְאֲתַעְנִי אַרְבַּעִין יוֹמִין אַחֲרֵינִין, אַחְזִיאֵנוּ לִיהּ בַּחֲזוּוּא לְרַבִּי שְׁמַעוֹן וּרְבִי אֶלְעָזָר בְּרִיהּ, דְּהוּוּ לְעֵאן בְּמַלְאָה דָּא דְאָמַר רַבִּי יוֹסִי, וְהוּוּ כַּמָּה אֲלַפִּין צִיּוּתִין לְמַלּוּלִיהּ.

51. אֲדַהְבִּי, חָמָא כַּמָּה גְדַפִּין רַבְרַבִּין עֲלָאִין, וּסְלִיקוּ עֲלֵיהוּ רַבִּי שְׁמַעוֹן וּרְבִי אֶלְעָזָר בְּרִיהּ וּסְלִיקוּ לְמַתְיבְתָא דְרַקִּיעָא, וְכָל אֲלִין גְדַפִּין הוּוּ מַחְבָּאן לְהוּ. חָמָא דְמַתְהַדְרָן וּמַתְחַדְשָׁן בְּזִיווּן וּנְהִירוּ וְתִיר מְנַהוּרָא דְזִיוָא דְשִׁמְשָׁא.

52. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, יַעֲוֹל רַבִּי חִיָּיא וְלִיחְמֵי, בְּכַמָּה דְזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְחַדְתָּא אֲנָפִי צְדִיקָיָא לְזַמְנָא דְאֲתִי. זַכָּאָה אִיהוּ מֵאן דְּעָאֵל הֲכָא בְּלֹא כְסוּפָא וְזַכָּאָה מֵאן דְּקָאִים בְּהָהוּא עֲלָמָא, כְּעִמּוּדָא תְּקִיף בְּכָלָא, וְחָמָא דְהוּוּ עָאֵל וְהוּוּ קָם רַבִּי אֶלְעָזָר וְשָׂאֵר עִמּוּדִין דִּיתְבִּין תַּמָּן. וְהוּא הוּוּ בְּסִיף, וְאֲשִׁמִּיט גְרַמִּיָּה, וְעָאֵל וְיִתִּיב לְרַגְלוֹי דְרַבִּי שְׁמַעוֹן.

53. קָלָא נִפְק וְאָמַר, מֵאִיךְ עֵינְךָ לֹא תִזְקוּף רִישְׁךָ, וְלֹא תִסְתַּבֵּל. מֵאִיךְ עֵינְוִי, וְחָמָא נְהוּרָא דְהוּוּ נְהִיר לְמַרְחֹק. קָלָא אֶהְדֵּר בְּמַלְקַדְמִין, וְאָמַר עֲלָאִין טְמִירִין סְתִימִין, פְּקִיחֵי עֵינָא, אִינּוּן דְּמִשְׁטָטִין בְּכָל עֲלָמָא, אֲסַתְּבִלוּ וְחִמוּ. תַּתְּאִין דְּמִיכִין סְתִימִין בַּחּוּרִיכוֹן, אֲתַעְרוּ.

54. מֵאן מְנַכּוֹן, דִּי חֲשׂוּכָא מְהַפְּכָן לְנְהוּרָא, וְטַעְמִין מְרִירָא לְמַתְקָא, עַד לֹא יִיתוֹן הֲכָא. מֵאן מְנַכּוֹן, דְּמַחְבָּאן בְּכָל יוֹמָא לְנְהוּרָא דְנְהִיר בְּשַׁעֲתָא דְמַלְכָּא פְּקִיד לְאִילְתָּא, וְאֲתִיּוּקָא, וְאֲתִקְרִי מַלְכָּא מְכָל מַלְכִין דְּעֲלָמָא. מֵאן דְּלֹא מְצַפֵּה דָּא בְּכָל יוֹמָא בְּהָהוּא עֲלָמָא, לִית לִיהּ חוּלְקָא הֲכָא.

55. אֲדַהְבִּי חָמָא כַּמָּה מִן חֲבֵרִיָּיא, סַחְרָגִיָּה כָּל אִינּוּן עִמּוּדִין דְּקִימִין. וְחָמָא דְסְלִיקוּ לֹון לְמַתְיבְתָא דְרַקִּיעָא, אֲלִין סְלִקִין, וְאֲלִין נַחְתִּין, וְעִילָא דְכָלְהוּ חָמָא מְאִירִי דְגְדַפִּי דְהוּוּ אֲתִי.

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56. The angel Matatron swore that he heard from behind the Curtain how the King attends the Gazelle every day and remembers how She lies in the soil of the earth. At that time, He kicks 390 heavens, which all quake and tremble with fear because of Him. And He, THE KING, sheds tears because of this, THAT THE SHECHINAH LIES IN THE SOIL OF THE EARTH. And the tears, that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, AND IS CALLED RAHAV, is sustained and stays alive. And he sanctifies the name of the Holy King by taking it upon himself to swallow all the waters of the days of creation. He gathers them all within himself so that on that day when all the nations assemble against the Holy Nation, the waters may dry up while they cross over on dry land.

57. Meanwhile, he heard a voice call out: Move aside, make room. King Mashiach is coming to the Academy of Rabbi Shimon, because all the righteous people there are the heads of the Academies, which are known up there. And all the disciples of each Academy ascend from this Academy here to the heavenly Academy. And Mashiach visits all these Academies and signs the Torah with the seal of the teachings that come from the mouths of the learned Rabbis. At that time, King Mashiach came TO THE ACADEMY OF RABBI SHIMON crowned by heavenly diadems that He had received from the heads of the Academies.

58. At the same time, all the colleagues and Rabbi Shimon, as well, stood up. Rabbi Shimon's light reached up to the empyrean. MASHIACH said to him: Rabbi, how blessed you are, that your Torah (teachings) has been elevated by the Illumination of 370 Lights. And every single Light has been explained in 613 ways. Then they rise up and bathe themselves in the rivers of pure Persimmon (balm). And the Holy One, blessed be He, approves the Torah study of your Academy, of the Academy of Chizkiyah, the King of the Judean Kingdom and of the Academy of Achiya Ha-Shiloni.

59. I have come to approve the Torah of your Academy only because the One with Wings (Matatron) is on his way here, and I know that He shall not enter any other Academy (Yeshivah) - only yours. Meanwhile, he told Rabbi Shimon about the oath taken by the One with the Wings. Then Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Whale. The world was about to collapse. Also at this time, he noticed Rabbi Chiya sitting at the feet of Rabbi Shimon. He asked: Who allowed a human being, wearing the cloaks of that world, THAT IS, THE PHYSICAL BODY OF THE MUNDANE WORLD, here? Rabbi Shimon answered: This is Rabbi Chiya the Shining Light of the Torah. He said: Let he and his sons be gathered, MEANING, LET THEM PASS AWAY FROM THE MUNDANE WORLD, and join your Academy! Rabbi Shimon said, let him be given time! And time was given to him.

56. וְהוּא אוֹמֵי אוֹמָאָה, דְּשָׁמַע מֵאַחוּרֵי פְּרָגוּדָא, דְּמִלְכָא מִפְּקַד בְּכָל יוֹמָא וּדְכִיר לְאַיְלִתָּא דִּי שְׁכִיבַת לְעַפְרָא, וּבְעֵט בְּעֵיטוּן בְּהוּא שְׁעָתָא בְּתַלְתַּת מָאָה וְתִשְׁעֵין רְקִיעֵין, וּכְלָהוּ מְרַתְתִּין וְזַעֲיִן קַמֵּיהּ. וְאוּרִיד דְּמַעֲיָן עַל דָּא, וְנִפְלִי אִינוּן דְּמַעֲיָן רְתִיחִין כְּאִשָּׁא לְגוּ יַמָּא רַבָּא, וּמְאִינוּן דְּמַעֲיָן קָאִים הוּא מְמַנָּא דִּימָא, וְאַתְקִיִים, וּקְדִישׁ שְׁמִיהּ דְּמִלְכָא קְדִישָׁא, וְקִבִּיל עֲלֵיהּ לְמַבְלַע כָּל מֵימּוּי דְּבְרָאשִׁית, וְיִכְנוּשׁ לְהוּ לְגַזִּיָּה, בְּשַׁעְתָּא דִּיתְכַנְשׁוּן כָּל עַמְמֵיָא עַל עַמָּא קְדִישָׁא, וְיִגְבּוּן מֵיָא, וְיַעֲבְרוּן בְּנִגְיָבוּ.

57. אֲדַהְכִי, שָׁמַע קְלָא דְאָמַר, פְּנוּן אֲתַר פְּנוּן אֲתַר, דְּהָא מִלְכָא מְשִׁיחָא אֲתִי לְמַתִּיבְתָא דְרַבִּי שְׁמַעוֹן, בְּגִין דְּכָל צְדִיקָיָא דְתַמְנָן רִישֵׁי מַתִּיבְתָא. וְאִינוּן מַתִּיבְתֵי דְתַמְנָן רְשִׁימִין אִינוּן. וְכָל אִינוּן חֲבַרִין דִּי בְּכָל מַתִּיבְתָא, סְלָקִי מִמַּתִּיבְתָא דְהִכָּא לְמַתִּיבְתָא דְרְקִיעָא. וּמְשִׁיחַ אֲתִי בְּכָל אִינוּן מַתִּיבְתֵי, וְחַתִּים אוּרִייתָא מְפּוֹמֵייהוּ דְרַבְּנָן. וּבַהֲהִיא שְׁעָתָא אֲתִי מְשִׁיחַ מַתְעֵטֵר מִן רִישֵׁי מַתִּיבְתֵי בְּעֵטְרִין עֵילָאִין.

58. בְּהוּא שְׁעָתָא, קָמוּ כָּל אִינוּן חֲבַרִיָּא, וְקָם ר' שְׁמַעוֹן, וְהוּוּ סְלִיק נְהוּרִיָּה עַד רוּם רְקִיעַ, אָמַר לֵיהּ רַבִּי זְבָאָה אַנְתָּ, דְאוּרִייתְךָ סְלָקָא בְּתַלְתַּת מָאָה וְשִׁבְעֵין נְהוּרִין וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְרִשְׁתָּ לְשִׁית מָאָה וְתַלְסַר טַעְמִין סְלָקִין וְאַסְתַּחֲזִין בְּנְהַרֵי אַפְרַסְמוּנָא דְכָנָא. וְקְדוּשׁ בְּרוּךְ הוּא אִיהוּ חַתִּים אוּרִייתָא מִמַּתִּיבְתְךָ, וּמִמַּתִּיבְתָא דְחֻזְקִיָּה מְלַךְ יְהוּדָה, וּמְגוּ מַתִּיבְתָא דְאַחִיָּה הַשִּׁילוֹנִי.

59. וְאַנָּא לֹא אֲתִינָא לְמַחְתָּם מִמַּתִּיבְתְךָ, אֲלֵא מְאִרֵי דְגַדְפִּין אֲתִי הִכָּא, דְהָא יַדְעָנָא דְלֹא יַעוּל גּוּ מַתִּיבְתֵי אַחֲרִיתֵי, אֲלֵא בְּמַתִּיבְתְךָ. בְּהִיא שְׁעָתָא סַח לֵיהּ ר' שְׁמַעוֹן, הוּוּא אוֹמָאָה דְאוּמֵי מְאִרֵי דְגַדְפִּין. כְּדִי אֲזַדְעֹזַע מְשִׁיחַ וְאִרִים קְלִיָּה, וְאֲזַדְעֹזַעוּ רְקִיעֵין, וְאֲזַדְעֹזַע יַמָּא רַבָּא, וְאֲזַדְעֹזַע לְוִיתָן, וְחָשִׁיב עֲלֵמָא לְאַתְהַפְכָּא, אֲדַהְכִי חֲמָא לְר' חִיָּא לְרַגְלוּי דְרַבִּי שְׁמַעוֹן. אָמַר, מָאן יְהִיב הִכָּא בְּרַ נֶשׁ לְבִישׁ מְדָא דְהוּוּא עֲלֵמָא. אָמַר רַבִּי שְׁמַעוֹן דָּא אִיהוּ רַבִּי חִיָּא, נְהִירוּ דְבוּצִינָא דְאוּרִייתָא. אָמַר לֵיהּ, יִתְכַנְשׁ הוּא וּבְנוֹי, וְלִיהוּוֹן מִמַּתִּיבְתָא דִילָךְ. אָמַר רַבִּי שְׁמַעוֹן זְמַנָּא יִתִּיבָהּ לֵיהּ. יְהִבוּ לֵיהּ זְמַנָּא.

60. He, MASHIACH, left there trembling all over, his eyes brimming with tears. Rabbi Chiya was deeply shaken and wept. Then he said, how happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has this distinction. He is described by the verse, "I will cause those who love me to inherit a lasting possession and I will fill their treasures" (Mishlei 8:21).

60. וּנְפֹק מִתַּמָּן מִזְדַּעֵזַע, וְזֹלְגָן עֵינָיו דְּמַעִין.
אֲזַדְעִזָּא רַבִּי חִיָּיא, וּבִבְכָה וְאָמַר, זִכְאָה חוּלְקֵהוּן
דְּצִדִיקַיִיא בְּהוּא עֲלֵמָא, וְזִכְאָה חוּלְקֵיה דְּבַר יוּחָאי
דְּזִכָּה לְכַךְ. עֲלֵיה בְּתִיב לְהַנְחִיל אוּהֲבֵי יֵשׁ
וְאוּצְרוּתֵיהֶם אֲמֵלָא.

11. You are My partner

From this section of the Zohar we learn that our primary purpose in life is to complete and perfect creation through our own spiritual transformation and growth. In addition, Rabbi Shimon implores his students not to share or speak of spiritual wisdom that is not derived directly from the mouth of their teacher. Doing so, he warns, can cause death and bring destruction to our physical world. The strength to make our own spiritual corrections in life and to complete the thought of creation is given to us the moment we scan this section. We acquire the discipline to always remain on the true path of wisdom, and we gain the strength to avoid temptation by easier but less powerful teachings.

61. In the Beginning: Beresheet. Rabbi Shimon opened the discussion with the verse, "And I have put My words in thy mouth" (Yeshayah 51:16), meaning how important it is for a person to study laboriously the Torah day and night. Very important, because the Holy One, blessed be He, listens attentively to the voices of those who occupy themselves with the study of the Torah. And every word that receives a new interpretation by a person who delves into the study of the Torah creates a new heaven.

61. בְּרֵאשִׁית. ר' שְׁמַעוֹן פִּתַּח, וְאָשִׁים דְּבַרֵּי בְּפִיךְ.
בְּמָה אֵית לִיה לְבַר נֶשׁ לְאִשְׁתְּדִלָּא בְּאוּרִייתָא יִמְמָא
וְלִילִיא, בְּגִין דְּקָדוּשׁ בְּרוּךְ הוּא צִיית לְקִלְהוּן דְּאִינוּן
דְּמַתְעַסְקֵי בְּאוּרִייתָא, וּבְכָל מְלָה דְּאִתְחַדַּשׁ
בְּאוּרִייתָא, עַל יְדָא דְּהוּא דְּאִשְׁתְּדִל בְּאוּרִייתָא,
עֲבִיד רְקִיעָא חָדָא.

62. We have already learned that at the moment when a new phrase or a new way of understanding is instructed by any person, that phrase ascends and is assembled in front of the Holy One, blessed be He. And the Holy One, blessed be He, receives this new phrase and accepts it. He also adorns it with 70 crowns of graven and inscribed letters. And this new Phrase of Wisdom that is revealed is then set upon the head of the Eternal Tzadik. Then it flies off and floats through 70,000 worlds until it reaches Atik-Yomin, WHICH IS THE SFIRAH OF KETER. And all the words of Atik-Yomin are Phrases of Wisdom comprising sublime and hidden mysteries.

62. תֵּנָן בְּהֵיא שְׁעַתָּא דְּמְלָה דְּאוּרִייתָא אִתְחַדַּשׁת
מִפּוּמִיָּה דְּבַר נֶשׁ, הֵהִיא מְלָה סְלֵקָא, וְאִתְעַתְרַת
קְמִיָּה דְּקָדוּשׁ בְּרוּךְ הוּא. וְקָדוּשׁ בְּרוּךְ הוּא אֲנִטִיל
לְהֵיא מְלָה, וְנָשִׁיק לָהּ, וְעֵטֵר לָהּ בְּשַׁבְעִין עֶטְרִין
גְּלִיפִין וּמְחַקְקִין. וּמְלָה דְּחֻכְמַתָּא דְּאִתְחַדַּשׁא, סְלֵקָא
וְיִתְבָּא עַל רִישָׁא דְּצִדִיק חַי עַלְמִין. וְטָסָא מִתַּמָּן,
וְשֵׁטָא בְּשַׁבְעִין אֲלֶף עַלְמִין, וְסְלִיקַת לְגַבֵּי עֵתִיק
יוֹמִין וְכָל מַלְיָן דְּעֵתִיק יוֹמִין, מַלְיָן דְּחֻכְמַתָּא אִינוּן
בְּרִזִין סְתִימִין עַלְאִין.

63. When this Phrase of Wisdom is revealed here IN THIS WORLD as it ascends, it joins the words of Atik-Yomin and goes up and down together with them. Then it enters 18 hidden worlds that "neither has the eye seen, Elohim, beside you" (Yeshayah 64:4). Afterward, they leave there to float around before they are presented in full perfection to Atik-Yomin. At this stage, Atik-Yomin smells the odor of the phrase, and He finds it most desirable - MORE DESIRABLE, IN FACT, THAN ANYTHING ELSE. He then takes it and crowns it with 370,000 crowns. And the phrase, WHICH REVEALS A NEW IDEA OF THE TORAH, flies on high - going up and down before landing. Thus, a heaven is made OUT OF IT.

63. וְהֵהִיא מְלָה סְתִימָא דְּחֻכְמַתָּא דְּאִתְחַדַּשׁת הֲכָא,
כְּד סְלֵקָא אִתְחַבְרַת בְּאִינוּן מַלְיָן דְּעֵתִיק יוֹמִין,
וְסְלֵקָא וְנַחְתָּא בְּהַדִּייהוּ, וְעָאלַת בְּתַמְנִיסַר עַלְמִין
גְּנִיזִין דְּעִין לֹא רָאָתָה אֱלֹהִים זֹלְתַךְ, נְפִקֵי מִתַּמָּן,
וְשֵׁטָן וְאִתִּין מַלְיָאן וְשַׁלְמִין, וְאִתְעַתְדוּ קְמִי עֵתִיק
יוֹמִין. בְּהֵהִיא שְׁעַתָּא אֲרַח עֵתִיק יוֹמִין בְּהֵיא מְלָה
וְנִיחָא קְמִיָּה, מְכֵלָא. נְטִיל לְהֵהִיא מְלָה, וְאִעֵטֵר לָהּ
בְּתַלְתַּ מָּאָה וְשַׁבְעִין אֲלֶף עֶטְרִין. הֵהִיא מְלָה טָסַת
וְסְלֵקָא וְנַחְתָּא וְאִתְעַבִּידָא רְקִיעָא חָדָא.

64. And from every Word and Phrase of Wisdom many heavens are made. They stand in full perfection in front of Atik-Yomin, who calls them 'New Heavens'. IN OTHER WORDS, 'Renewed Heavens' BECAUSE THEY ARE concealed by the hidden secrets of the Sublime Wisdom. While all the other phrases and sayings of the Torah that are newly revealed THAT DO NOT BELONG TO THIS ASPECT OF SUBLIME WISDOM stand before the Holy One, blessed be He, these Words and Phrases of Wisdom ascend and become the Lands of the Living. They then descend and are put as a crown upon a certain land. Thus, all is renewed and it becomes a 'New Land' BY THE POWER of that phrase of the Torah that was freshly discovered.

65. On this subject, it is written, "For as the new heavens and the new earth (land), which I will make, shall remain before me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22). He does not say 'I have made,' but rather "I will make," IN THE PRESENT TENSE, BECAUSE, He constantly makes NEW HEAVENS AND EARTH from the secrets and the new teachings of the Torah. And on this subject, it is written, "And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth, and say to Zion, 'You are my people'" (Yeshayah 51:16). He does not say 'the heavens,' but rather "heavens," WITHOUT THE DEFINITE ARTICLE. THIS MEANS THAT HE IS NOT ENCOMPASSING THE ACTUAL HEAVENS, BUT THE HEAVENS THAT ARE MADE ANEW FROM THE TEACHINGS AND THE UTTERANCES OF THE TORAH.

66. Rabbi Elazar then asked, what is the meaning of "I have covered you in the shadow of my hand?" (Yeshayah 51:16). He told him, when the Torah was given to Moshe, many 'tens of thousands' of angels on high were about to burn him with the flames of their mouths, but the Holy One, blessed be He, protected him. So now, when the new explanation on the Torah is uttered, the saying rises up, is crowned, and then stands before the Holy One, blessed be He. And He guards that saying and shelters the person who said it so that they may be known only to Him and to stop the angels from envying him until a New Heaven and Earth are made from that saying. So he says, "I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth." And from this we learn that everything which is 'hidden from the eye' has a supernal advantage, as expressed in "I have covered you in the shadow of my hand." But why should it be covered and hidden 'out of sight'? So that it may receive the supernal advantage. As he says, "that I may plant heavens and lay the foundations of earth," as we have learned. IN OTHER WORDS, TO MAKE NEW HEAVENS AND EARTH OUT OF IT.

67. "And say to Zion, You are my people" (Yeshayah 51:16). The phrase "and say to Zion," MEANS TO SAY TO those new lands and those holy sayings that are marked and set one upon the other, REFERRING TO THE NEW TEACHINGS OF THE TORAH, You are my people. Do not say Ami (my people) Ata (You are), but rather Imi (with me) Ata (You are). Do not say Ami Ata, WITH THE VOWEL PATACH, but rather Imi Ata, WITH THE VOWEL CHIRIK, WHICH MEANS, 'be my partner.' Just as I have made the heavens and the earth with My words, as is written, "By the word of Hashem the heavens were made" (Tehilim 33:6), so shall you BY YOUR WORDS OF WISDOM MAKE NEW HEAVENS AND EARTH. How lucky and meritorious are those who occupy themselves in the labor of learning and teaching the Torah.

64. וְכֵן כָּל מְלָה וּמְלָה דְחֻכְמָתָא, אֲתַעְבְּדִין רְקִיעֵין קְיָיִמִין בְּקִיּוּמָא שְׁלִים קָמִי עֲתִיק יוֹמִין, וְהוּא קְרִי לִוְן שְׁמַיִם חֲדָשִׁים: שְׁמַיִם מְחֻדָּשִׁים, סְתִימִין דְּרִזִּין דְּחֻכְמָתָא עֲלָאָה. וְכָל אִינוּן שְׁאָר מְלִין דְּאוּרִייתָא דְּמִתְחַדְשִׁין, קְיָיִמִין קָמִי קְדָשָׁא בְּרִיךְ הוּא, וְסִלְקִין וְאֲתַעְבְּדוּ אַרְצוֹת הַחַיִּים. וְנַחְתִּין, וּמִתְעַטְרִין לְגַבֵּי אֶרֶץ חַד, וְאֲתַחְדַּשׁ וְאֲתַעְבִּיד כְּלָא אֶרֶץ חֲדָשָׁה, מִהֵיא מְלָה דְּאֲתַחְדַּשׁ בְּאוּרִייתָא.

65. וְעַל דָּא כְּתִיב כִּי כַּאֲשֶׁר הַשְׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אָנִי עוֹשֶׂה, עוֹמְדִים לְפָנַי וְגו'. עֲשִׂיתִי לֹא כְּתִיב, אֲלָא עוֹשֶׂה, דְּעֵבִיד תְּדִיר מְאִינוּן חֲדוּשִׁין וְרִזִּין דְּאוּרִייתָא, וְעַל דָּא כְּתִיב וְאֲשִׁים דְּבְרִי בְּפִיךָ וּבְצֶל יְדֵי כְּסִיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ. הַשְׁמַיִם לֹא כְּתִיב, אֲלָא שְׁמַיִם.

66. אָמַר רַבִּי אֶלְעָזָר מֵהוּ וּבְצֶל יְדֵי כְּסִיתִיךָ. אָמַר לִיה בְּשַׁעֲתָא דְּאֲתַמְסַר אוּרִייתָא לְמֹשֶׁה, אַתּוּ בְּמַה רַבּוּא דְּמַלְאכֵי עֲלָאִין, לְאוּקְדָא לִיה בְּשִׁלְהוּבָא דְּסוּמְהוּן, עַד דְּחַפָּא עֲלֵיהּ קְדוּשׁ בְּרוּךְ הוּא. וְהִשְׁתָּא דְּהָאִי מְלָה סִלְקָא וְאֲתַעַטְרָא וְקִיּוּמָא קָמִי קְדוּשׁ בְּרוּךְ הוּא, אִיהוּ חֲפִי עַל הֵיא מְלָה, וְכִסִּי עַל הֵוּא בְּרִי נֶשׁ, דְּלֹא יִשְׁתַּמּוּדַע לְגַבֵּייהוּ, אֲלָא קְדוּשׁ בְּרוּךְ הוּא. וְלֹא יִקְנָאוּן לְגַבֵּיהּ, עַד דְּאֲתַעְבִּיד מִהֵיא מְלָה, שְׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה. הַה"ד וּבְצֶל יְדֵי כְּסִיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ. מִכָּאן דְּכָל מְלָה דְּסִתִּים מַעֲינָא, סִלְקָא לְתוּעֵלְתָא עֲלָאָה. הַה"ד וּבְצֶל יְדֵי כְּסִיתִיךָ. וְאִמָּאִי אֲתַחֲפִי וְאֲתַכְסִי מַעֲינָא, בְּגִין לְתוּעֵלְתָא עֲלָאָה. הַה"ד לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ, בְּמַה דְּאֲתַמַּר.

67. וְלֵאמֹר לְצִיּוֹן עִמִּי אַתָּה. וְלֵאמֹר לְאִינוּן תְּרַעִין וּמְלִין דְּמַצּוּיִנִין אֵלִין עַל אֵלִין, עִמִּי אַתָּה. אֵל תְּקִרִי עִמִּי אַתָּה, אֲלָא עִמִּי אַתָּה, לְמַהוּי שׁוּתַפָּא עִמִּי, מַה אָנָּא בְּמַלּוּלָא דִּילִי עֲבָדִית שְׁמַיִם וְאֶרֶץ, כְּד"א בְּדַבְרֵי ה' שְׁמַיִם נִעֲשׂוּ אוֹף הֵכִי אַתָּה. זְכָאִין אִינוּן דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא.

68. And so, you may say that the words OF A NEW EXPLANATION by any person, EVEN one who does not know WHAT HE IS SAYING, have the same effect. Come and see, however, what happens when a person who is not familiar with the secrets of the Torah brings forth a new explanation of which he does not know the exact origin, as he should. Under those circumstances, that word OF THE NEW EXPLANATION rises upward, and the Perverse One, the Demon of the False Tongue, goes forth to grab it. He emerges from the cavern of the great abyss, makes a leap of 500 parasangs to receive that word, then grabs it, returns with it to His Female Partner, and makes a False Heaven out of it, which is called Tohu (Chaos).

69. The Perverse One then flies in that FALSE Heaven, traversing 6,000 parasangs in one bound. And as soon as this False Heaven is formed, a Harlot emerges, seizes onto this False Heaven, and participates in its flight. From there, She leaves to slay by the thousands and tens of thousands. Because as long as She appends herself to this Heaven, She has the authority and the ability to fly and traverse the whole world, from one end to the other, in an instant.

70. And on this subject, it is written, "Woe to them that draw iniquity with cords of vanity" (Yeshayah 5:18). "Iniquity" is related to the Male - "and sin as it were with a cart rope" (Ibid.). What is sin? This is the Female, namely the Harlots. The gender is implied in the phrase, "and sin as it were with a cart rope." He, WHO SINS, draws iniquity, NAMELY THE MALE OF THE KLIPAH, with these cords of vanity. And afterwards: "draws sin as it were with a cart rope." SO HE DRAWS UPON HIMSELF that Female, who is called "sin," as she grows strong and flies off to slay human beings. Therefore, "she has cast down many deadly wounded" (Mishlei 7:26). Who "has cast down?" That sin that slays human beings. And who caused all this? That disciple (Torah student) who did not earn the right to teach, but does so. So may the Merciful One save us!

71. Rabbi Shimon said to all the friends of the group, I beg of you all not to utter any words of the Torah which you did not hear from a 'great tree' (a learned scholar) and did not learn properly. So that you may not be the cause of that Harlot (that sin) slaying multitudes of human beings without reason! They all answered: May the Merciful One save us all!

72. Come and see, the Holy One, blessed be He, created the world using the Torah. And this has been explained in the verse, "Then I was by him as an apprentice, and I was daily all his delight" (Mishlei 8:30). THIS APPLIES TO THE TORAH, WITH WHICH THE HOLY ONE, BLESSED BE HE, AMUSED HIMSELF FOR 2,000 YEARS BEFORE THE CREATION OF THE WORLD (PAR. 22). He looked at the Torah once, twice, and thrice. The fourth time He addressed them. Eventually, He used the Torah to teach the sons of Man how not to be misled and how to study the Torah properly. As it is written, "Then he saw and declared it; he established it and searched it out. And he said to man..." (Iyov 28:27-28). "THEN HE SAW," THIS IS ONCE; "DECLARED IT," THIS IS TWICE; "HE ESTABLISHED IT," THIS IS THRICE; AND "SEARCHED IT OUT," THIS IS THE FOURTH. THEN HE TOLD THEM, as it is written, "And He said to Man..."

68. ואי תימא דמלה דכל ב"נ דלא ידע עביד דא. תא חזי, יהוא דלא אורייתא ברזין דאורייתא, וחדש מלין דלא ידע על בורייהון בדקא יאות היהא מלה סלקא, ונפיק לגבי היהא מלה איש תהפוכות לשון שקר, מגו נוקבא דתהומא רבא, ודלג חמש מאה פרסי לקבלא להיהא מלה, ונטיל לה ואזיל בהיהא מלה לגו נוקביה, ועביד בה רקיעא דשוא, דאקרי תהו.

69. וטס בההוא רקיעא, ההוא איש תהפוכות, שיתא אלפי פרסי בזמנא חדא, כיון דהאי רקיעא דשוא קאים, נפקת מיד אשת זנונים, ואתקיף בההוא רקיעא דשוא, ואשתתפת ביה. ומתמן, נפקת וקטלת כמה אלפין ורבון, בגין דכד קיימת בההוא רקיעא, אית לה רשו ויכלתא למהוי טס כל עלמא ברגעא חדא.

70. ועל דא בתיב, הוי מושכי העון בחבלי השוא. העון, דא דכורא. וכעבות העגלה חטאה. מאן חטאה, דא נוקבא דאקרי חטאה. איהו משיך, ההוא דאקרי עון, באינון חבלי השוא, ולבתר, כעבות העגלה חטאה, להיהא נוקבא דאקרי חטאה, דתמן אתתקפת למהוי טס לקטלא בני נשא, ועל דא כי רבים חללים הפילה, מאן הפילה, דא היהא חטאה דקטלת בני נשא. מאן גרים דא, תלמיד חכם דלא מטי להוראה ומורה, רחמנא לשזבן.

71. אמר רבי שמעון לחברייא במטותא מנויכו, דלא תפקון מפומייכו מלה דאורייתא דלא ידעתון ולא שמעתון מאילנא רברבא בדקא יאות, בגין דלא תהוון גרמין לההוא חטאה לקטלא אכלוסין דב"נ למגנא. פתחו כלהון ואמרו, רחמנא לשזבן, רחמנא לשזבן.

72. תא חזי, באורייתא ברא קדוש ברוך הוא עלמא, והא אוקמוה, דכתיב ואהיה אצלו אמון, ואהיה שעשועים יום יום. ואיהו אסתכל בה זמנא, ותרין ותלתא וארבע זמנין, ולבתר אמר לון, ולבתר עביד בה עבידתא. לאולפא לבני נשא דלא ייתון למטעי בה. כד"א אז ראה ויספרה הכינה וגם חקרה ויאמר לאדם.

73. So according to these four times (or steps), expressed as, "Then he saw it and declared it; he established it and searched it out" (Iyov 28:27-28), The Holy One created what He had created. And He did not accomplish His mission until He brought forth four words. Therefore it is written, "Bereshheet (In the beginning) Bara (created) Elohim Et (the)..." (Bereshheet 1:1) which contains four words. After that, THE NEXT WORD WRITTEN IS "heavens." So these are the four times that the Holy One, blessed be He, looked into the Torah before He brought his works into actuality.

73. וְלִקְבִיל אַרְבַּע זְמַנִּין אֵינוֹן, דְּכִתְיִב, אִזְ רָאָה, וַיִּסְפְּרָהּ, הִכְיִנָּהּ, וְגַם חִקְרָהּ, בְּרָא קוֹדֶשׁא בְרוּךְ הוּא מַה דְּבְרָא. וְעַד לֹא אָפִיק עֲבִידְתִּיהָ, אֲעִיל אַרְבַּע תְּבִין בְּקִדְמִיתָא, דְּכִתְיִב, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת, הָא אַרְבַּע. וּלְבַתֵּר הַשְּׁמַיִם. אֵינוֹן לְקַבִּיל אַרְבַּע זְמַנִּין דְּאִסְתַּכַּל קְדוּשׁ בְרוּךְ הוּא בְּאוֹרֵייתָא עַד לֹא יִמִּיק עֲבִידְתִּיהָ לְאוּמְנוּתֶיהָ.

12. The donkey driver

Rabbi Elazar, the son of Rabbi Shimon, is traveling by donkey with Rabbi Abba, one of the great students of Rabbi Shimon. A lowly donkey driver pushes their donkey from behind in order to help the two Rabbis along in their journey. The donkey driver strikes up a conversation with the two sages and begins revealing spiritual secrets. Rabbi Elazar is surprised and bit skeptical at first, but soon realizes that this simple man is speaking great wisdom. As the donkey driver continues with a lengthy discourse on many supernal mysteries. Rabbi Elazar and Rabbi Abba begin to realize the greatness and eminence of the person in their midst. At the end of the discourse, they recognize the donkey driver: they are face to face with Rabbi Hamnuna Saba, the great sage who had left the physical world some time ago. Upon their recognition, Rabbi Hamnuna Saba disappears and returns to the Upper Worlds.

In speaking about the travels and journeys of the sages, the Zohar is also referring to the spiritual paths that all of us must eventually follow. In reality, Rabbi Elazar and Rabbi Abba were on a spiritual journey. They received the help and support of the great sage Rabbi Hamnuna Saba, who assisted them in their ascent to a higher level of being.

Each of us requires the assistance of righteous souls as we evolve along our own spiritual paths. As our eyes observe the Hebrew letters and our minds absorb the meaning of this story, we draw down a righteous soul who will assist us in taking the next step forward in our spiritual development.

74. Rabbi Elazar was on his way to visit his father-in-law, Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, accompanied by Rabbi Aba. Another man was leading their donkeys and walking behind them. Rabbi Aba said, let us start a discussion on the Torah, as the time and place are propitious and can help us complete our journey.

74. רַבִּי אֶלְעָזָר הָוָה אָזִיל לְמַחְמֵי לְרַבִּי יוֹסִי בְרַבִּי שְׁמַעוֹן בֶּן לְקוֹנִיָא חֲמוּזִי, וְרַבִּי אָבָא בְּהַדְיָה, וְהָוָה טַעִין חַד גְּבֵרָא אֲבַתְרִייהוּ. אָמַר רַבִּי אָבָא נִפְתַּח פְּתִיחִין דְּאוֹרֵייתָא, דְּהָא שַׁעְתָּא וְעַדְנָא הוּא לְאַתְתַּקְנָא בְּאַרְחֵן.

75. Rabbi Elazar opened the discussion with the phrase, "You shall keep my Shabbatot (plural form of Shabbat)" (Vayikra 19:30). Come and see: the Holy One, blessed be He, created the world in six days. And on each day He revealed His actions and gave that day His strength. But when did He actually reveal His actions and give His strength? This happened on the fourth day! Because the first three days were all undisclosed and nothing appeared. But as soon as the fourth day arrived, He revealed His action and shared His strength with all!

75. פְּתַח רַבִּי אֶלְעָזָר וְאָמַר אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ. תָּא חַזִּי, בְּשִׁית יוֹמִין בְּרָא קְדוּשׁ בְרוּךְ הוּא עֲלֵמָא. וְכֹל יוֹמָא וְיוֹמָא גְּלִי עֲבִידְתִּיהָ, וַיְהִיב חִילִּיהָ בְּהוּא יוֹמָא. אֵימַתִּי גְּלִי עֲבִידְתִּיהָ וַיְהִיב חִילִּיהָ. בְּיוֹמָא רְבִיעָאָה, בְּגִין דְּאֵינוֹן תְּלַת יוֹמִין קְדַמְאִין כְּלָהוּ הוּוּ סְתִימִין וְלֹא אֲתַגְלוּ, בְּיוֹן דְּאֵתָא יוֹמָא רְבִיעָאָה, אָפִיק עֲבִידְתָּא וְחִילָא דְכְּלָהוּ.

76. So Fire, Water and Air, WHICH ARE CHESED, GVURAH, AND TIFERET - THE SECRET OF THE THREE FIRST DAYS - which are the supernal elements, NAMELY THE THREE SFIROT - CHESED, GVURAH, AND TIFERET - were kept in suspense and the full action of creation was not revealed until the earth, WHICH IS THE SECRET OF MALCHUT, disclosed them. Only then was the creation of each one of them perceptible and known to all ON THE FOURTH DAY.

76. דְּהָא אֲשָׁא וּמִיָּא וְרוּחָא, אִף עַל גְּבַדְאֵינוֹן תְּלַת יְסוּדִין עֲלָאִין, כְּלָהוּ תְּלִינִין וְלֹא אֲתַגְלִי עֲבִידְתָּא דְלָהוֹן עַד דְּאַרְעָא גְּלִי לֹון, בְּדִין אֲתִידַע אוּמְנוּתָא דְכֹל חַד מְנִייהוּ.

77. You may say that this was on the third day, as it is written, "Let the earth bring forth grass...And the earth brought forth grass" (Bereshheet 1:11-12). HERE YOU MAY SAY IS THE REVELATION OF THE CREATION OF THE EARTH, WHICH IS MALCHUT, OCCURRING ON THE THIRD DAY! AND HE REPLIES: Although it is written that this occurred on the third day, WHICH IS THE SECRET OF TIFERET, it actually was on the fourth day, WHICH IS THE SECRET OF MALCHUT. The third and fourth days, TIFERET AND MALCHUT, were combined without any separation between them. But afterward, on the fourth day, He revealed actions; He revealed His craftsmanship and workmanship in each and every one of the first three days, which are CHESED, GVURAH, AND TIFERET. The fourth day is the "fourth leg" of the supernal chair (or throne), WHICH IS BINAH, WHOSE FOUR LEGS ARE CHESED, GVURAH, TIFERET, AND MALCHUT.

78. So all the actions, whether it be those of the first THREE days, WHICH ARE CHESED, GVURAH, AND TIFERET, or the last THREE days, WHICH ARE NETZACH, HOD, AND YESOD, were dependent on the day of the Shabbat (Sabbath), WHICH IS MALCHUT, FROM THE PERSPECTIVE OF THE UPPER THREE SFIROT, WHEN ITS STATE OF PERFECTION APPEARED. Therefore, it is written, "And on the seventh day Elohim ended (or completed) His work which He had made" (Bereshheet 2:2). This refers to the Shabbat and the fourth leg of the chair. THAT IS TO SAY, THE SHABBAT AND THE FOURTH DAY ARE BOTH ASPECTS OF MALCHUT. NEVERTHELESS, THE FOURTH DAY IS MALCHUT, WHICH IS INCLUDED WITH ZEIR ANPIN AT THE LEVEL OF HIS TIFERET FROM HIS CHEST UPWARD. AND THE DAY OF THE SHABBAT IS THE SECRET OF MALCHUT AT THE STAGE OF MATING FACE TO FACE WITH ZEIR ANPIN.

79. And if you say, If it is so, THAT THE SHABBAT IS MALCHUT, then why does it say, "You shall keep my Shabbatot" in the plural?" AND HE REPLIES, The Shabbat of the Evening of the Shabbat, WHICH IS MALCHUT, and the Shabbat of the actual Day of Shabbat, WHICH IS ZEIR ANPIN WHO SHINES UPON THE SHABBAT, WHICH IS MALCHUT, are in unison as one. THERE IS NO SEPARATION BECAUSE THEY ARE MATED FACE TO FACE AND CALLED TWO SHABBATOT!

80. The one who was driving THE DONKEYS and following behind asked: And what is the meaning of "And you shall revere My sanctuary?" (Vayikra 19:30). Rabbi Aba replied: This applies to the sanctity of the Shabbat. Then he asked: And what is the sanctity of the Shabbat? He said to him: This is the sanctity that is drawn down from above, FROM ABA AND IMA. He said to him, If that is so, then you have made the Shabbat without any sanctity OF ITS OWN! FOR sanctity prevails only when it comes from above, FROM ABA AND IMA. Rabbi Aba answered: It is indeed so, as it is written, "And call the Shabbat a delight, the holy day of Hashem's holiness, honorable" (Yeshayah 58:13). So the Shabbat is mentioned separately, as is the holiness of Hashem. He then asked him: What then is the "holiness of Hashem?" Rabbi Aba replied: This is the sanctity or the holiness that descends from above, FROM ABA AND IMA, and rests upon it, UPON THE SHABBAT. He said, If the holiness, which descends from above, is called "honorable," it may seem as though the Shabbat itself is not "honorable." Yet it is written, "and you shall honor it," SO THE SHABBAT IN ITSELF IS HONORABLE! Rabbi Elazar said to Rabbi Aba, Leave this man alone, because he has something wise to say, something of which we know nothing. They said to him, Say what you want to say!

77. וְאִי תִימָא הָא בְיוֹמָא תְלִיתָאָה הוּא, דְכָתִיב תְרַשָׁא הָאָרֶץ דְשָׂא, וְכָתִיב וַתּוֹצֵא הָאָרֶץ. אֲלֵא הָאִי אָף עַל גְּבֻרַתִּיב בְיוֹמָא תְלִיתָאָה, רְבִיעָאָה הוּא, וְאֲתַבְלִיל בְיוֹמָא תְלִיתָאָה לְמַהוּי חַד בְּלֵא פְרוּדָא. וְלְבַתֵּר יוֹמָא רְבִיעָאָה אֲתַגְלִי עֲבִידְתִּיהָ לְאַפְקָא אוֹמְנָא לְאוֹמְנוּתִיהָ דְכָל חַד וְחַד. בְּגִין דְיוֹמָא רְבִיעָאָה אִיהוּ רְגְלָא רְבִיעָאָה דְכְרִסְיָא עֲלָאָה.

78. וְכָל עֲבִידְתִּיהוּ דְכְלָהוּ, בֵּין יוֹמִין קְדָמָאִין וּבֵין יוֹמִין בְּתַרְאִין, הוּוּ תְלִיין בְיוֹמָא דְשַׁבְּתָא. הָדָא הוּא דְכָתִיב וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי, דָּא שַׁבַּת וְדָא הוּא רְגְלָא רְבִיעָאָה דְכְרִסְיָא.

79. וְאִי תִימָא אִי הָכִי, מַהוּ אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ, תְרִין. אֲלֵא שַׁבַּת דְמַעְלֵי שַׁבְּתָא וְשַׁבְּתָא דְיוֹמָא מִמֶּשׁ לִית לֹון פְרוּדָא.

80. אָמַר הָהוּא טִייעָא דְהוּא טַעִין בְּתַרְיִיהוּ, וְמַהוּ וּמְקַדְשֵׁי תִירָאוּ. אָמַר לִיה דָּא קְדוּשָׁא דְשַׁבַּת. אָמַר לִיה וְמַהוּ קְדוּשָׁא דְשַׁבַּת. א"ל דָּא קְדוּשָׁא דְאֲתַמְשַׁכָּא מְלַעִילָא. אָמַר לִיה אִי הָכִי עֲבִידְתָּ לְשַׁבַּת דְלֵא אִיהוּ קְדֵשׁ, אֲלֵא קְדוּשָׁא דְשְׂרִיא עֲלוּי מְלַעִילָא. אָמַר רַבִּי אַבָּא, וְהָכִי הוּא, וְקִרְאֵת לְשַׁבַּת עוֹנָג לְקְדוּשׁ ה' מְכּוּבָד. אֲדַכְרֵ שַׁבַּת לְחוּד וְקְדוּשׁ ה' לְחוּד. אָמַר לִיה אִי הָכִי מֵאֵן קְדוּשׁ ה'. אָמַר לִיה אִי קְדוּשָׁא דְנַחְתָּא מְלַעִילָא וְשְׂרִיא עֲלִיהָ. אָמַר לִיה אִי קְדוּשָׁא דְאֲתַמְשַׁכָּא מְלַעִילָא אֲקִרִי מְכּוּבָד, אֲתַחֲזִי דְשַׁבַּת לָאו אִיהוּ מְכּוּבָד, וְכָתִיב וְכִבְדֹתוּ. אָמַר רַבִּי אֲלַעְזָר לְרַבִּי אַבָּא: אֲנַח לְהָאִי גְבַרָא דְמַלְהָ דְחֻכְמָתָא אִית בֵּיה, דְאֵנָן לָא יִדְעָנָא בְהָ. אָמְרוּ לִיה: אִימָא אַנְתָּ.

81. The man began with the verse, "My Shabbatot" (Vayikra 19:30). The particle Et IS MENTIONED HERE to include the borders of the Shabbat, which are 2,000 cubits in every direction. For this reason, the verse added THE PARTICLE Aleph Tav (Et). "My Shabbatot" IN THE PLURAL FORM refers to both the higher Shabbat and the lower Shabbat, which are joined as one, and are both concealed.

82. Another Shabbat, however, remained unmentioned and felt humiliated. She came forward and said, Master of the Universe from the day You created me until now I am called 'the Shabbat,' and there is no day without a night! He told her: My daughter, you are the Shabbath and I have called you 'the Shabbat,' but now I am adorning you with a more glorious crown. He then sent forth a proclamation stating, "And you shall fear My sanctuary" (Vayikra 19:30). And this is the Shabbat of the eve of Shabbat, where fear and awe prevail. But who is this Shabbat? HE REPLIES: This is the one that the Holy One, blessed be He, included TOGETHER WITH HER, saying: "I am Hashem" (Ibid.). "I" IS THE SECRET OF MALCHUT, WHICH IS THE SECRET OF THE EVE OF SHABBAT, HASHEM IS THE SECRET OF ZEIR-ANPIN. AND BY THE WORDS, "I am Hashem," THEY WERE COMBINED TOGETHER. And I (the donkey-driver) heard this from my father, who emphasized THAT THE WORD Et symbolizes the borders of the Shabbat. My Shabbatot, IN THE PLURAL, denotes the circle and the square within, which are two, MEANING THERE ARE TWO SHABBATOT. According to these two, there are two hallowed prayers that we should recite. One starts with "Vayichulu" (Beresheet 2:1-3), and the other is the Kiddush. The passage of "Vayichulu" consists of 35 words, and in the Kiddush that we perform there are also 35 words. COLLECTIVELY, they add up to seventy names, with which the Holy One, blessed be He, and the Community of Yisrael adorn themselves.

83. And because this circle and this square are My Shabbatot, they are both included in the word Preserve (Keep) (Heb. Shamor), as it is written, "You shall keep my Shabbatot." But the upper Shabbat is not included in Shamor, but only in Zachor. Remember that the supernal King, WHO IS BINAH, is completed by Zachor. And this is why it, BINAH, is called the "King to whom Peace belongs." As His Peace, Shalom, is Zachor. And so there is no controversy above in the supernal realm.

84. There are two kinds of peace down below: One is Ya'akov, WHO IS TIFERET; the other is Yosef, WHO IS YESOD. And because of this, Peace is written twice in "Peace, Peace to him that is far off, and to him that is near" (Yeshayah 57:19). "To him that is far" refers to Ya'akov; "to him that is near" refers to Yosef. So "to him that is far" means, as you say, "Hashem has appeared to me from afar" (Yirmeyah 31:2), and also, "And his sister stood afar off" (Shemot 2:4). And "to him that is near" means, as you say, "to new gods that came from nearby" (Devarim 32:17).

81. פתח ואמר, את שבתותי את, לאסגאה תחום שבת, דאיהו תרין אלפין אמין לכל סטרא, ובגין כך אסגי את שבתותי, דא שבת עלאה ושבת תתאה, דאינון תרין כלילן בחדא, וסתימין בחדא.

82. אשתאר שבת אחרא דלא אדבר והוה בכסופא. אמרה קמיה: מארי דעלמא, מיומא דעבדת לי, שבת אתקריןא, ויומא לאו איהו בלא ליליא. אמר לה: ברת, שבת אנת ושבת קרינא לך, אבל הא אנא מעטר לך בעטרא עלאה ותר. אעבר ברוזא ואמר, מקדשי תיראו, ודא שבת דמעלי שבתא, דאיהי יראה, ושריא בה יראה. ומאן איהו, דקדוש ברוך הואכליל ואמר, אני ה'. ואנא שמענא מאבא דאמר הכי. ודייק, את לאסגאה תחום שבת שבתותי, דא עגולא ורבוע דלגו, ואינון תרין. ולקביל אינון תרין, אית תרי קדושתני דאית לנו לאדכרא, חד ויכלו, וחד קדוש. ויכלו אית ביה תלתין וחמש תיבין, ובקדושא דאנן מקדשין, תלתין וחמש תיבין, וסליק כלא לשבעין שמהן דקודשא בריך הוא וכנסת ישראל אתעטר בהו.

83. ובגין דעגולא ורבועא דא, אינון שבתותי, כלילן תרווייהו בשמור, דכתיב תשמורו. דהא שבת עלאה הכא לא אתכליל בשמור אלא בזכור, דהא מלכא עלאה בזכור אסתים. ועל דא אקרי מלכא דשלמא דיליה, ושלמא דיליה זכור איהו. ועל דא לית מחלוקת לעילא.

84. בגין דתרין שלומות לתתא, חד יעקב, וחד יוסף, ובגין כך כתיב תרי זמני שלום שלום לרחוק ולקרוב, לרחוק דא יעקב ולקרוב דא יוסף. לרחוק כד"א מרחוק ה' נראה לי ותתצב אחותו מרחוק. ולקרוב, כד"א חדשים מקרוב באו.

85. "From afar" (Yirmeyah 31:2), refers to the Upper Point in His Palace. And the verse refers to it with the words, "You shall keep (Heb. Tishmoru)" (Vayikra 19:30), where it is included within Shamor. "And My sanctuary you shall fear" (Ibid.), refers to the Point in the center that should be most greatly feared, as the penalty for transgression is death. As it is written, "Everyone who profanes it shall surely be put to death" (Shemot 31:14). And who "profanes it?" Those who penetrate into the (empty) space of the circle and the square - into the spot where that Point is situated - and damage it. They "shall surely be put to death!" This is why it is written, "You shall fear," and this Point is called "I." Where the Most High and Concealed One, namely the Tetragrammaton (Ha-Va-Yah) prevails. Thus, "I AM HASHEM" (VAYIKRA 19:30), and all is One.

86. They said to him: Who has put you here to be a donkey driver? He replied: The letter Yud waged war against the two letters, Caf and Samech, TO COME and join me. The letter Caf did not want to leave ITS PLACE and join me because it can only be at rest in THE CHAIR, OR [VGC1]"THRONE" (PAR. 31). And the Samech did not want to leave ITS PLACE, because it has to support those who fall (PAR. 28). And without the Samech, they cannot survive!

87. He continued: The letter Yud alone came over to me, kissed me, embraced me, and wept together with me. It said to me, My son, what shall I do with you? I am leaving you to load myself with a plenitude of good things and of precious, sublime and secretive letters. And then I shall return to you and help you. I shall bring you the possessions of two letters that are much higher than those that have left you. These are the letters Yud and Shin, the superior Yud together with the superior Shin. AND THEY shall become your treasure, full of all riches. So for this purpose, my son, go and drive the donkeys. And this is why I am still doing so!

88. Rabbi Elazar and Rabbi Aba rejoiced. They also wept and said to him, Come, you shall ride on the donkey and we shall walk along behind you. IN OTHER WORDS, HE SHOULD RIDE ON THE DONKEY, AND THEY SHOULD DRIVE IT. He said to them, have I not told you that his is the command of the King, until the donkey driver appears! THIS REFERS TO KING MASHIACH, WHO IS DESCRIBED BY THE WORDS, "POOR AND RIDING ON A DONKEY." They said to him, Until now you have not given us your name. And where do you live? He told them, Where I live is a good place and very precious to me. It is a tower - a very highly exalted tower - that 'floats on air.' And those who live in this tower are the Holy One, blessed be He, and one poor man! But I have been exiled from there, and came to drive the donkeys. Rabbi Aba and Rabbi Elazar looked at him, and his words tasted as sweet as the manna and honey to them. They said to him, If you tell us the name of your father, we will kiss the earth under your feet! He responded, Why? What for? It is not my habit to take pride in the study of the Torah.

85. מֵרְחוֹק, דָּא נְקוּדָה עֲלָא דְקוּימָא בְּהִיכְלִיָּה, וְעַל דָּא כְּתִיב תִּשְׁמֹרוּ אֶתְכֵלִיל בְּשִׁמּוֹר וּמִקְדָּשֵׁי תִירָאוּ, דָּא נְקוּדָה דְקוּימָא בְּאִמְצָעֵיתָא, דְּאִית לְדַחֲלָא מְנָה יְתִיר מִכְּלָא, דְּעַנְשִׂיהּ מִיתָה, וְהֵינּוּ דְכְּתִיב מַחֲלִלֶיהָ מוֹת יוּמָת. מֵאֵן מַחֲלִלֶיהָ, מֵאֵן דְּעָאֵל לְגוּ חֲלָל דְּעִגּוּלָא וּרְבוּעָא, לְאַתְרֵי דְּהֵהוּא נְקוּדָה שְׂרִיָּא וּפְגִים בֵּיהּ מוֹת יוּמָת, וְעַל דָּא כְּתִיב תִּירָאוּ. וְהֵהוּא נְקוּדָה אֶקְרוּ אֲנִי, וְעַלֵּה שְׂרִיָּא הֵהוּא דְּסִתִּים עֲלָא דְּלֹא אֶתְגַּלִּיא, וְהֵינּוּ הוּיָּה וְכֻלָּא חֵד. נְחֵתוּ רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא וּנְשָׁקוּהוּ. אָמְרוּ, וּמָה כָּל חֲכָמְתָא דָּא אִית תְּחוֹת יָדְךָ, וְאֵת טְעִין אֲבִתְרִין. אָמְרוּ לֵיהּ מֵאֵן אַנְתָּ, אָמַר לוֹן לֹא תִשְׁאַלּוּן מֵאֵן אָנָּא, אֶלָּא אָנָּא וְאַתּוֹן נִיזֵל וְנִתְעַסַק בְּאוּרֵייתָא, וְכָל חֵד יִימָא מִלִּין דְּחֲכָמְתָא לְאַנְהָרָא אוּרְחָא.

86. אָמְרוּ לֵיהּ, מֵאֵן יְהִיב לָךְ לְמִיזֵל הֲכָא לְמַהוּי טְעִין בְּחִמְרֵי, אָמַר לוֹן, יוּ"ד עֵבֵד קְרָבָא בְּתֵרִין אֲתוּוֹן, בְּכ"ף וּסְמ"ךְ, לְאַתְקַשְׂרָא בְּהִדְאֵי. כ"ף, לֹא בְּעָא לְאַסְתַּלְקָא וּלְאַתְקַשְׂרָא, בְּתֵר דְּלֹא יִכְלָא לְמַהוּי רְגַעָא חֵדָּא אֶלָּא בֵּיהּ. סְמ"ךְ, לֹא בְּעָא לְאַסְתַּלְקָא, בְּגִין לְסַעֲדָא לְאִינוּן דְּנִמְלִין, דְּהָא בְּלִי סְמ"ךְ לֹא יִכְלִין לְמַהוּי.

87. יוּ"ד אֶתָּא לְגַבְאֵי יַחֲדָאָה, נָשִׁיק לִי, וְגַפִּיָּה לִי, בְּכָה עָמִי וְאָמַר לִי, בְּרִי מָה אֶעֱבִיד לָךְ, אֲבָל הָא אָנָּא אֶסְתַּלְקָא וְאָנָּא אֶתְמַלִּי מִכְּמָה טְבִין וְאַתּוּן טְמִירִין עֲלָאִין יְקִירִין, בְּתֵר בֵּן אִיתִי לְגַבְךָ, וְאָנָּא אֶהוּי סְעִיד לָךְ, וְאַתּוֹן לָךְ אַחְסַנְתָּא דְּתֵרִין אֲתוּוֹן עֲלָאִין, יְתִיר מֵאִלִּין דְּאַסְתַּלְקָא דְּאִינוּן יֵשׁ, יוּ"ד עֲלָאָה, וְשִׁין עֲלָאָה, לְמַהוּי לָךְ אוּצְרִין מְלִינָא מְכָל, וּבְגִין כְּרַבְרִי, זִיל וְהוּי טְעִין חִמְרֵי. וְעַל דָּא אָנָּא אֶזִּיל בְּכָךְ.

88. חָדוּ ר' אֶלְעָזָר וּר' אָבָא וּבְכוּ, וְאָמְרוּ: זֵיל רַכִּיב, וְאַנְן נְטַעִין אֲבַתְרַךְ. אָמַר לוֹן, וְלֹא אָמְרִית לְכוּן דְּפִקּוּדָא דְּמַלְכָּא אִיהוּ, עַד דִּינִיתִי הֵהוּא דְּטַעַן חֲמַרִּי. אָמְרוּ לֵיהּ, הָא שְׁמַךְ לֹא אָמַרְתָּ לֵן, אַתְרַ בֵּית מוֹתְבֵךְ מֵאִי הוּא. אָמַר לוֹן, אַתְרַ בֵּית מוֹתְבֵי אִיהוּ טַב וְעֵיילָא לְגַבְאִי, וְאִיהוּ מְגַדֵּל חַד דְּפִרַח בְּאוּרָא, רַב וְיִקְיָרָא. וְאִינּוֹן דְּדִיּוּרִין בֵּיהּ בְּהֵאִי מְגַדֵּלָא, קְדוּשׁ בְּרוּךְ הוּא וְאוּחַד מְסַכְנָא. וְדָא הוּא אַתְרַ בֵּית מוֹתְבֵי, וְגַלִּינָא מִתְמָן, וְאַנָּא טַעִין חֲמַרִּי. אֲשַׁחֲו רַבִּי אָבָא וְרַבִּי אֶלְעָזָר בֵּיהּ, וְאֶטְעִים לוֹן מְלוּי דְּהוּוּ מְתִיקִין כְּמִנָּא וְדוּבְשָׂא. אָמְרוּ לֵיהּ שְׂמָא דְּאָבוּךְ אִי תִימָא, נְנַשִּׁיק עִפְרָא דְּרַגְלֵךְ. אָמַר לוֹן, וְאִמָּאִי, לָאו אֹרַח דִּילִי בְּכַךְ לְאַתְגָּאָה בְּאוּרֵייתָא.

89. He continued, but the place where my father lives is in the Great Ocean. And he was a fish that swam from one end of the Great Ocean to the other. And he was mighty and noble, a venerable figure who became wise 'with the years,' and was able to swallow up all the other fish in the sea. Then later he released them full of life and all the good of the world. And with his might, he was able to cross over the entire Ocean in an instant. And he released me, like an arrow in the hand of a valiant man, and hid me in that place that I told you about - NAMELY THE TOWER THAT FLOATS ON AIR - while he returned to his home and disappeared in the Ocean.

89. אָבָל אָבָא דִּילִי הוּוּ דִּיּוּרִיָּה בִּימָא רַבָּא, וְאִיהוּ הוּוּ חַד נִגְנָא דְּהוּוּ אֲסַחֲרִי יִמָּא רַבָּא מְסַטְרָא דָּא לְסַטְרָא דָּא, וְהוּוּ רַב וְיִקְיָרָא וְעֵתִיק וְיִמִּין, עַד דְּהוּוּ בְּלַע כָּל שְׂאָר נִוְנִין דִּימָא, וְלִבְתֵּר אֶפִּיק לוֹן חֲיִין וְקִיּוּמִין מְלוּיִן מְכַל טְבִין דְּעֵלְמָא. וְשֵׁאֵט יִמָּא בְּרַגְעָא חָדָא בְּתוֹקְפֵיהּ, וְאֶפִּיק לִי כְּגִירָא בִּידָא דְּגַבְרַתְקִיף. וְטַמִּיר לִי בְּהֵהוּא אַתְרַ דְּאָמְרִית לְכוּ. וְהוּא תָּב לְאַתְרֵיהּ, וְאַנְגִּיז בְּהֵהוּא יִמָּא.

90. Rabbi Elazar examined his words and then said to him: You are the son of the sacred Light! You are the son of Rabbi Hamnuna Saba the venerable! You are the son of the Light of the Torah! And you drive our donkeys for us! They both wept and kissed him, then continued their journey. AND AGAIN they asked him: May it please our Master to tell us his name?

90. אֲשַׁחֲו ר' אֶלְעָזָר בְּמְלוּי. אָמַר לֵיהּ אַנְתָּ הוּא בְּרִיָּה דְּבוּצִינָא קְדִישָׁא, אַנְתָּ הוּא בְּרִיָּה דְּרַב הַמְּנוּנָא סָבָא, אַנְתָּ הוּא בְּרִיָּה דְּנְהִירוּ דְּאוּרֵייתָא, וְאַנְתָּ טַעִין אֲבַתְרַךְ. בְּכוּ כְּחָדָא וְנַשְׁקוּהוּ וְאֶזְלוּ אָמְרוּ לֵיהּ אִי נִיחָא קַמִּי מֵאַרְנָא לְאוּדְעָא לֵן שְׂמֵיהּ.

91. He began with the verse, "And Benayahu Ben (the son of) Yehoyada" (II Shmuel 23:20). This verse has been explained, and explained well! But it came to show us the sublime secrets of the Torah. SO THE NAME Benayahu Ben Yehoyada has been mentioned AS REFERRING TO the secret of Wisdom. It is a clue to something deep and concealed, and the name caused it. "Ben Ish Chai (the son of a living man)" applies to the Eternal Tzaddik. "Mighty of deeds" (Ibid.) means that he is the Master of all actions and of all the hosts on high, because they all come from him. He IS CALLED "Hashem of Hosts" BECAUSE HE IS the symbol (lit. 'the letter or sign') of all His hosts and is distinguished as he stands high above them all.

91. פִּתַּח וְאָמַר, וּבְנֵיהוּ בֶן יְהוֹיָדָע, הָאִי קְרָא אוּקְמוּהּ, וְשִׁפִּיר אִיהוּ. אָבָל הָאִי קְרָא לְאַחְזָאָה רְזִין עֵלְאִין דְּאוּרֵייתָא הוּא דְּאַתָּא. וּבְנֵיהוּ בֶן יְהוֹיָדָע, עַל רְזָא דְּחֲכַמְתָּא קָא אַתָּא, מְלָה סְתִימָא אִיהוּ, וְשְׂמָא גְרִים. בֶּן אִישׁ חַי, דָּא צְדִיק חַי עֵלְמִין. רַב פְּעֵלִים, מְאִרִי דְּכָל עוֹבְדִין וְכָל חִילִין עֵלְאִין, בְּגִין דְּכָלְהוּ נִפְקִין מִנֵּיהּ. ה' צְבָאוֹת אִיהוּ, אוֹת הוּא בְּכָל חִילִין דִּידיָהּ, רְשִׁים הוּא וְרַב מְכַלָּא.

92. "Mighty of deeds" is Mekabez-EI (II Shmuel 23:20). So where did this great and precious tree, which is greater than all, come from? From which grade? The verse repeatedly states, "Mekabetz-EI," which is a high and concealed grade that "the eye has not seen;" it includes everything. And it gathers everything it receives from the Supernal Light, and from it everything goes forth.

93. And this is the Sacred Concealed Temple, into which all the grades are gathered and concealed. The space (the body) of this Temple is where all the worlds are gathered and all the Holy Hosts sustain and replenish their existence.

94. "He slew two Generals of Moab" (II Shmuel 23:20). Two Holy Temples existed and were sustained on his account: The first Holy Temple and the second. However, as he disappeared, the flow of energy from above stopped. SO, SEEMINGLY, it is as if he "slew," destroyed, and ended them.

95. And the Holy Throne (CHAIR), WHICH IS MALCHUT, collapsed. As it is written, "As I was in exile" (Yechezkel 1:1). THIS MEANS that a certain grade, which is called I (Ani, which is formed by the letters Aleph, Nun, and Yud), WHICH IS MALCHUT, was in exile. Where? "By the river of Cvar" (Yechezkel 1:1). THIS MEANS by the river that had sprouted and flowed from Cvar (already), or in other words, by the river that had already sprouted and flowed, BUT NOW, BECAUSE all its waters and fountains have dried up, does not flow as before. Therefore it is written, "and the river is destroyed and dries up" (Iyov 14:11). It "was destroyed" at the first Holy Temple and "dries up" at the second. For this reason, IT IS WRITTEN: "He slew two Generals of Moab." Moab IS FORMED BY THE WORDS Mo (From) and Ab (Father), or from our Father in Heaven. And both Temples were destroyed because of Him, as all the Lights that shone upon Yisrael were now darkened.

96. Further, "He went down and slew a lion" (II Shmuel 23:20). In early days, when this river's waters flowed downward, the Israelites were in a state of "Perfection," because they offered their offerings and sacrifices to atone for their sins and purify their souls. Then, from above, the image of a lion descended. They saw it on the altar, as it crouched on its prey, consuming it like a brave and mighty man. And all the dogs, THAT IS THE PROSECUTORS, hid from it and did not come out TO ACCUSE!

92. רב פעלים איהו מקבצאל, האי אילנא רב ויקרא, רב מכלא, מאן אתר נפק, מאן דרגא אתא, אהדר קרא ואמר מקבצאל, דרגא עלאה סתימאה דעין לא ראתה וגו', דרגא דכולא ביה, וכניש בגייה מגו נהורא עלאה, ומניה נפיק כללא.

93. ואיהו היכלא קדישא סתימא, דכל דרגין בנישין וסתימין בגייה. ובגופא דהאי היכלא קיימין כל עלמין, וכל חילין קדישין מגיה אתונו וקיימי על קיומיהון.

94. הוא הבה את שני אריאל מואב, תרין מקדשין קיימין בגיניה, ואתונו מגיה, מקדש ראשון ומקדש שני, כיון דאיהו אסתלק נגידו דהוה נגיד מלעילא אתמנע, בכיכול הוא הבה לון וחרוב לון, ושצי לון.

95. וברסייא קדישא נפלת, הה"ד ואני בתוך הגולה. ההוא דרגא דאקרי אני, הוא בתוך הגולה. אמאי, על נהר כבר, על נהר דנגיד ונפיק דפסיק מימיו ומבועו, ולא אנגיד כד בקדמיתא. הה"ד ונהר יחרב ויבש, יחרב בבית ראשון, ויבש בבית שני. ובגין כהוא הבה את שני אריאל מואב. מואב: דהו מואב דבשמיא, ואתחרבו ואשתציאו בגיניה, וכל נהורין דהו נהירין לישראל כלהו אתחשכו.

96. ותו הוא ירד והכה את הארי. בזמנין קדמאין, כד האי נהר הוה משיך מימיו לתתא, הו קיימין ישראל בשלימו, דרבחין דרבחין, וקרנן לכפרא על נפשיהו, וכדין, הוה נחית מלעילא דיוקנא דחד אריה, והו חמאן ליה ע"ג מדבחא, רביץ על טרפיה, אכיל קרבנין כגבר תקיף. וכל כלבין הו מתטמרין מקמיה, ולא נפקי לבר.

97. The sins caused him to go down to the lower levels and slay the lion. BECAUSE the lion refused to give up its prey as before! THIS IS AS THOUGH he killed it! THEREFORE, assuredly, "He slew the lion." "In the midst of a pit" (II Shmuel 23:20) in front of the eyes of the Other Evil Side. And because the Other Side saw this, it gained courage and sent a dog to eat the offerings, ABOVE THE ALTAR, INSTEAD OF THE LION. And what is the name of that lion? Oriel, IS ITS NAME, as he had the face of a lion. And what is the name of that dog? Baladan is its name, BECAUSE BALADAN IS FORMED BY THE SAME LETTERS AS THE WORDS BAL (NOT) AND ADAM (MAN), WITH THE FINAL MEM EXCHANGED FOR A NUN. And He is not a human being, but a dog with the face of a dog.

98. "In a day of snow" (II Shmuel 23:20) DESCRIBES the day when the sins caused the sentence (judgment) to be pronounced by the Court (Bet Din) on high. Therefore, it is written, "She is not afraid of the snow" (Mishlei 31:21), which symbolizes the judgment on high, WHICH IS CALLED THE SNOW. Why IS SHE NOT AFRAID? Because all Her household are clothed with scarlet (Ibid.). THIS IS HOW She can endure the strong fire. Up to this point, the secret of the verse is not revealed.

99. What is written next? "And he slew the Egyptian, a man of good appearance" (II Shmuel 23:21). Here the secret of the verse is revealed to let us know that every time Yisrael sinned, He went away and prevented them from receiving all the blessings and all the Lights that shone upon them. He slew the Egyptian. This is the Light, THAT IS, the same Light that shone upon Yisrael. And who is he? HE IS Moshe. As he is described in the verse, "And they said a Egypt man delivered us" (Shemot 2:19). Because he was born and grew up IN EGYPT until he rose to reach the Supernal Light.

100. "A man of good appearance" (II Shmuel 23:21). This is, as it is written, "clearly and not in riddles" (Bemidbar 12:8). "A man" (Heb. Ish), is, as it is written, "the man (Ish) of Elohim" (Devarim 33:1). This is the husband of that "appearance" that reveals the glory of Hashem AND REFERS TO MALCHUT. Because he earned the right to lead this grade over the land, as he wished, a feat that no other man had achieved.

101. "And the Egyptian had a spear in his hand" (II Shmuel 23:21). This refers to the rod of Elohim that was delivered into his hand. As it is written, "With the rod of Hashem in my hand" (Shemot 17:9). And this is the same rod that was created at the twilight of the Shabbat eve and was engraved with the Holy Name by a Divine Shaping. And with this ROD Moshe committed the sin of smiting the rock, as is written, "And he smote the rock with his rod twice" (Bemidbar 20:11). The Holy One, blessed be He, said to him: "Moshe, I have not given you My rod for this purpose; by thy life, from henceforward, it will not be in thy hands any more."

97. בִּיּוֹן דְּגֵרְמוֹ חוּבִין, אִיהוּ נַחִית לְגוֹ דְּרֵגִין דְּלִתְתָא, וְקָטִיל לְהֵוּא אַרְיָה, דְּלֵא בְּעָא לְמִיָּהֵב לִיָּה טְרַפְיָה בְּדַבְקְדְּמִיתָא, בְּבִיכּוֹל קָטִיל לִיָּה. הוּא הִכָּה אֶת הָאֲרִי וְדַאי, לְתוֹךְ הַבּוֹר, לְעִינְהָא דְּסִטְרָא אַחְרָא בִּישָׂא. בִּיּוֹן דְּחֻמַּת הַכִּי, הֵוּא סִטְרָא אַחְרָא אֲתַתְקַפַּת וְשִׁדְרַת לְחַד בְּלָבָא לְמִיכַל קְרַבְנִין. וּמָה שְׁמִיָּה דְּהֵוּא אַרְיָה, אֲוִרְיָאֵל, דְּאֲנַפּוּי אֲנַפִּי אַרְיָה. וּמָה שְׁמִיָּה דְּהֵוּא בְּלָבָא. בְּלֶאֱדָן שְׁמִיָּה, דְּלֵאוֹ אִיהוּ בְּכַלל אֲדָם, אֲלֵא בְּלָבָא וְאֲנַפִּי בְּלָבָא.

98. בְּיוֹם הַשֶּׁלֶג, בְּיוֹמָא דְּגֵרְמוֹ חוּבִין, וְדִינָא אֲתַדָּן לְעִילָא מַעַם בִּי דִּינָא עֲלָאָה וְעַל דָּא כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשֶּׁלֶג, דָּא דִּינָא עֲלָאָה, אֲמַאי, בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים, וְיָכִיל לְמִיִּסְבַּל אֲשָׂא תְקִיפָא. עַד כַּאן רְזָא דְּקָרָא.

99. מָה כְּתִיב בְּתֵרִיָּה, וְהוּא הִכָּה אֶת אִישׁ מִצְרַיִם, אִישׁ מְרָאָה. הִכָּא רְזָא דְּקָרָא אֲתָא לְאוֹדְעָא, דִּי בְּכָל זְמַנָּא דִּישְׂרָאֵל חָבַג, אִיהוּ אֲסִתְלַק וּמְנַע מְנִיָּהוּ כָּל טְבִין, וְכָל נְהוּרִין דְּהוּוּ נְהִירִין לוֹן. הוּא הִכָּה אֶת אִישׁ מִצְרַיִם, דָּא נְהוּרָא, דְּהֵוּא נְהוּרָא דְּהוּוּ נְהִיר לוֹ לְיִשְׂרָאֵל. וּמַאן אִיהוּ, מִשָּׁה. דְּכְתִיב וְתֹאמְרָנָה אִישׁ מִצְרַיִם הִצִּילֵנוּ וְגו', וְתַמָּן אֲתִילִיד, וְתַמָּן אֲתַרְבִּי, וְתַמָּן אֲסִתְלִיק לְנְהוּרָא עֲלָאָה.

100. אִישׁ מְרָאָה: כַּד "א וּמְרָאָה וְלֹא בַחִירוֹת. אִישׁ, כַּד" א אִישׁ הָאֱלֹהִים, כְּבִיכּוֹל, בְּעֲלָה דְּהֵוּא מְרָאָה, כְּבוֹד ה'. דְּזָכָה לְאֲנְהָגָא דְּרִגָא דָּא בְּכָל רְעוּתִיָּה בְּאַרְעָא, מָה דְּלֵא זְכִי בַר נֶשׁ אַחְרָא.

101. וּבִיד הַמִּצְרַיִם חֲנִית. דָּא מִטָּה הָאֱלֹהִים דְּהוּא אֲתַמְסַר בִּידֵיהּ, כַּד "א וּמִטָּה הָאֱלֹהִים בִּידֵי. וְדָא אִיהוּ מִטָּה דְּאֲתַבְרִי עֲרַב שַׁבַּת בֵּין הַשְּׁמִשׁוֹת וְחֻקּוֹק בִּיָּה שְׁמָא קְדִישָׁא גְלוּפָא קְדִישָׁא, וּבַהֲאִי חָב בְּסַלְע. כַּד" א וַיִּךְ אֶת הַסֶּלַע בְּמִטְהוּ פְּעַמִּים. אָמַר לִיָּה קְדָשָׁא בְּרִיךְ הוּא: מִשָּׁה לֹא יִהְיֶיבִית לָךְ מִטָּה דִּילִי לְהֵאִי, חֲנִיךְ לֹא יִהְיֶה בִּידְךָ מִכַּאן וְלְהֵלָאָה.

102. Immediately, "he went down to him with a staff" (II Shmuel 23:21), SIGNIFYING the harsh judgment (Heb. Din), "and plucked the spear out of the hand of the Egyptian" (Ibid.). From that moment onward, he lost THE ROD, WHICH IS THE SPEAR, and could never regain it. "And slew him with his own spear" (Ibid.) MEANS THAT because of the sin of smiting THE ROCK with the rod, he died and did not enter the Holy Land, thereby causing this Light to be withheld from Yisrael.

103. "He was more honorable than the thirty" (II Shmuel 23:23) refers to the thirty celestial years that he took from above and brought down below. And from them he took and became closer, "but he attained not to the first three" (Ibid.). They came over to him and offered themselves to him with a gracious heart, but he did not go over to them.

104. Even though he did not join them and was not included in the count, "David set him over his guard" (II Shmuel 23:23) and was never separated from the tablets on his heart, because they can never be separated. David gave his heart to him, but he did not GIVE HIS HEART to David. Because by the hymns and praises together with the grace that the moon shows for the sun, She (the moon) draws HIM (the sun) to reside with Her. This is what the verse, "And David set him over his guard," means.

105. Rabbi Elazar and Rabbi Aba fell down ON THEIR FACES in front of him. And as they fell, he disappeared. Then they rose and looked all around but could not see him. So they sat down, began to weep, and could not speak to each other. After a while, Rabbi Aba said, This must be related to what we have learned. When righteous people go on a journey and occupy themselves in the study of the Torah, they are visited by righteous souls from that other world, WHO REVEAL TO THEM NEW EXPLANATIONS OF THE TORAH. So this surely must BE THE REASON WHY Rabbi Hamnuna Saba came to us from that world - to reveal these teachings to us. And before we were able to recognize who he was, he went off and disappeared. They stood up and tried to lead their donkeys on, but the donkeys did not move. AGAIN they tried to lead them on, but still they did not move. Fear struck them both, and they left the donkeys in their place. And even now, that site is called the "place of the donkeys."

106. Rabbi Elazar said, "Oh, how great is Your goodness, which You have laid up for those who fear You" (Tehilim 31:20). How great is the heavenly abundance that the Holy One, blessed be He, shall bestow on human beings; to those sin-fearing, divine, and righteous men who learn the Torah as they arrive at the world to come. It is not only written, "Your goodness," but also "how great is Your goodness." And who is He? THIS REFERS TO "the memory of Your goodness" (Tehilim 145:7), which is the pleasure of life that is drawn from the world to come down to the "Livelihood of the Worlds." This IS CALLED "the memory of Thy goodness," which is certainly "the great goodness toward the house of Yisrael" (Yeshayah 63:7).

102. מִיָּד וַיֵּרֶד אֵלָיו בַּשֶּׁבֶט, בְּדִינָא קָשִׁיָּא. וַיִּגְזֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי. דְּמַהֲהִיא שַׁעֲתָא אֲתַמְנַע מִנְיָה, וְלֹא הוּא בִּידֵיהּ לְעֵלְמִין. וַיִּהְרַגְהוּ בַּחֲנִיתוֹ. עַל הָהוּא חֹבֵא דְמָחָא בְּהָהוּא מָטָה, מֵת, וְלֹא עָאֵל לְאַרְעָא קְדִישָׁא, וְאַתְמַנַּע נְהוּרָא דָּא מִיִּשְׂרָאֵל.

103. מִן הַשְּׁלֹשִׁים הָכִי נִכְבָּד: אֵלִין שְׁלֹשִׁים שָׁנָה עֲלָאִין, דְּאִיהוּ נָטִיל מְנַהוּן, וְאַנְגִיד לְתַתָּא, וּמְנִיָּהוּ אִיהוּ הוּא נָטִיל וְאַתְקָרַב, וְאֵל הַשְּׁלֹשָׁה לֹא בָּא, אִינוּן הוּוּ אֲתִיאַן לְגַבִּיָּה, וַיִּהְיִי לִיָּה בְרַעוּתָא דְלְבָא, וְאִיהוּ לֹא הוּוּ אֲתִי לְגַבִּיָּהוּן.

104. וְאֵף עַל גַּב דְּלֹא עָאֵל בְּמִנְיָנָא וְחוּשְׁבָנָא דְּלַהוּן. וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ. דְּלֹא אֲתַפְרֵשׁ מְלוּחָא דְּלַבִּיָּה לְעֵלְמִין, לִית פְּרוּדָא לַהוּן לְעֵלְמִין. דוֹר שָׁם לִיָּה לְבִיָּה וְאִיהוּ לֹאוּ לְדוֹר. בְּגִין דְּתוּשְׁבָחוּן, וְשִׁירִין וְרַחֲמִין דְּסִיְהָרָא עֲבִיד לְשַׁמְשָׁא, אִיהוּ מְשִׁיכַת לִיָּה לְגַבִּיָּה לְמַהוּי דְּיוֹרִיָּה בְּהַדְּהָא. וְדָא אִיהוּ וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ.

105. נִפְלוּ רַבִּי אֱלִיעֶזֶר וְרַבִּי אַבָּא קַמֵּיהּ. אַדְהֵכִי וְהָכִי לֹא חָמוּ לִיָּה, קָמוּ וְאַסְתַּכְּלוּ לְכָל סְטָרִין וְלֹא חָמוּ לִיָּה. יָתְבוּ וּבְכוּ וְלֹא יָכִילוּ לְמַלְלָא דָּא לְדָא. לְבַתֵּר שַׁעֲתָא, אָמַר רַבִּי אַבָּא, וְדָאִי הָא דְתַנִּינָן דְּבַכָּל אַרְחָא דְּצַדִּיקָיָא אֲזֵלִין, וּמִילֵי דְּאוֹרִיָּתָא בִּינְיָהוּ, דְּאִינוּן זְכָאִין דְּהָהוּא עֲלֵמָא אֲתִיאַן לְגַבִּיָּהוּן. וְדָאִי דָּא הוּא רַב הַמְּנוּנָא סְבָא דְּאֲתִי לְגַבְּן מַהֲהוּא עֲלֵמָא, לְגַלְאָה לֶן מְלִין אֵלִין, וְעַד לֹא נִשְׁתַּמּוּדַע בִּיָּה, אֲזַל לִיָּה וְאַתְכַּסִּי מִינָן. קָמוּ וְהוּוּ בְּעוּ לְמַטְעֵן לְחַמְרֵי וְלֹא אֲזֵלוּ, בְּעוּ לְמַטְעֵן וְלֹא אֲזֵלוּ, דְּחִילוּ וְאַנְחוּ לֶן לְחַמְרֵי. וְעַד יוּמָא, הוּוּ קְרָאֵן לְהָהוּא אַתֵּר, דוֹךְ דְּחַמְרֵי.

106. פָּתַח רַבִּי אֱלִיעֶזֶר וְאָמַר. מַה רַב טוֹבָךְ אֲשֶׁר צַפְנָת לִירְאִיךָ וּגו'. כַּמָּה הוּא טְבָא עֲלָאָה וַיִּקְרָא דְּזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְדַּ גַּבִּי בְּנֵי נִשְׂא, לְאִינוּן זְכָאִין עֲלָאִין דְּחִלִּי חֲטָאָה דְּמִשְׁתַּדְּלֵי בְּאוֹרִיָּתָא, כַּד עָאִלִין לְהָהוּא עֲלֵמָא. טוֹבָךְ לֹא כְּתִיב אֱלֹא רַב טוֹבָךְ, וּמָאֵן אִיהוּ זְכָר רַב טוֹבָךְ יִבְעוּ. וְדָא אִיהוּ עֲנוּגָא דְּחִיָּין דְּנִגְדִין מִעֲלֵמָא דְּאֲתִי לְגַבִּי חֵי עֲלֵמִין, דְּאִיהוּ זְכָר רַב טוֹבָךְ. וְדָאִי אִיהוּ, וְרַב טוֹב לְבִית יִשְׂרָאֵל וּגו'.

107. Further "How (Heb. Mah) great is Your goodness" (Tehilim 31:20) SHOULD BE FURTHER EXPLAINED. In these words, the secret of Wisdom is engraved. It is the place where all the secrets are included, BECAUSE the word how (Mah) MEANS according to what we have learned (Par. 19). "Great" refers to a great and strong tree, WHICH IS ZEIR-ANPIN. Because there is another tree, which is smaller than this one (REFERRING TO MALCHUT), this one, ZEIR-ANPIN, is referred to as great and rises up to the highest of the heavens.

108. "Goodness" (Tehilim 31:20) is the Light that was created on the first day OF THE ACT OF CREATION, "which You have laid up for those who fear You" (Ibid.). BECAUSE He hid it as a treasure for the righteous in the world to come, "which You have created," this alludes to the upper Garden of Eden (Paradise), as it is written, "In the place, Hashem, which You have created for Yourself to dwell in" (Shemot 15:17). This is what the words "which You have created" signify.

109. "In the presence of the Sons of Men (human beings)" (Tehilim 31:20). This is the lower Garden of Eden, where all the righteous stand with the Spirit (Heb. Ruach), which is clothed in a precious garment, IN THE SAME way and form that they appeared in this world. Thus, the phrase "in the presence of the Sons of Men" means in the same form as human beings that live in this world. And they stand there and then rise up in the air, ascending to the Celestial Academy in the upper Garden of Eden. They float around THERE and bathe in the dew of the rivers of pure balsam. Then they come down and dwell below IN THE LOWER GARDEN OF EDEN.

110. And sometimes THESE RIGHTEOUS SOULS appear "in the presence of the Sons of Man" (Tehilim 31:20) to perform miracles for them, just as the angels of above do. And this is exactly like the Light of the Supernal Shining Light that we have just seen. But we did not have the merit of seeing deeper into the secrets of Wisdom and attaining greater knowledge.

111. Rabbi Aba opened the discussion, saying: "And Manoach said to his wife, We shall surely die, because we have seen Elohim" (Shoftim 13:22). Even though Manoach was not aware of his actions, AS IT IS WRITTEN, "FOR MANOACH KNEW NOT THAT HE WAS THE ANGEL OF ELOHIM" (SHOFTIM 12:16), he still said, as it is written, "For man shall not see Me and live" (Shemot 33:20). We have certainly seen Him, and therefore we shall certainly die. Yet, we who have seen and have had the privilege of seeing that Light that accompanied us shall NEVERTHELESS stay alive, because the Holy One, blessed be He, sent him to us, to teach us the secrets of the Wisdom that he chose to reveal. How happy is our lot!

112. They went along and reached a mountain just as the sun was about to set. The branches of the trees on the mountain started to rustle and sing. While they were still walking they heard a strong voice calling out, Holy sons of Elohim, you who are scattered among those who live in this world, those Shining Lights who are the Yeshiva Scholars, gather around and come to your places so that you may enjoy yourselves with your Master in the study of the Torah. They were frightened AND REMAINED standing in their places. Then they sat down.

107. תוֹמָה רַב טוֹבָךְ, הֵכָא אֲגִלִּיף רִזָּא דְחֻכְמָתָא, וְכָל רִזּוֹן אֲתַבְּלִילוּ הֵכָא, מ"ה: בְּמָה דְאֲתַמְר. רַב: דָּא אֵילָנָא ר"ב וְתַקִּיף. בְּגִין דְאֵית אֵילָנָא אַחְרָא זֹטָא מְנִיָּה, וְדָא הוּא רַב, וְאֵעִיל לִיָּה בְרוּם רְקִיעִין.

108. טוֹבָךְ: דָּא אֹר דְאֲתַבְּרִי בְיוֹמָא קְדָמָאָה. אֲשֶׁר צִפְנָת לִירְאִיךְ: בְּגִין דְגִנִּיז לִיָּה לְצִדִּיקָיָא בְּהוּא עֲלָמָא. פְּעֵלְתָּ: דָּא גֵן עֲדָן עֲלָאָה. דְכַתִּיב מְכוּן לְשִׁבְתְּךָ פְּעֵלְתָּ ה' וְדָא הוּא פְּעֵלְתָּ לְחוּסִים בְּךָ.

109. נֶגַד בְּנֵי אָדָם, דָּא גֵן עֲדָן דִּלְתַתָּא, דְכָל צִדִּיקָיָא תַּמָּן קִיּוּמֵי בְרוּחָא דְאֲתַלְבַּשׁ בְּלְבוּשׁ יָקָר, כְּגוּוּנָא וְדִיוּקְנָא דְהָאֵי עֲלָמָא, וְדָא אִיהוּ נֶגַד בְּנֵי אָדָם בְּהוּא דִּיוּקְנָא דְבְנֵי אָדָם דְהָאֵי עֲלָמָא. וְקִיּוּמֵי תַּמָּן, וּפְרָחֵי בְּאֹיּרָא וְסִלְקוּ לְגוּ מְתִיבְתָּא דְרְקִיעָא בְּהוּא גֵן עֲדָן דְלַעִילָא, וּפְרָחֵי וְאֲסַתְחִיין בְּטַלֵּי נְהִירֵי אֲפֻרְסָמוּנָא דְכִיָּא וְנַחְתֵּי וְשָׂרָאן לְתַתָּא.

110. וּלְזַמְנִין אֲתַחֲזוּן נֶגַד בְּנֵי אָדָם לְמַעַבְדַּ לֹון נְסִין, כְּמִלְאָכִין עֲלָאִין, כְּגוּוּנָא דְחֻזִּינָא הַשְׁתָּא נְהִירוּ דְבוּצִינָא עֲלָאָה. וְלֹא זְכִינָא לְאַסְתַּכְלָא וּלְמַנְדַּע רִזּוֹן דְחֻכְמָתָא יִתִּיר.

111. פְּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר מְנוּחַ אֶל אִשְׁתּוֹ מוֹת נְמוֹת כִּי אֱלֹהִים רָאִינוּ, אֵף עַל גְּבַדְמְנוּחַ לֹא הוּא יָדַע מַאי עֲבִידְתִּיָּה, אָמַר, הוּאִיל וְכַתִּיב כִּי לֹא יִרְאֵי הָאָדָם וְחִי, וְדָאֵי אֲנִן חֻזִּינָן, וּבְגִין כְּרָמוֹת נְמוֹת. וְאֲנִן חֻזִּינָן וְזְכִינָן לְנְהוּרָא דָּא דְהוּא אֲזִיל בְּהֲדָן, וְנִתְקִיִּים בְּעֲלָמָא. דְהָא קְדוּשׁ בְּרוּךְ הוּא שְׂדֵרִיָּה לְגַבָּן, לְאוּדַעָא לֹון רִזּוֹן דְחֻכְמָתָא דְגַלִּי, זְכָאָה חוּלְקָנָא.

112. אֲזֻלוּ, מְטוּ לְחַד טוּרָא, וְהוּא נְטִי שְׂמֶשׂא. שְׂרוּ עֲנַפִּין דְאֵילָנָא דְטוּרָא לְאַקְשָׁא דָּא בְּדָא, וְאָמַרֵי שִׁירְתָּא. עַד דְהָוֵי אֲזֻלֵי, שְׂמַעוּ חַד קְלָא תְקִיפָא דְהוּא אָמַר, בְּנֵי אֱלֹהִין קְדִישִׁין אֵינּוּן דְאֲתַבְּדְרוּ בִּינֵי חִיָּא דְהָאֵי עֲלָמָא, אֵינּוּן בּוּצִינֵי בְנֵי מְתִיבְתָּא, אֲתַכְנָשוּ לְרוּכְתֵיָּהוּ לְאַשְׁתַּעֲשַׂא בְּמֵאֲרִיכוּן בְּאוּרִיָּתָא. דְחִילוּ אֵלִין וְקֵאִימוּ בְּרוּכְתֵיָּהוּ וְיִתְבִּי.

113. In the meantime, a voice came forth as before, and said, O, mighty rocks, exalted hammers, here comes the Master of colors, embroidered with paintings, standing upon a pillar. Enter and be assembled. At this moment, they heard the great and mighty "voice" of the tree branches, which were saying, "The voice of Hashem breaks the cedars" (Tehilim 29:5). Both Rabbi Elazar and Rabbi Aba fell down on their faces, and a great fear overcame them. They rose hastily and went away, after which they ceased to hear anything. They left (lit. 'came out of') the mountain and kept on going.

114. As they reached the house of Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, they met Rabbi Shimon bar Yochai. He was glad and said to them, you have certainly journeyed through a path of heavenly miracles and wonders. Because as I was sleeping, I saw you together with Benayahu Ben Yehoyada, who sent to you in the hands of an old man two crowns with which to adorn yourselves. So certainly, the Holy One, blessed be He, was on this path. Furthermore, I see that your faces have changed. Rabbi Yosi said, You have said well, that a Wise Man (sage) is preferable to a prophet. Rabbi Elazar came and bowed before Rabbi Shimon and told him the story.

115. Rabbi Shimon felt fear coming over him and wept. Then he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). Chavakuk had said this phrase when he saw his death and his resurrection by Elisha approaching. Why was he called Chavakuk? Because, as it is written, "About this time in the coming year you shall embrace (Heb. Chovek-et) a son" (II Melachim 4:16). So Chavakuk was the son of the Shunammite. And there were two embracings: one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (II Melachim 4:34).

116. I have found in the book of King Solomon that the engraved Name that consists of 72 names was engraved on CHAVAKUK BY ELISHA. AND EACH WORD CONSISTS OF THREE LETTERS (AS EXPLAINED IN ZOHAR, BESHALACH, PAR. 173). Because the letters of the alphabet that his father engraved on him from the beginning flew away as he died. And now, when Elisha embraced him, he engraved on him all these letters of the 72 names. Therefore the engraved letters of the 72 names, EACH OF WHICH HAS THREE LETTERS, comprises a total of 216 letters.

113. אֲדַהְכִי נִפְיֵךְ קָלָא בְּמַלְקָדְמִינָן, וְאָמַר טַנְרִין תְּקִיפִין פְּטִישִׁין רְמָאִין, הָא מְאָרִי דְגּוֹנִין מְרַקְמָא בְּצִיּוּרִין קָאִים עַל אֶצְטוּנָא, עוּלוּ וְאִתְכַּנְּשׁוּ. בְּהֵיא שְׁעָתָא שְׁמַעוּ קַל עֲנַפֵּי דְאִילָנִין רַב וְתַקִּיף, וְהוּ אָמַרִי קוּל ה' שׁוֹבֵר אֲרָזִים. נִפְלוּ עַל אֲנַפְיֵיהוּ רַבֵּי אֶלְעָזָר וְרַבֵּי אָבָא, וּדְחִילוּ סְגִיָא נִפְלַ עֲלֵיהוּ, קָאמוּ בְּבִהּלוּ וְאֶזְלוּ וְלֹא שְׁמַעוּ מִיְדֵי. נִפְקוּ מִן טוּרָא וְאֶזְלוּ.

114. כִּד מְטוּ לְבִי רַבִּי יוֹסִי בְּרַבִּי שְׁמַעוֹן בֶּן לְקוֹנִיא, חָמוּ לְרַבִּי שְׁמַעוֹן בֶּן יוֹחָאי תַּמָּן, חֲדוּ. חֲדֵי רַבִּי שְׁמַעוֹן, אָמַר לוֹן, וְדָאי אֲרַחָא דְנָסִין וְאִתִּין עֲלָאִין קָא עֲבַרְתוּן, דְּאָנָא דְמִיכְנָא הִשְׁתָּא, וְחַמִּינָא לְכוּ, וְלִבְנֵיהוּ בֶן יְהוּדָע דְקָא מְשַׁדֵּר לְכוּ תְרִין עֲטָרִין, עַל יְדָא דְחַד סְבָא, לְאֶעֱטָרָא לְכוּ. וְדָאי, בְּאֲרַחָא דָא קְדוּשׁ בְּרוּךְ הוּא הוּהוּ. תְּגוּ, דְחַמִּינָא אֲנַפְיֵיכוּ מִשְׁנִיִּין. אָמַר רַבִּי יוֹסִי יְאוּת אֲמַרְתוּן, דְּחַכְם עֲדִיף מִנְּבִיא. אִתָּא רַבִּי אֶלְעָזָר וְשׁוּי רִישֵׁי בֵּין בְּרַכּוּי דְאָבוּי וְסַח עוֹבְדָא.

115. דְּחִיל רַבִּי שְׁמַעוֹן וּבְכָה. אָמַר, ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. הָאִי קָרָא חֲבֻקֻק אָמַר, בְּשַׁעֲתָא דְחַמָּא מִיתְתִּיהָ, וְאִתְקִיַם עַל יְדָא דְאֵלִישָׁע. אֲמָאִי אֶקְרִי חֲבֻקֻק. בְּגִין דְכֻתִּיב לְמוֹעֵד הַזֶּה כַּעַת חַיָּה אֵת חוֹבֶקֶת בֶּן. וְדָא בְּרִיָּה דְשׁוֹנְמִית הוּהוּ. וְתִרִין חֲבֻקִין הוּוּ, חֲדָא דְאִימִיָּה, וְחֲדָא דְאֵלִישָׁע. דְכֻתִּיב וַיִּשֶׁם פִּיּו עַל פִּיו.

116. אֲשַׁכְחָנָא בְּסַפְרָא דְשַׁלְמָה מְלַכָּא, שְׁמָא גְלוּפָא דְשַׁבְעִין וְתִרִין שְׁמֵהוּן, אֲגַלִּיף עֲלוּי בְּתַבִּין. בְּגִין דְאִתּוּן דְאֶלְפָא בֵּיתָא דְאֲגַלִּיף בֵּיהּ אָבוּי בְּקַדְמִיתָא כִּד מִית, פְּרַחוּ מִנִּיהּ. וְהִשְׁתָּא דְאֵלִישָׁע חֲבַק לִיהּ, אֲגַלִּיף בֵּיהּ כָּל אֵינּוֹן אִתּוּן דְשַׁבְעִין וְתִרִין שְׁמֵהוּן. וְאִתּוּן דְאִילִין שַׁבְעִין וְתִרִין שְׁמֵהוּן גְלוּפִין, אֵינּוֹן מֵאֵתָן וְשִׁיתְסַר אִתּוּן.

117. And all of these 216 letters that form the 72 names were engraved by Elisha in the spirit OF CHAVAKUK to bring him back to life. And he called him CHAVAKUK, A name that completes AND SIGNIFIES all the sides (directions), because it completes AND SIGNIFIES two embracings, as mentioned previously. It also completes AND SIGNIFIES the secret of the 216 letters of the Holy Name. BECAUSE THE NUMERICAL VALUE OF CHAVAKUK IN HEBREW ADDS UP TO 216, FROM WHICH THE 72 NAMES WERE CREATED. SO BY THE 72 compartments (names) he revived him and brought his spirit back. AND BY THE 216 letters, he revived his body and bodily functions. This is why he is called Chavakuk.

118. And he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). WHICH MEANS THAT I have heard or I have received a report of what I went through and have therefore had a taste of what that other world is like, and "I am afraid." THIS REFERS TO THE TIME BETWEEN HIS DEATH AND HIS RESURRECTION BY ELISHA. He started to ask for mercy on his soul by saying, "Hashem, revive your work" (this is a reference to his soul) "that You have performed for me in the midst of the years" (Ibid.). THIS MEANS 'MAY THIS BE MY LIFE,' BECAUSE THE TERM "revive" IS CONNECTED to his life. And whoever is connected to those primordial years, WHICH ARE THE SFIROT OF ATIK-YOMIN, has life connected to him. The phrase, "in the midst of the years make known," means to bestow life upon that grade that has no life at all of its own, WHICH IS MALCHUT OF MALCHUT.

119. Rabbi Shimon wept as he said: Even I have feared the Holy One, blessed be He, from what I have heard. He raised his hands to his head and said, You had the privilege of seeing Rabbi Hamnuna Saba, the Shining Light of the Torah, face to face, while I have not. He then fell face downward and saw him uprooting mountains and lighting candles in the temple of King Mashiach. He said to him, My Master in that world you shall both be neighbors of the heads of the Yeshivot (Academies), before the Holy One, blessed be He. From that day ONWARD, he called Rabbi Elazar his son, and Rabbi Aba "Pni-el." As it is written: "For I have seen Elohim face to face" (Beresheet 32:31).

13. The two points

The Zohar explains the concept of the Tree of Knowledge of Good and Evil. Within everything in our world, there exist positive and negative aspects. Reading this section gives us the ability to connect to the positive side of existence, while at the same time it shields us from negative elements.

120. In the beginning: Beresheet. Rabbi Chiya opened the discussion with the verse, "The beginning of Wisdom is the Fear of Hashem, good understanding to all who do His commandments, His praise endures forever" (Tehilim 111:10). Of the phrase, "the beginning of Wisdom," HE ASKS: SHOULD this verse have read 'the end of Wisdom is the Fear of Hashem,' because the fear of Hashem IS THE SECRET OF MALCHUT, which is at the end of Chochmah! AND HE REPLIES: She, the MALCHUT, is the beginning or the first stage that opens the entrance to the level of the Supernal Chochmah (Wisdom). So it is written, "Open to me the gates of righteousness" (Ibid. 118:19-20). REFERRING TO THE GATES OF MALCHUT THAT ARE CALLED RIGHTEOUSNESS (JUSTICE), "this is the gate to Hashem" (Ibid.). Assuredly, if he does not enter this gate, he shall never reach the Supernal King, because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other.

117. וְכֻלָּהוּ אֶתְוֹן אֲגִלִּיף בְּרוּחִיהָ אֲלִישַׁע, בְּגִין לְקַיֵּמָא לִיהַ בְּאֶתְוֹן דְּשִׁבְעִין וְתַרְיִין שְׁמַהּ, וּקְרָא לִיהַ חֲבֻקִיק. שְׁמַע דְּאֲשֻׁלִּים לְכָל סַטְרִין, אֲשֻׁלִּים לְחֻבּוּקִין, כְּדַאֲתַמַּר, וְאֲשֻׁלִּים לְרִזָּא דְּמַאֲתָן וְשִׁתְּסַר אֶתְוֹן דְּשִׁמָּא קְדִישָׁא. בְּתַבִּין אֲתַקִּיִּים לְאַהֲדָרָא רוּחִיהָ, וּבְאֶתְוֹן אֲתַקִּיִּים כָּל גּוּפִיהָ עַל קַיֵּמִיָּה, וְעַל דָּא אֲקַרִּי חֲבֻקִיק.

118. וְאִיהוּ אָמַר ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי, שְׁמַעְנָא מַה דְּהוּה לִי דְּאֲטַעִימָנָא מִהֵוּא עֲלָמָא, וְדַחִילָנָא. שְׂרָא לְמַתְבַּע רַחֲמִין עַל נַפְשִׁיהָ וְאָמַר ה' פְּעֻלְךָ דְּעִבְדַּת לִי בְּקִרְבַּ שָׁנִים יְהוֹן חַיִּיהוּ, כְּמוֹ, חַיִּיו. וְכָל מָאן דְּאֲתַקְשַׁר בְּאִינוּן שָׁנִים קְדַמוּנִיּוֹת, חַיִּין אֲתַקְשְׁרוּ בֵּיהַ. בְּקִרְבַּ שָׁנִים תּוֹדִיעַ, לְהֵוּא דְּרָגָא דְּלִית בְּהַ חַיִּין כָּלִּל.

119. בְּכַה רַבִּי שְׁמַעוֹן וְאָמַר, אוֹף אֲנָא מִמַּה דְּשְׁמַעְנָא דְּחִילָנָא לְקַדְשָׁא בְּרִיךְ הוּא. זְקִיף יָדָיו עַל רִישִׁיהָ, וְאָמַר, וּמַה רַב הַמְּנוּנָא סְבָא נְהִירוֹ דְּאוּרִיּוֹתָא, זְכִיתוֹן אֶתְוֹן לְמַחְמֵי אַפִּין בְּאַפִּין, וְלֹא זְכִינָא בֵּיהַ. נִפְלַע עַל אַנְפוּי, וְחַמָּא לִיהַ מְעַקֵּר טוּרִין, מְנַהִיר שְׂרָגִין בְּהִיכְלָא דְּמַלְכָּא מְשִׁיחָא. אָמַר לִיהַ: רַבִּי, בַּהֲהוּא עֲלָמָא, תְּהוֹן שְׁבָבִין מְאִרֵי אוּלְפָּנִין, קַמִּי קַדְשָׁא בְּרִיךְ הוּא. מִהֵוּא יוֹמָא, הוּהוּ קְרִי לְר' אֲלַעְזָר בְּרִיהַ וְלְרַבִּי אַבָּא פְּנִי"אֵל, כְּמָא דָּאֵת אָמַר כִּי רְאִיתִי אֱלֹהִים פְּנִים אֵל פְּנִים.

120. בְּרֵאשִׁית, רַבִּי חַיָּיא פְּתַח, רֵאשִׁית חֲכָמָה יִרְאֵת ה' שְׁכָל טוֹב לְכָל עוֹשֵׂיהֶם תְּהִלְתּוֹ עוֹמֶדֶת לְעַד. רֵאשִׁית חֲכָמָה, הַאי קְרָא הֵכִי מְבַעֵי לִיהַ סוּף חֲכָמָה יִרְאֵת ה', בְּגִין דִּירְאֵת ה' סוּף חֲכָמָה אִיהִי. אֲלֹא אִיהִי רֵאשִׁית לְעֲלָא לְגוֹ דְּרָגָא דְּחֲכָמָתָא עֲלָאָה, הַה"ד פְּתַחוּ לִי שַׁעְרֵי צְדָקָה. זֶה הַשַּׁעַר לָהּ. וְדַאי דַאי לֹא יוֹעוּל בְּהַאי תְּרַעָא, לֹא יוֹעוּל לְעֲלָמִין. לְמַלְכָּא עֲלָאָה. דַּאיְהוּ עֲלָאָה וְטַמִּיר וְגַנְיוּ, וְעֵבִיד לִיהַ תְּרַעִין אֵלִין עַל אֵלִין.

121. At the end of all those gates, He set up a gate with many locks, many openings, and many chambers (lit. 'Temples') one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters THROUGH this gate, may enter!" The same applies here, as the first gate to Supernal Wisdom is the "Fear of Hashem," (Tehilim 111:10) WHICH IS MALCHUT. This is why IT IS CALLED 'The Beginning.'

122. The letter Bet IN THE WORD BERESHEET INDICATES two points that are joined together in MALCHUT. And of these two Points, one is concealed and treasured, while the other is revealed and out in the open. But because they are not separated, they are called 'The Beginning' (Heb. Resheet), WHICH MEANS ONLY one and not two. Whoever takes one, takes the other as well, and all is One; because "He and His Name are One," as it is written, "that men may know that You are by Yourself alone whose name is Hashem." (Tehilim 83:19).

123. Why is MALCHUT called the "Fear of Hashem?" (Tehilim 111:10). Because THE MALCHUT is the 'Tree of Good and Bad': If a person is deserving, then it is good; but if he is not deserving, then it is bad. This is why fear abides in that place. And She is the gate through which all goodness of the world passes. Because 'all goodness' is related to those two gates, NAMELY TO THOSE TWO POINTS, which are as one. Rabbi Yosi said, 'All goodness' refers to the Tree of Life, which is entirely good; it has no bad at all. And because no evil prevails there, it is all good with no bad!

124. "All they who do His commandments" (Tehilim 111:10). These are "the sure kindnesses promised to David" (Yeshayah 55:3), the supporters of the Torah. And those who support the Torah are those who seemingly make it. So all those who occupy themselves with the Torah need not work, as they delve into its study, while those who support it have to work. And because of this, the verse "His praise endures forever" (Tehilim 111:10) Becomes TRUE TO LIFE, and the Throne is properly established.

14. The night of the bride

The Zohar examines the holiday of Shavout, when the presence of the Creator enjoins Itself completely to our physical world. Shavout connects us to the original revelation of Light that occurred on Mount Sinai. The union between the presence of God [The Light or Shechinah] and the physical world produced total perfection. The Light on Sinai radiated with such intensity that it banished the dark forces of death and decay, and the Israelites experienced true immortality. Likewise, the forces transmitted through the Aramaic text of the Zohar arouse the spiritual energy of immortality, and remove the power of death from our lives. The Kabbalists reveal a secret concerning the force called Death: it not only strikes and affects the physical body, but it is also the unseen motivating force responsible for the demise of relationships, prosperity, and happiness in any form.

121. וְלוֹסוֹף כָּל תְּרַעֲוֵי עֶבֶד תְּרַעַא חֵד בְּכַמָּה מְנַעוּלִין, בְּכַמָּה פְּתָחוֹן, בְּכַמָּה הַיְכָלוֹן, אֵלִין עַל אֵלִין. אָמַר כָּל מֵאן דְּבַעֵי לְמִיעַל לְגַבְאֵי, תְרַעַא דָּא יְהֵא קְדַמָּא לְגַבְאֵי, מֵאן דִּיעוּל בְּהֵאֵי תְרַעַא יַעוּל. אוּף הֵכִי, תְרַעַא קְדַמָּא לְחַכְמָה עֲלָא, יִרְאֵת ה' אִיהֵי, וְדָא אִיהֵי רֵאשִׁית.

122. ב', תְּרִין אֵינֻן דְּמִתְחַבְּרִין כַּחְדָּא, וְאֵינֻן תְּרִין נְקוּדִין, חֵד גְּנִיזָא וְטַמְיָרָא, וְחֵד קֵימָא בְּאֲתַגְלוּא. וּבְגִין דְּלִית לְהוּ פְּרוּדָא, אֶקְרוּן רֵאשִׁית, חֵד וְלֵא תְרִין, מֵאן דְּנָטִיל הָאֵי נָטִיל הָאֵי, וְכֵלָא חֵד, דְּהֵא הוּא וְשְׁמִיה חֵד, דְּכָתִיב וַיֵּדְעוּ כִּי אַתָּה שְׂמֶךְ ה' לְבַדְךָ.

123. אָמַאי אֶקְרִי יִרְאֵת ה', בְּגִין דְּאִיהוּ אֵילְנָא דְּטוֹב וְרַע, זְכִי בְּרֵ נֶשׁ, הָא טוֹב, וְאֵי לֹא זְכִי הָא רַע. וְעַל דָּא שְׂרִי בְּהֵאֵי אַתְרֵ יִרְאָה, וְדָא תְרַעַא לְעֵאלָא לְכָל טוֹבָא דְּעֵלְמָא. שְׂכָל טוֹב, אֵלִין תְּרִין תְּרַעֲוֵי דְּאֵינֻן כַּחְדָּא. ר' יוֹסִי אָמַר שְׂכָל טוֹב, דָּא אֵילְנָא דְּחַיִּי, דְּאִיהוּ שְׂכָל טוֹב בְּלֹא רַע כֻּלָּל. וְעַל דְּלֹא שְׂרִיא בֵּיה רַע, אִיהוּ שְׂכָל טוֹב בְּלֹא רַע.

124. לְכָל עוֹשֵׂיהֶם, אֵלִין חֲסֵדֵי דּוּד הַנְּאֻמָּנִים, תְּמַכִּין אֹרִייתָא, וְאֵינֻן דְּתַמְכִּין אֹרִייתָא כְּבִיכּוּל אֵינֻן עֶבְרִין. כָּל אֵינֻן דְּלַעֲאן בְּאֹרִייתָא לִית בְּהוּ עֲשִׂיהַּ בְּעוּר דְּלַעֲאן בְּהוּ. אֵינֻן דְּתַמְכִּין לוֹן אִית בְּהוּ עֲשִׂיהַּ, וּבְחִילָא דָּא כְּתִיב הִהֲלֹתוּ עוֹמְדַת לְעַד, וְקִימָא בּוֹרְסִיָא עַל קִינּוּמִיה בְּדָקָא יְאוּת.

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow, WHICH IS THE FEAST OF SHAVUOT (PENTECOST), the Bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments (Heb. Tikunim). THIS REFERS TO the study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings (Hagiographa), and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She, THE BRIDE, approaches her bridesmaids and sets Herself over their heads. She is prepared (attended to) by them and rejoices with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the canopy without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, are called the "canopy attendants" (lit. 'sons of the canopy'). As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the Bridal Crowns. How happy is their role!

126. And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the Bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the Bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

127. Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (Tehilim 19:2). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends (attendants) who rejoiced with Her the previous night. She, in turn, rejoices with them now.

128. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others; ALL THESE HOSTS AND CAMPS wait for each and every one of those who prepared her, BY STUDYING THE TORAH during the night. Upon seeing them - ZEIR-ANPIN AND MALCHUT - joined together, and watching her, THE MALCHUT, see her husband, ZEIR-ANPIN, the scriptures say, "The heavens declare the glory of El" (Tehilim 19:2). "The heavens" refers to the Bridegroom who enters under the bridal canopy, WHO IS ZEIR-ANPIN AND IS CALLED THE HEAVENS; "declare" (Heb. Meh-sah-preem) means that they shine like the radiance of a sapphire (Heb. Sah-peer), which sparkles and radiates from one end of the universe to the other.

125. רבי שמעון הוה יתיב ולעי באורייתא, בליליא דכלה אתחברת בבעלה, דתנינן כל אינון חבריא דבני היכלא דכלה, אצטריכו בההיא ליליא, דכלה אודמנת למהוי ליומא אחרא גו חופה בבעלה, למהוי עמה כל ההוא ליליא, ולמחדי עמה בתקונה דאיהי אתתקנת, למלעי באורייתא, מתורה לנביאים, ומנביאים לכתובים, ובמדרשות דקראי, וברזי דחכמתא. בגין דאלין אינון תיקונין דילה ותבשיטה. ואיהי ועולמתהא עאלת וקיימת על רישיהון, ואתתקנת בהו וחדת בהו כל ההוא ליליא. וליומא אחרא לא עאלת לחופה אלא בהדיהו, ואלין אקרון בני חופתא. וכיון דעאלת לחופתא, קדוש ברוך הוא שאיל עליהו ומברך לון, ומעטר לון בעטרהא דכלה, זכאה חולקהון.

126. והוה רבי שמעון וכלהו חבריא מרגנין ברנה דאורייתא, ומחדשן מלין דאורייתא כל חד וחד מנייהו, והוה חדי רבי שמעון וכל שאר חבריא. אמר לון רבי שמעון: בני, זכאה חולקכון, בגין דלמחר לא תעול כלה לחופה אלא בהדייכו, בגין דכלהו דמתקנין תקונהא בהאי ליליא וחדאן בה, כלהו יהון רשימין וכתביבין בספרא דדכרניא, וקדוש ברוך הוא מברך לון בשבעין ברכאן ועטרין דעלמא עלאה.

127. פתח רבי שמעון ואמר השמים מספרים כבוד אל וגו', קרא דא הא אוקימנא ליה. אבל בזמנא דא, דכלה אתערא למיעל לחופה ביומא דמחר, אתתקנת ואתנהירת בקישוטהא, בהדי חבריא דחדאן עמה כל ההיא ליליא, ואיהי חדאת עמהון.

128. וביומא דמחר כמה אוכלוסין חיילין ומשריין מתכנשין בהדה, ואיהי וכלהו, מחכאן לכל חד וחד דתקיננו לה בהאי ליליא, כיון דמתחברן כחדא ואיהי חמאת לבעלה, מה כתיב, השמים מספרים כבוד אל. השמים, דא חתן דעאל לחופה. מספרים, מנהרין כזוהרא דספיר, דנהיר וזהיר מסיימי עלמא ועד סיימי עלמא.

129. "The glory of El" (Tehilim 19:2) is the Bride, I.E., MALCHUT, which is called El. As it is written, "and El who has indignation (righteous anger) every day" (Tehilim 7:12). During all the days of the year, She is called El, but now, IN THE FEAST OF PENTECOST (SHAVUOT), after entering under the Bridal Canopy, She is called "glory" and El, WHICH MEANS glory upon glory, splendor upon splendor, and dominion upon dominion.

130. And then, the instant the heavens, WHO ARE ZEIR-ANPIN, enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, BY STUDYING THE TORAH ALL NIGHT, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign (letter) of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh (the circumcision).

131. Rabbi Hamnuna Saba then quoted, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). THIS MEANS THAT a person should not allow his mouth to be the cause of bringing upon himself evil thoughts, thereby bringing sin to the sacred flesh where the Holy Covenant (circumcision) is marked. Because if he does so he shall be dragged into perdition. He who is in charge of this Netherworld is called Dumah. And together with many tens of thousands of Destructive Angels, they all stand at the opening (gates) of this inferno. But he has no permission to touch all those who have preserved (took care of) the Holy Covenant in this world.

132. King David, after what happened to him with Batsheva, was very fearful. Because at that time, Dumah ascended to the Holy One, blessed be He, stood before Him, and said, O Master of the universe, in the Torah it says of "the man that commits adultery with another man's wife [that]... the adulterer and the adulteress shall surely be put to death" (Vayikra 20:10). Furthermore, it is written, "Moreover, you shall not lie carnally with your neighbor's wife to defile yourself with her" (Ibid.18:20). So what is to become of David, who has profaned the Holy Covenant by desecrating his Brit (genital organ) by committing incest? The Holy One, blessed be He, said to him, "David is righteous! And the Holy Covenant remains intact, because it is known to Me that Bat-Sheva was assigned to him since the day the world was created.

133. DUMAH said to Him (Hashem), If this is known to you, it is not known to him (David). He, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, 'Not only that, but all that happened was permitted and done lawfully. Because every person that went to war did not leave until he had given a bill of divorce to his wife!' He said to Him, If this is so, he should then have waited for three months, which he did not! He replied: When is this applied? Only in cases where we suspect that she might be pregnant! And it is known to me for certain that Uriyah never touched her. Because My name is sealed in him as a witness. For it is written 'Uriyah,' WHICH CONSISTS OF THE LETTERS Uri and Yah. And it can also be written Uriyahu (pron. Uree-Yahu), WHICH IS FORMED BY THE LETTERS UR, YUD, HEI AND VAV 'To show that he is sealed by My Name AS A WITNESS (who testifies) that he never had intercourse with her.'

129. כְּבוֹד אֱלֹהִים, הֵיא כְּבוֹד כָּלָה דְאֶקְרִי אֵל, הַכְּתִיב אֵל זֹעֵם בְּכָל יוֹם. בְּכָל יוֹמֵי שְׁתַּא אֶקְרִי אֵל, וְהִשְׁתַּא, דְּהָא עֲאֻלַּת לְחוּפָה, אֶקְרִי כְבוֹד, וְאֶקְרִי אֵל, יִקְרַע עַל יִקְרַע. נְהִירוּ עַל נְהִירוּ, וְשִׁלְטָנוּ עַל שִׁלְטָנוּ.

130. בְּדִין בְּהֵיחָא שְׁעֵתָא, דְּשָׁמַיִם עֲאֻל לְחוּפָה וְאֵתִי וְנְהִיר לָהּ, כָּל אֵינּוֹן חֲבֵרְיָא דְאֶתְקִינּוּ לָהּ, כָּלְהוּ אֶתְפָּרְשִׁי בְּשִׁמְדֵּן תַּמָּן, הַה"ד וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ. מַעֲשֵׂה יָדָיו, אֵלִין אֵינּוֹן מְאִירֵי קֵימָא דְבְרִית, אֶקְרוּן מַעֲשֵׂה יָדָיו, כַּד"א וּמַעֲשֵׂה יָדָיו בּוֹנֵנְהוּ, דְּאֵ בְרִית קֵימָא דְחֵתִים בְּבִשְׂרָא דְבֵר נֶשׁ.

131. רַב הַמְנוּנָא סָבָא אָמַר הֵכִי, אֵל תַּתָּן אֶת פִּיךָ לְחֻטֵּיא אֶת בְּשָׂרְךָ, דְּלֵא יְהִיב בְּרֵי נֶשׁ פּוּמְיָה, לְמִיתֵי לְהַרְהוּרָא בִּישָׂא, וְיֵהָא גְרִים לְמַחֲטִי לְהֵיחָא בְּשָׂר קֶדֶשׁ דְּחֵתִים בִּיָּה בְרִית קְדִישָׁא. דְּאֵלוּ עֵבִיד בְּן מְשָׁכִין לִיָּה לְגִיָּהֲנָם, וְהֵהוּא דְמַמּוּנָה עַל גִּיָּהֲנָם דּוּמָ"ה שְׁמִיָּה, וְכַמָּה רַבּוּא דְמִלְאָכֵי חֲבָלָה בְּהַרְיָה, וְקֵאִים עַל פְּתַחא דְגִיָּהֲנָם, וְכָל אֵינּוֹן דְנִטְרוּ בְרִית קְדִישָׁא, בְּהֵאֵי עֲלָמָא, לִית לִיָּה רֶשׁוּ לְמַקְרַב בְּהוּ.

132. דוּד מְלָכָא בְּשַׁעֲתָא דְאֵירַע לִיָּה הֵהוּא עוֹבְדָא, דְּחִיל, בְּהֵיחָא שְׁעֵתָא סְלִיק דּוּמָ"ה קַמִּי קְדוּשׁ בְּרוּךְ הוּא. וְאָמַר לִיָּה, מְאִירֵי דְעֲלָמָא בְּתוֹרָה, וְאִישׁ אֲשֶׁר יִנְאַף אֶת אִשְׁתּוֹ וְאֵל אִשְׁתּוֹ עִמִּיתָךְ וְגו', דוּד דְקִלְקַל בְּרִית בְּעֶרְוָה מַהוּ. אָמַר לִיָּה קְדוּשׁ בְּרוּךְ הוּא, דוּד זְכָאָה הוּא, וּבְרִית קְדִישָׁא עַל תְּקוּנָה קֵימָא, דְּהָא גְלִי קְדָמִי דְאֶזְדַּמְנַת לִיָּה בַת שְׁבַע מִיּוֹמָא דְאֶתְבְּרִי עֲלָמָא.

133. אָמַר לִיָּה אֵי קַמְךָ גְלִי, קַמִּיָּה לֹא גְלִי. אָמַר לִיָּה, וְתוּ בְּהֵיחָא הוּא מַה דְּהוּא, דְּהָא כָּל אֵינּוֹן דְּעֲאֵלוּ לְקַרְבָּא, לֹא עֲאֵל חַד מְנִיָּהוּ עַד דְאֶפְטֵר בְּגִט לְאַנְתְּתִיָּה. אָמַר לִיָּה אֵי הֵכִי, הוּא לִיָּה לְאוּרְכָא תַּלְתָּ יָרְחֵי וְלֹא אוּרִיךְ. אָמַר לִיָּה, בְּמֵאֵי אוּקִים מְלָה, בְּאַתֵּר דְּחִיָּשִׁינָן דְּהֵיא מְעוּבְרַת, וְגְלִי קְדָמִי דְאוּרִיָּה לֹא קְרִיב בְּהַ לְעֲלָמִין, דְּהָא שְׁמֵי חֵתִים בְּגִיָּה לְסִהְדוּתָא, בְּתִיב אוּרִיָּה, וְכְתִיב אוּרִיָּה, שְׁמֵי חֵתוּם בְּהַרְיָה, דְּלֹא שְׁמֵשׁ בְּהַ לְעֲלָמִין.

134. Dumah said to Him, Master of the universe, this is exactly what I have said! If it is known to You that Uriyah never slept with her, it is not known to him. Therefore, he should have waited for three months. And furthermore, IF YOU CLAIM THAT DAVID knew that he had never slept with her, then why did he send Uriyah home and command him to have intercourse with his wife? Since it is written: "Go down to your house and wash your feet!" (II Shmuel 11:8).

135. He said to Dumah, 'He certainly did not know.' So he waited more than three months, as four months had passed.' Because we have learned that on the twenty-fifth day of Nissan, David sent an announcement for all arms to be gathered TO GO OUT TO WAR. And they were with Yoav on the SEVENTH day of Sivan, as they went and destroyed the land of the Sons of Amon. There they remained during the months of Sivan, Tammuz, Av, and Elul. And on the twenty-fourth day of Elul the event with Batsheva occurred. Then on Yom Kipur, the Day of Atonement, the Holy One, blessed be He, forgave him for that sin. And there are those who claim that on the seventh day of Adar the announcement was sent, and all arms were gathered on the fifteenth day of Iyar. So what happened with Batsheva occurred on the fifteenth day of Elul. While on Yom Kipur, he received the message "Hashem also has put away your sin; you shall not die" (II Shmuel 12:13). What is the meaning of "you shall not die?" It means that he shall not die at the hand of Dumah.

136. Dumah said, Master of the Universe, I have one thing against him! He opened his mouth and said, "as Hashem lives, the man that has done this deserves to die" (II Shmuel 12:5). So he has condemned himself to death, and therefore I have the power over him TO BRING DEATH UPON HIM. He said to Dumah, You have no permission TO BRING DEATH UPON HIM, because he has already confessed in front of Me saying, 'I have sinned against Hashem-' even though he did not sin. Although his sin against Uriyah was IN KILLING HIM, I have written his punishment and he has accepted it! Immediately Dumah returned to his place, disappointed and with a broken spirit!

137. Concerning to this David said, "Unless Hashem had been my help, my soul had almost dwelt in silence (Dumah)" (Tehilim 94:17). "Unless Hashem had been my help" MEANS that had HE not become David's supervisor and guarded him FROM THE ANGEL DUMAH, David's "soul had almost dwelt in silence" (in the hands of Dumah). Why does he say "had almost?" Because only the smallest distance, as narrow as a thin thread separated him from the Other Side. So "almost dwelt in silence" was the distance of a thin thread, THE DISTANCE REMAINING FOR DUMAH TO DRAG HIM DOWN TO PERDITION!

138. Therefore, every person should be careful not to say what King David said, because he will not be able to say to the ANGEL Dumah, "it was an error" (Kohelet 5:6), as it was with King David. Because in David's case, the Holy One, blessed be He, defeated (Dumah) justifiably. "Wherefore should Elohim be angry at your voice" (Ibid.) refers to the voice that said, "and destroy the work of your hands" (Ibid.). This is the sacred flesh, WHICH IS the Holy Brit that he damaged and corrupted, and because of which he is to be dragged down to Gehenom by the angel Dumah.

134. אָמַר לִיָּה מְאִרִי דְעִלְמָא, הָא מָה דְאִמְרִית, אִי קִמְךָ גְלִי דְלֹא שְׁכִיב בְּהֵדָה אֹרְיָה, קִמְיָה מִי גְלִי, הִוָּה לִיָּה לְאֹרְכָא לָה תִלַּת יָרְחֵי, וְתוּ אִי יָדַע דְלֹא שְׁכִיב בְּהֵדָה לְעִלְמִין, אִמְאִי שְׁדַר לָה הִוּוּ וּפְקִיד עֲלֵיהָ לְשִׁמְשָׁא בְּאַנְתְּתֵיהָ, דְכְתִיב רַד לְבֵיתְךָ וּרְחֵץ רַגְלֵיךָ.

135. אָמַר לִיָּה, וְדֵאִי לֹא יָדַע, אֲבָל יִתִּיר מִתַּלְתִּי יָרְחֵי אֹרְיָךְ, דְּהָא אַרְבַּע יָרְחֵי הִוּוּ, דְּהִכִּי תִנְיִן בְּחִמְשָׁה וְעֶשְׂרִים דְּנִיסָן אַעְבַּר הִוּוּ כְרוּזָא בְּכָל יִשְׂרָאֵל, וְהִוּוּ עִם יוֹאָב בְּשַׁבְעָה יוֹמִין דְּסִינּוֹן, וְאִזְלוּ וְחָבְלוּ אַרְעָא דְבְנֵי עִמּוֹן: סִינּוֹן, וְתַמּוּז, וְאָב, וְאֵלוּל, אֲשֶׁתְּהוּ שָׁם. וּבְאַרְבַּעַה וְעֶשְׂרִים בְּאֵלוּל הִוָּה מָה דְהוּוּ מִבַּת שְׁבַע, וּבִיּוֹמָא דְכַפּוּרֵי מַחֲל לִיָּה קְדוּשׁ בְּרוּךְ הוּא הִהוּא חוּבָא. וְאִית דְאִמְרֵי בְדִי בְּאִדְרֵי אַעְבַּר כְּרוּזָא, וְאִתְכַנְשׁוּ בְּחִמְיִסְר דְאִיִּיר, וּבְחִמְיִסְר בְּאֵלוּל הִוָּה מָה דְהוּוּ מִבַּת שְׁבַע, וּבִיּוֹמָא דְכַפּוּרָא אִתְבְּשׂר גַּם יִי' הַעֲבִיר חֲטָאתְךָ לֹא תָמוּת. מֵאִי לֹא תָמוּת, לֹא תָמוּת בִּידָא דְרוּמָה.

136. אָמַר רוּמָה: מְאִרִי דְעִלְמָא, הָא מְלָה חֲדָא אִית לִי גְבִיָּה, דְאִיְהוּ אִפְתַּח פּוּמִיָּה וְאִמְר חֵי ה' כִּי בִן מוֹת הָאִישׁ הָעוֹשֶׂה זֹאת, וְאִיְהוּ דִן לְנַפְשִׁיהָ. טְרוּנְיָא אִית לִי עֲלֵיהָ. אָמַר לִיָּה, לִית לְךָ רְשׁוּ, דְהָא אֹדְרֵי לְגַבְאֵי וְאִמְר חֲטָאתִי לָה', וְאִף עַל גְּבִדְלָא חָב. אֲבָל בְּמָה דְחֲטָא בְּאֹרְיָה, עוֹנָשָׁא כְּתִבִּית עֲלֵיהָ, וְקִבְּל. מִיָּד אֶהְדַּר רוּמָה לְאַתְרֵיהָ בְּפַחֵי נַפְשִׁי.

137. וְעַל דָּא אָמַר דְּוִד, לוּלִי יִי' עֲזָרְתָה לִי כְּמַעַט שְׁכָנָה רוּמָה נַפְשִׁי. לוּלִי ה' עֲזָרְתָה לִי, דְהוּוּ אֶפּוּטְרוּפָא דִּילִי. כְּמַעַט שְׁכָנָה וּגוּ', מְהוּ כְּמַעַט, כְּחוּטָא דְקִיק. כְּשִׁיעוּרָא דְאִית בִּינִי וּבִין סְטְרָא אַחְרָא, כְּהוּוּא שִׁיעוּרָא הוּוּ דְלֹא שְׁכָנָה רוּמָה נַפְשִׁי.

138. וּבְגִין כְּרַבְעֵי לְאַסְתְּמָרָא בְּרִי נֶשׁ דְלֹא יִימָא מְלָה כְּדוּד, בְּגִין דְלֹא יִכִּיל לְמִימַר לְרוּמָה, כִּי שְׁגָגָה הִיא, כְּמָה דְהוּוּ לְדוּד, וְנִצַּח לִיָּה קְדוּשׁ בְּרוּךְ הוּא אֶבְדִּינָא. לְמָה יִקְצוּף הָאֱלֹהִים עַל קוֹלְךָ, עַל הִהוּא קוֹל דְאִיְהוּ אָמַר. וְחָבַל אֶת מַעֲשֵׂה יָדֶיךָ, דָּא בְּשׂר קָדֶשׁ בְּרִית קְדִישָׁא דְפְגִים וְאִתְמַשְׁךָ בְּגִיְהוֹנָם עַל יָדָא דְרוּמָה.

139. And because of this, "the firmament proclaims his handiwork" (Tehilim 19:2). These are the friends who have joined the Bride, WHICH IS MALCHUT, BY STUDYING THE TORAH DURING THE NIGHT OF SHAVUOT (Par. 130), together with those who are the custodians of the sign of Her Covenant, AND WHO ARE CALLED "HIS HANDIWORK." The firmament shows and registers each and every one of them (as explained there). What is the firmament? It is where the sun, moon, stars and constellations are located, and IT IS CALLED the Book of Remembrance. It announces, registers, and inscribes them, so that they can be the sons (residence) of His own palace (also: 'temple'), and He can always fulfill their desires.

140. "Day to day utters speech" (Tehilim 19:3) is an allusion to the sacred day that belongs to those supernal days of the King, REFERRING TO THE SFIROT OF ZEIR-ANPIN THAT ARE CALLED "DAYS," that praise the friends, WHO DELVED INTO THE STUDY OF THE TORAH DURING THE NIGHT OF SHAVUOT. And they say to each other the same words that are written, "Day to day utters" that same "speech," thereby praising Him. The words "and night to night" refer to the levels that govern the night, WHICH ARE THE SFIROT OF MALCHUT. They praise one another with the knowledge that each RECEIVES from his friends. And by this state of harmony and perfection, they become their friends and beloved ones.

141. "There is no speech nor language" (Tehilim 19:4). THIS REFERS TO the speech and language that belong to worldly matters that are neither heard nor uttered before the Holy King, Who is not interested in hearing them. But the words, "Their line is gone out through all the earth," (Ibid. 5) MEAN that these words draw a line between the inhabitants of above and the inhabitants of below. From THESE WORDS, the heavens are formed, and from THESE WORDS and from that praise, the earth is molded. And if you should say that these words wander around the world in one place, THE VERSE STATES, "and their words to the end of the world" (Ibid.).

142. Because the heavens are formed by them, who resides there? He repeated, "In them He set a tent for the sun" (Tehilim 19:5). That sacred and holy sun, WHICH IS ZEIR-ANPIN, has made His habitation in them and crowned Himself with them.

143. Because Zeir ANPIN resides among those heavens, and crowns Himself with them, He "is as a bridegroom coming out of his chamber (bridal canopy)" (Tehilim 19:6). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place; this tower comes from the "end of the heavens" (Ibid. 7). It certainly comes from the supernal world, which is the "extremity of the heavens" above, namely BINAH, "and His circuit." What is His circuit? It is the "extremity of the heavens" down below, NAMELY MALCHUT. THIS is the circuit of the year that revolves around all the "ends." It is attached to the heavens and extends from there to this firmament.

139. וּבְגִין כְּרוּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ, אֲלֵיךְ אֵינֹן חֲבֵרִיָּא דְאַתְחַבְרוּ בְכֹלָה דָּא. וּמֵאֲרֵי קֵיִימָא דִּילָהּ. מְגִיד וְרָשִׁים כָּל חַד וְחַד. מֵאֵן הַרְקִיעַ. דָּא אִיהוּ הַרְקִיעַ דְּבִיהַ חֲמָה וּלְבָנָה וְכַכְבֵּיָא וּמְזֻלֵי, וְדָא אִיהוּ סֵפֶר זְכוֹרֹן, אִיהוּ מְגִיד וְרָשִׁים לְהוּ וְכַתִּיב לְהוּ, לְמַהוּי בְּנֵי הַיְכָלָא וּלְמַעַבְדֵי רַעוּתְהוֹן תְּדִיר.

140. מְשַׁבְּחִין לֹון לְחֲבֵרִיָּא, וְאִמְרִין, הֵהִיא מְלָה דְאִמְרַ כָּל חַד לְחֲבֵרִיהּ. יוֹמָא לְיוֹמָא יְבִיעַ הֵהוּא אֹמֵר וּמְשַׁבַּח לִיהּ. וְלִילָהּ לְלִילָהּ, כָּל דְרָגָא דְאֲשָׁלִים בְּלִילֵיָא, מְשַׁבַּח דָּא לְדָא, הֵהוּא דַעַת דְּכָל חַד מְחֲבֵרִיהּ, וּבְשָׁלִימוּ סִגֵי אֲתַעְבִּידוּ לֹון חֲבֵרִין וְרַחֲמִין.

141. אֵינֹן אֹמֵר וְאֵינֹן דְּבָרִים בְּשָׂאֵר מִיִּלִּין דְּעֵלְמָא. דְּלָא אֲשַׁתְּמַעוּ קָמֵי מַלְכָּא קְדִישָׁא וְלָא בְּעֵי לְמִשְׁמַע לֹון. אֲבָל הֵנִי מִיִּלֵי, בְּכָל הָאָרֶץ יֵצֵא קוֹם. עֲבִרֵי מְשִׁיחָא אֵינֹן מִלִּין, מְדוּרֵי עֵלְאֵי וּמְדוּרֵי תַתְּאֵי. מֵאֲלִין אֲתַעְבִּידוּ רְקִיעִין, וּמֵאֲלִין אֶרֶץ מֵהֵיָא תּוֹשְׁבַתָּא. וְאֵי תִימָא, דְּאֵינֹן מִלִּין בְּאַתֵּר חַד. מְשַׁטָּא בְּעֵלְמָא, בְּקִצָּה תֵּבֵל מְלִיָּהּ.

142. וְכִיִּין דְּאַתְעִבִידָא רְקִיעִין מְנַהוֹן, מֵאֵן שְׂרִיָּא בְּהוֹן, הֵדֵר וְאִמְרַ לְשֶׁמֶשׁ שָׁם אֵהֵל בְּהֵם, הֵהוּא שְׁמֵשָׁא קְדִישָׁא שְׂוֵי מְדוּרֵיהּ וּמְשַׁכְּנֵיהּ בְּהוּ, וְאַתְעֵטֵר בְּהוּ.

143. כִּיִּין דְּשְׂרֵי בְּאֵינֹן רְקִיעִין וְאַתְעֵטֵר בְּהוּ, כְּדִין, הֵהוּא כְּחַתָּן יוֹצֵא מְחַפְתּוֹ, חֲדֵי וְרֵהִיט בְּאֵינֹן רְקִיעִין, נִפְקַ מְנִיָּהּ, וְעָאֵל וְרֵהִיט גּוֹ מְגַדְלָא חֲדָא אַחְרָא, בְּאַתֵּר אַחְרָא. מְקִצָּה הַשְּׁמַיִם מוֹצְאוֹ, וְדָאֵי מְעֵלְמָא עֵלְאָה, נְפִיק וְאַתְנָא, דְּאִיהוּ קִצָּה הַשְּׁמַיִם לְעֵילָא. וְתַקּוּפְתּוֹ, מֵאֵן תְּקוּפְתּוֹ, דָּא קִצָּה הַשְּׁמַיִם לְתַתָּא דְּאִיהֵי תְּקוּפַת הַשָּׁנָה דְּאַסְחָרָא לְכָל סְוִימִין. וְאַתְקִשְׂרַת מִן הַשְּׁמַיִם עַד רְקִיעָא דָּא.

144. "And there is nothing hid from His heat" (Tehilim 19:7) to interpret. There is nothing hid from His heat from that circuit, WHICH IS THE CIRCUIT OF THE YEAR (AS MENTIONED PREVIOUSLY), or from the circuit of the sun that revolves in all directions. "And there is nothing hidden from His heat" means that there is no one from all the supernal levels who can hide from Him; everything revolves and comes to Him - each and everything. Nothing can be hidden from Him. "From His heat" can be interpreted as 'He heats up (gets angry) and returns to the companions the instant they have reached full repentance.' All this praise and all this gratification is the result of their study of the Torah, as it is written, "The Torah of Hashem is perfect" (Ibid. 8).

145. Hashem is mentioned here six times; there are also six verses from "The heavens declare" until "The Torah of Hashem is perfect" (Tehilim 19:2-8). And this is the secret of the verse, "In the beginning." The Hebrew word (Beresheet) has six letters and the words "Elohim created the heavens and the earth" contains six words when written in Hebrew ("Bara Elohim Et Hashamayim Ve-et Ha-aretz"). The other verses (Tehilim 19:8-11), beginning with "THE TORAH OF HASHEM IS PERFECT" AND ENDING WITH "MORE TO BE DESIRED ARE THEY THAN GOLD" are notable only for the six times that Hashem APPEARS IN THEM; THE SIX VERSES THEMSELVES ARE NOT EXPOUNDED UPON. HOWEVER, the six verses (Tehilim 19:2-8) from "THE HEAVENS DECLARE" TO "THE TORAH OF HASHEM IS PERFECT" are equated with the six letters in the WORD BERESHEET, while the six Names are equated with the six words, WHICH ARE "BARA ELOHIM ET HASHAMAYIM VE-ET HA-ARETZ" ("ELOHIM CREATED THE HEAVEN AND THE EARTH").

146. As they were sitting, his son, Rabbi Elazar, and Rabbi Aba entered. He said to them, Certainly the face of the Shechinah has come, and this is why I have called YOU PANI-EL (FACE OF EL) (SEE PAR. 119). You have seen the 'face' of the Shechinah 'face to face.' Now, because you received the Knowledge that was revealed to you concerning the scripture about Benayahu-Ben-Yehoyada, it is certainly a matter that belongs to Atika Kadisha (The Holy Ancient), WHICH IS THE SECRET OF KETER AND the scripture after it, which reads, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23). And he who is the most concealed, WHO IS ATIKA KADISHA (THE HOLY ANCIENT), said this.

147. This verse, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23.) IS EXPLAINED in another place AT A DIFFERENT LEVEL in this way. He opened the discussion by saying, "And he slew an Egyptian, a man of good stature, five cubits high" (I Divrei Hayamim 11:23), and all are related to the same secret. This "Egyptian" is that one who is known and IS DESCRIBED BY THE VERSE, "very great in the land of Egypt in the eyes of the servants" (Shemot 11:3), as he is great and honored. This is how the old man described him (Par. 99).

148. This scripture was studied in the Celestial Academy. "A man of good stature" (I Divrei Hayamim 11:23). All is one, as "a goodly man" and "a man of good stature" are both the same, because they represent the measurement and the bounds (dimensions) of the SHABBAT. As it is written, "And you shall measure from outside the city" (Bemidbar 35:5). It is also written, "You shall do no unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). Therefore, this is a man of good stature (Heb. Middah, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "five cubits?" (I Divrei Hayamim 11:23), remember that these five cubits extended from one end of the world to the other!

144. וְאִין נִסְתָּר מִחֻמָּתוֹ דְּהֵיאָה תְּקוּפָה דָּא, וְתְּקוּפָה דְּשִׁמְשָׁא דְּאַסְחָר בְּכָל סְטָרָא, וְאִין נִסְתָּר, לִית דְּאַתְבְּסִי מִנִּיהּ מְכָל דְּרִגְוִין עֲלָאִין, דְּהוּוּ כְּלָהוּ מִסְחָרָן וְאַתִּינָן לְגַבְיָהּ, וְכָל חַד וְחַד לִית מֵאֵן דִּיתְכְּסִי מִנִּיהּ. מִחֻמָּתוֹ, בְּשַׁעֲתָא דְּאַתְחַמֵּם, וְתַב לְגַבְיָהּוּ בְּתִיבְתָא שְׁלִים. כָּל שְׁבָחָא דָּא וְכָל עֲלוּיָא דָּא, בְּגִין אֹרִייתָא הוּא, דְּכְתִיב תוֹרַת ה' תְּמִימָה.

145. שִׁית זְמַנִּין כְּתִיב הֵכָּא ה', וְשִׁית קְרָאִי מִן הַשָּׁמַיִם מְסַפְּרִים עַד תּוֹרַת יי' תְּמִימָה, וְעַל רְזָא דָּא כְּתִיב בְּרֵאשִׁית, הָא שִׁית אֲתוּוֹן. בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָא שִׁית תִּיבִין. קְרָאִי אַחֲרֵינָן לְקַבֵּל שִׁית זְמַנִּין ה', שִׁית קְרָאִי בְּגִין שִׁית אֲתוּוֹן דְּהֵכָּא, שִׁית שְׁמֵהֶן בְּגִין שִׁית תִּבִּין דְּהֵכָּא.

146. עַד דְּהוּוּ יִתְבִּי, עָאֵלוּ רַבִּי אֶלְעָזָר בְּרִיהּ וְרַבִּי אַבָּא, אָמַר לוֹן: וְדָאִי אֲנָפִי שְׁכִינְתָּא אֲתִינָן, וְעַל דָּא פְּנִי"אֵל קְרִינָא לְכוּ, דְּהָא חֲמִיתוֹן אֲנָפִי שְׁכִינְתָּא אֲפִין בְּאַפִּין, וְהִשְׁתָּא דְּקָא יִדְעָתוֹן וְגַלִּי לְכוּ קְרָא דּוּבְנִיהוּ בֶן יְהוֹיָדָע, וְדָאִי דְּמִלָּה דְּעֵתִיקָא קְדִישָׁא אִיהוּ, וְקָרָא דְּאַבְתְּרִיהּ, וְהֵוּא דְּסֵתִים מְכֻלָּא אָמְרוּ.

147. וְהָאִי קְרָא אִיהוּ בְּאַתְרָא אַחֲרָא כְּגוּוֹנָא דָּא. פְּתַח וְאָמַר וְהוּא הֵכָּה אֶת הָאִישׁ הַמְצָרִי אִישׁ מְדָה חֲמִשׁ בְּאַמָּה, וְכֻלָּא רְזָא חֲדָא אִיהוּ, הָאִי מְצָרִי הוּא דְּאַשְׁתְּמוּדֵעַ, גְּדוֹל מְאֹד בְּאַרְץ מְצָרִים בְּעֵינֵי עַבְדֵי וְגו', רַב וְיִקְרָא, כְּמָה דְּגַלִּי הוּא סְבָא.

148. וְהָאִי קְרָא בְּמִתִּיבְתָא עֲלָאָה אֲתָמַר, אִישׁ מְדָה כְּלָא חַד, אִישׁ מְרָאָה וְאִישׁ מְדָה כְּלָא חַד, בְּגִין דְּאִיהוּ שְׁבַת וְתַחֲוּמָא. דְּכְתִיב וּמִדּוֹתֶם מְחוּץ לְעִיר, וְכְתִיב לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפַּט בְּמִדָּה, וְעַל דָּא אִישׁ מְדָה אִיהוּ. וְאִיהוּ מְמַשׁ אִישׁ מְדָה, אִיהוּ אֲרַבְיָה מְסוּיְמִי עֲלָמָא וְעַד סוּיְמִי עֲלָמָא. אֲדָם הָרֵאשׁוֹן הָכִי הוּוּ. וְאִי תִימָא, הָא כְּתִיב חֲמִשׁ בְּאַמָּה. אִינוּן חֲמִשׁ בְּאַמָּה מְסוּיְמִי עֲלָמָא עַד סוּיְמִי עֲלָמָא הוּוּ.

149. "And in the Egyptian's hand was a spear, like a weaver's beam" (I Divrei Hayamim 11:23). It is, as the Scriptures say, "a weaver's beam," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "weaving," as is written, "Them has He filled with wisdom of heart...of the craftsman and of the embroiderer...and of the weaver" (Shemot 35:35). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways. The rest of the passage from here onward IS similar to what HE, the old (also: 'wise') man, has already explained. How happy is his lot!

150. Be seated, my dear ones. Be seated and let us renew the preparations of the Bride for this night. Because whoever joins her, on this night, shall be guarded above and below for all of the coming year and will complete his year in peace. This is described in the verse, "The angel of Hashem encamps round about them that fear Him, and He delivers them. O taste and see that Hashem is good" (Tehilim 34:8-9).

151. Rabbi Shimon opened the discussion by saying, "In the beginning Elohim created" ("Bereshheet Bara Elohim") (Bereshheet 1:1). This verse has to be examined carefully, because whoever claims that there is another Divinity shall be wiped from the face of the world. As it is already written, "Thus shall you say to them: The Deities who have not made the heavens and the earth, they shall perish from the earth and from under these heavens" (Yirmeyah 10:11), because there is no other Creator besides the Holy One, blessed be He, Himself!

152. This verse (Yirmeyah 10:11) is written in Aramaic, with the exception of the word Elo(him), which appears at the end of the verse. If you suggest that it is because the Holy Angels do not listen or pay attention to the translated form, REFERRING TO THE ARAMAIC LANGUAGE, and are not familiar with it, THEN ON THE CONTRARY, this verse would have been said in the holy language (Hebrew) so that the Holy Angels should hear and pay attention IN ORDER that they approve of it. AND HE REPLIES: This is certainly the reason why it is written in the translated form (Aramaic), as the Holy Angels do not pay attention nor listen to it. Thus they do not envy man nor do him evil. Because in this verse EVEN the Holy Angels are included, as they are called Elohim AS WELL, and are included in the term Elohim, and they have not created the heavens and earth!

15. The heavens and earth

The Zohar discusses particular forces and beings of darkness that dwell in lower worlds, and that often move within our midst. Much of the turbulence and turmoil of life originates from these entities. The Zohar empowers us to banish not only darkness, but also the negative forces that give rise to it.

149. וּבִיד הַמִּצְרֵי חֲנִית, כַּד"א כַּמְנֹר אֹרְגִים, דָּא מְטָה הָאֱלֹהִים דְּהוּה בְיַדְיָהּ, חָקִיק בְּשֵׁמָא גְלוּפָא מְפָרֵשׁ, בְּנִהִירו דְּצִרוּפֵי אַתּוּן, דְּהוּה גְלוּף בְּצִלְאֵל וּמְתִיבְתָא דִּילִיָּהּ, דְּאֶקְרִי אֹרְגַ, דְּכִתִּיב מְלֵא אוֹתָם וּגּו', חֲרָשׁ וְחֹשֶׁב וְרוֹקֵם וּגּו'. וְהוּא מְטָה הוּה נְהִיר שְׁמָא גְלוּפָא בְּכָל סְטְרִין בְּנִהִירו דְּחִכִּימִין דְּהוּוּ מְגַלְפִין שְׁמָא מְפָרֵשׁ בְּאַרְבַּעִין וּתְרִין גּוּוּנֵי. וּקְרָא מְכָאן וְלֵהֲלֵאָהּ, כְּמָה דְּאָמַר, זְכָאָה חוּלְקִיָּהּ.

150. תִּיבּוּ וְקִירִין תִּיבּוּ, וּנְחַדְשׁ תְּקוּן דְּכֻלָּהּ בְּהַאי לִילְיָא. דְּכָל מָאן דְּאַשְׁתַּתֵּף בְּהַדָּה בְּהַאי לִילְיָא, יְהֵא נְטִיר עֵילָא וְתַתָּא כָּל הָהֵיא שְׁתָּא, וְיַפִּיק שְׁתָּא בְּשָׁלָם. עַלְיֵיהּ כְּתִיב חוּנָה מְלֵאךְ ה' סְבִיב לִירְאִיו וְיַחְלִצֵם טַעְמוּ וְרָאוּ כִּי טוֹב יי'.

151. פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, בְּרָאשִׁית בְּרָא אֱלֹהִים. הַאי קְרָא אִית לְאַסְתַּכְּלָא בֵּיהּ, דְּכָל מָאן דְּאָמַר אִית אֱלֹהָא אַחְרָא אֲשַׁתְּצִי מַעְלָמִין, כְּמָה דְּאֶתְמַר כְּדִנְהָ תֵאמְרוּן לְהוּם אֱלֹהֵיא דִּי שְׁמַיָּא וְאַרְקָא לָא עֲבָדוּ, יֵאבְדוּ מֵאַרְעָא וּמִן תַּחוּת שְׁמַיָּא אֱלֹהֵי. בְּגִין דְּלִית אֱלֹהָא אַחְרָא בְּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי.

152. וְהַאי קְרָא אִיהוּ תְּרַגּוּם, בְּר מַמְלַה דְּסוּף קְרָא. אִי תִימָא בְּגִין דְּמְלֵאכִין קְדִישִׁין לָא נִזְקִין לְתְּרַגּוּם וְלָא אֲשַׁתְּמוּדְעֵן בֵּיהּ, מְלָה דָּא יָאוּת הִיא לְמִימַר בְּלוּשְׁנָא קְדִישָׁא, בְּגִין דִּישְׁמַעוּן מְלֵאכִין קְדִישִׁין, וְיֵהוּן נִזְקִין לְאוּדְאָה עַל דָּא. אֵלָא וְדַאי בְּגִין כֶּךָ כְּתִיב תְּרַגּוּם, דְּלָא נִזְקִין בֵּיהּ מְלֵאכִין קְדִישִׁין, וְלָא יִקְנָאוּן בְּב"נ לְאַבְאָשָׁא לִיָּהּ, בְּגִין דְּבְהַאי קְרָא, בְּכֻלָּלָא אִינּוּן מְלֵאכִין קְדִישִׁין, דְּהָא אִינּוּן אֱלֹהִים אֶקְרוּן, וּבְכֻלָּלָא דְּאֱלֹהִים הוּוּ, וְאִינּוּן לָא עֲבָדוּ שְׁמַיָּא וְאַרְקָא.

153. HE SAYS: THE VERSE READS, "and Arka," when it should have read, 'and Arah?' AND HE EXPLAINS: Because "Arka" is one of the seven territories down below. And in that place, the descendants of Kayin live. BECAUSE after he had been banished from the face of the earth, he went down there and begot children. And there he became confused and lost all knowledge. And it is a double land that consists of darkness and light.

154. And there are two ruling commissioners there, one that governs over the darkness and one over the light. And they are hostile to each another. When Kayin went down there, they joined one another and made peace. And all realized that they were the descendants of Kayin. Therefore, they have two heads, just like two snakes, except when the COMMISSIONER who rules over the light rules over his, namely over the light, and over the other, NAMELY THE COMMISSIONER OF THE DARKNESS. Accordingly, those that belong to the darkness became included within THOSE of the light; thus, they became as one.

155. These two commissioners are CALLED Afrira and Kestimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. And only when they become united do they assume the image of man.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the abyss and bathe in the Great Sea. And when they reach the chains of Uzza and Aza-el, they irritate and arouse them. Then they leap into the "mountains of darkness," thinking that the Holy One, blessed be He, wishes to call upon them for judgment.

157. And these two commissioners swim in the Great Sea and fly off from there. They then go at night to Na'amah, the mother of the demons, by whom the first "Sons of Elohim" were misled (Bereshheet 6:2). Although they wish to go near her, she leaps away 6,000 parasangs. Then she turns, CHANGING HER FORM into many different shapes in the eyes of human beings, so that they may be led astray after her.

158. And these two commissioners fly off and wander around the entire world. Then they return to their places. And they arouse the descendants of Kayin, with a spirit of evil inclinations, to beget children.

153. וְאַרְקָא, וְאַרְעָא מִבְּעֵי לֵיהּ, אֶלָּא בְּגִין דְּאַרְקָא אִיהוּ חָדָא מְאִינוּן שְׁבַע אַרְעִין דְּלַתְתָּא, וּבְהַהוּא אַתְרַּא אִית בְּנֵי בְּנוֹי דְּקַיִן, לְבַתְרַּא דְּאַתְתָּרְךָ מַעַל אִפִּי אַרְעָא נְחִית לְתַמְן וְעֵבִיד תּוֹלְדוֹת, וְאַשְׁתַּבַּשׁ תַּמְן, דְּלֹא יָדַע כְּלוּם. וְאִיהוּ אַרְעָא כְּפִילָא דְּאַתְכַּפְּל מַחְשׁוּכָא וְנְהוּרָא.

154. וְאִית תַּמְן תְּרִין מְמַנָּן שְׁלִיטִין דִּי שְׁלִטִין, דְּא בַּחְשׁוּכָא וְדָא בְּנְהוּרָא, וְתַמְן קְטְרוּגָא דְּא בְּדָא, וְשַׁעְתָּא דְּנְחִית לְתַמְן קִין, אֲשַׁתְתַּמוּ דְּא בְּדָא וְאַשְׁתְּלִימוּ בַּחְדָּא. וְכֹלָא חֲזִי דְּאִינוּן תּוֹלְדוֹת דְּקַיִן. וְעַל דְּא אִינוּן בְּתִרִין רְאשִׁין, בְּתִרִין חִיוּוֹן בְּרַּ דְּכַד הֵהוּא נְהוּרָא שְׁלִיט, נֶצַח דִּילֵיהּ וְנֶצַח עַל אַחְרָא. וְעַל דְּא אַתְכַּלִּילוּ דִּי בַּחְשׁוּכָא בְּנְהוּרָא וְהוּוּ חַד.

155. אִינוּן תְּרִין מְמַנָּן, עַפְרִירָא וְקֶסְטִימוֹן, וְדִיוֹקְנָא דְּלֵהוּן כְּדִיוֹקְנָא דְּמִלְאַכִּין קְדִישִׁין בְּשִׁית גְּדַפִּין. חַד דִּיוֹקְנָא כְּתוּרָא, וְחַד דִּיוֹקְנָא כְּנִשְׂרָא. וְכַד מִתְחַבְּרִין, אַתְעֵבִידוּ דִּיוֹקְנָא דְּאָדָם.

156. כַּד אִינוּן בַּחְשׁוּכָא, מִתְהַפְּכִין לְדִיוֹקְנָא דְּנַחַשׁ בְּתִרִין רְאשִׁין, וְאַזְלִין כַּחוּיָא, וְטָאסִין גּוֹ תְּהוּמָא, וְאַסְתַּחֲיִין בִּימָא רַבָּא. כַּד מְטָאן לְשַׁלְשָׁלָּא דְּעִזָּא וְעִזָּא לְמַרְגִּיזִין לוֹן וּמִתְעָרִי לוֹן, וְאִינוּן מְדַלְגִין גּוֹ טוּרֵי חֲשׁוּכִין, וְחֲשָׁבֵי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְמַתְבַּע לוֹן דִּינָא.

157. וְאַלִין תְּרִין מְמַנָּן שְׁאטִין בִּימָא רַבָּא, וּמְרַחֲיִין מִתַּמְן, וְאַזְלִין בְּלִילָא לְגַבֵּי נְעֻמָּה אִמְהוּן דְּשִׁדִּין, דְּטַעוּ אֲבַתְרָהָא דְּחַלִּין קְדַמָּאִין, וְחֲשָׁבִין לְמַקְרַב לְגַבָּה. וְאִיהִי דְּלִיגַת שְׁתִּין אֶלְפִין פְּרָסִין, וְאַתְעֵבִידַת בְּכַמְהָ צִיּוּרִין לְגַבֵּי בְּנֵי נִשָּׂא, בְּגִין דִּיטַעוּן בְּנֵי נִשָּׂא אֲבַתְרָה.

158. וְאַלִין תְּרִין מְמַנָּן פְּרַחֲיִין וּמִשְׁטָטִין בְּכָל עֲלָמָא, וְאַהֲרָךְ לְאַתְרֵיהוּ, וְאִינוּן מִתְעָרִין לְאִינוּן בְּנֵי בְּנוֹי דְּקַיִן בְּרוּחָא דִּי צִרִין בִּישׁוּן, לְמַעַבַּד תּוֹלְדוֹת.

159. The heavens that govern there are not like OUR HEAVENS, and the land bears neither seed nor fruit by their labor, AS DOES OURS. And the SEEDS will not GROW again until many years and cycles have passed. And these are DESCRIBED by THE WORDS, "The Divinities that have not made the heavens and the earth, these shall perish from the earth" (Yirmeyah 10:11) referring to the upper earth, which is called 'Tevel', so that they may not rule over it and not wander about in it, nor cause human beings to be defiled by nocturnal emission. Therefore, "these shall perish from the earth and from under these heavens" that were created by the Name "Eloha" (SEE PAR. 14), as we have already learned.

160. Thus, this verse is written in the translated (Aramaic) form in order not to let the Holy Angels think that it is said about them - so that they will not be hostile to us. Therefore, the secret of the WORD "Elohim (these)," is as we have already stated. It is a holy word (a sacred Name) that is not to be translated into Aramaic.

16. "As among all the wise men of the nations, there is none like you"

The mighty spiritual powers of the Creator are often entrusted to the righteous. Thus, Elijah the Prophet and Elisha were given the power to resurrect the dead. Elijah was given the power to stop and start the rain at will. Joshua was able to stop the sun. The secret revealed by the Zohar pertains to the will of the Creator, and to His intention that we ourselves should have the power to generate miracles. The Kabbalists teach us that God does not perform miracles, only man does. It is only our lack of spiritual knowledge of the supernal secrets that prevents us from performing miraculous deeds each day of our lives. Perhaps the most powerful secret for overcoming the limits of nature involves our transformation beyond the tendencies of human nature. When we bring about a miracle -- that is, a dramatic spiritual change -- within our inner character, the Upper Worlds mirror our actions. They direct supernal forces into our mundane world, and wondrous acts are accomplished. Through the knowledge we are now acquiring by thoughtful meditation upon the Zohar, we draw the strength to transform the fundamental nature of our being.

161. Rabbi Elazar said to him, There is a verse that reads, "Who would not fear You, O King of the nations? For to You it is fitting" (Yirmeyah 10:7). What sort of praise is this? He, RABBI SHIMON, replies: Elazar my son this verse has been said in many places. And certainly it is not so; ITS MEANING IS NOT A SIMPLE EXPLANATION, because it is written, "For among all the wise men of the nations, and in all their kingdoms, there is none like You" (Ibid.). And this is written as an excuse for the sinners, FOR THOSE who think that the Holy One, blessed be He, is not aware of their doubts and their thoughts. And because of this, their folly should be announced in the open. Because once a philosopher of a remote nation approached me, and said, You claim that your Deity governs the entire heights of the heavens, and all the heavenly hosts and legions are not able to approach Him, nor do they know His place. But here, this verse does not add a lot to His honor. As it is written, "as among all the wise men of the nations...there is none like You." What kind of a comparison is this, to be compared with human beings who do not have eternal existence?

159. שְׁמַיָּא דְּשִׁלְטִין תַּמָּן לֹא בְּהַנִּי. וְלֹא אוֹלִיכְתָּ דְּאֶרְעָא בְּחִילָא דְּלֵהוּן זְרוּעָא וְחֻצְרָא בְּהַנִּי, וְלֹא אֶהְדְּרָן אֵלָא בְּכַמָּה שָׁנִין וְחֻמְנִין. וְאִינוּן אֱלֹהָא דִּי שְׁמַיָּא וְאֶרְקָא לֹא עֲבָדוּ, יֵאבְדוּ מֵאֶרְעָא עַלְמָא דְּתַבְל, דְּלֹא יִשְׁלֹטוּן בְּהָ, וְלֹא יִשְׁטַטוּן בְּהָ, וְלֹא יֵהוּן גְּרַמִּין לְבַנֵּי נֶשָׂא לְאַסְתָּאבָא מִמְּקָרָה לִילֵיא. וְעַל דָּא יֵאבְדוּ מֵאֶרְעָא וּמִן תַּחוּת שְׁמַיָּא דְּאֶתְעִבְדוּ בְּשִׁמָּא דְּאֵלֵּהָ, כְּמָה דְּאֶתְמַר.

160. וְעַל דָּא הָאֵי קְרָא תְּרַגּוּם, דְּלֹא יַחְשְׁבוּן מִלְּאֲכֵי עַלְאֵי דְּעֵלְיֵיהוּ אִמְרִין, וְלֹא יִקְטְרוּ לָן. וְעַל דָּא רְזָא דְּאֵלֵּהָ, כְּמָה דְּאֶתְמַר, אִיְהוּ מְלָה קְדִישָׁא דְּלֹא אֶתְחַלֵּף בְּתַרְגּוּם.

161. אָמַר לֵיהּ רַבִּי אֶלְעָזָר, הָאֵי קְרָא דְּכְתִיב מִי לֹא יִרְאָךְ מֶלֶךְ הַגּוֹיִם כִּי לָךְ יֵאָתֶה, מֵאֵי שְׂבַחָא אִיְהוּ. אָמַר לֵיהּ: אֶלְעָזָר בְּרִי, הָאֵי קְרָא בְּכַמָּה דּוּכְתֵי אֶתְמַר, אֲבָל וְדָאֵי לֹא אִיְהוּ הֵכִי, דְּכְתִיב כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם, דְּהָא אֶתָּא לְמַפְתַּח פּוּמָא דְּחַיִּיבִין, דְּחֻשְׁבִּין דְּקְדוּשׁ בְּרוּךְ הוּא לֹא יִדַע דְּהַהוּרִין וּמַחְשְׁבִין דְּלֵהוּן, וּבְגִין כֵּךְ אֵית לְאוּדְעָא שְׁטוּתָא דְּלֵהוּן. דְּזִמְנָא חָדָא אֶתָּא פִּילוֹסוֹפָא חָדָא דְּאוּמוֹת הָעוֹלָם לְגַבְאֵי, אָמַר לִי, אֶתּוּן אִמְרוּן דְּאֵלֵּהֶכּוֹן שְׁלִיט בְּכָל רוּמֵי שְׁמַיָּא, כּוֹלְהוּן חַיִּילִין וּמִשְׁרִיין לֹא אֶדְבְּקוּן וְלֹא יִדְעֵי אֶתְר דִּילֵיהּ. הָאֵי קְרָא לֹא אֶסְגִּי יִקְרִיָּה כָּל כֵּךְ, דְּכְתִיב כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוּךְ. מֵאֵי שְׁקוּלָא דָּא לְבַנֵּי נֶשָׂא דִּי לִית לוֹן קִיוּמָא.

162. And furthermore, since you commented ON THE VERSE, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10), that only in Yisrael has there not arisen, as among the other nations of the world, one like him. So I claim the same, that among all the wise men of the nations...there is none like to him! But among the wise men of Yisrael there is! And therefore, a Creator who has an equal among the wise men of Yisrael is not an all-powerful Deity. Look closely into the verse, and you shall see that I am precisely correct!

163. I said to him, what you have said is definitely correct, THAT AMONG THE WISE MEN OF YISRAEL THERE IS AN EQUAL TO HIM, because who raises the dead and brings them back to life? It is the Holy One, blessed be He, alone! Yet Eliyahu and Elisha came and raised the dead back to life. Who causes rain to fall? It is the Holy One, blessed be He, alone! Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth? It was the Holy One, blessed be He, alone! Yet Avraham came and the heavens and the earth were properly established, for his sake.

164. Who governs the sun? It is the Holy One, blessed be He, alone! Yet Yehoshua came and silenced it, commanding it to stand still in its place - and it stood still in silence. As it is written, "And the sun stood still and the moon stayed" (Yehoshua 10:13). The Holy One, blessed be He, issues decrees, yet Moshe as well issued a decree, and it was fulfilled. Furthermore, the Holy One, blessed be He, issues decrees (and passes sentences), while the righteous of Yisrael cancel them. As it is written: "The Righteous rule over the fear of Elohim" (II Shmuel 23:3). Even more so, He, THE HOLY ONE, BLESSED BE HE, has commanded them to walk along (literally) 'in His steps' and to be like Him in every way! The philosopher then went to Kfar Shachalayim and became a proselyte. And they called him Yosi Ha-Katan ('Humble Yosi'). He studied much and joined the wise and pious men of that place.

165. We should have a closer look at this verse, now. It is written: "All the nations are as nothing before Him" (Yeshayah 40:17). What is so special about this? Rather, "Who would not fear You, O King of nations?" (Yirmeyah 10:7) is He the King of the other nations, and not the King of Yisrael?! The Holy One, blessed be He, wishes to be glorified by Yisrael and be proud with them. Therefore, He is always called in relation to the name of Yisrael, as is written, "Hashem of Yisrael," "Hashem of the Hebrews" (Shemot 5:1-3). Also it is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6) - the King of Yisrael explicitly! The other nations of the world said, We have a different Guardian up in the heavens, because your King governs over you alone, and not over us.

162. ותו, דאתון אמרין, ולא קם נביא עוד בישראל כמשה. בישראל לא קם, אבל באומות העולם קם. אוף הכי, אנא אימא, בכל חכמי הגוים אין כמוהו, אבל בחכמי ישראל אית. אי הכי, אלהא דאית בחכמי ישראל בוותיה, לאו איהו עלאה שליטא. אסתכל בקרא, ותשבח דדייקנא בדקא יאות.

163. אמינא ליה, ודאי שפיר קא אמרת. מאן מחיה מתים, אלא קדוש ברון הואבלחודוי, אתא אליהו ואלישע, ואחיו מתייא. מאן מוריד גשמים אלא קדוש ברון הואבלחודוי, אתא אליהו, ומנע לון ונחית לון בצלותיה. מאן עבד שמיא וארעא, אלא קדוש ברון הואבלחודוי, אתא אברהם, ואתקימו בקיומוהי בגיניה.

164. מאן מנהיג שמשא אלא קדוש ברון הוא, אתא יהושע, ושכיך ליה ופקיד ליה דיקום על קיומיה ואשתכך, דכתיב וידום השמש וירח עמד. קדוש ברון הואגוזר גזר דין, אוף הכי משה גזיר גזר דין, ואתקימו. ותו, דקדוש ברון הואגוזר גזרין, וצדיקנא דישראל מבטלין לו, דכתיב צדיק מושל יראת אלהים. ותו דאיהו פקיד לון למיהך באורחוי ממש, לאתדמא ליה בכלא. אזל הוא פילוסופא ואתגייר בכפר שחלים, וקרן ליה יוסי קטינאה. ואוליך אורייתא סגיא, ואיהו בין חכימין וזכאין דהוא אתר.

165. השתא אית לאסתכלא בקרא, והא כתיב כל הגוים כאין נגדו. מאי רבויא הכא. אלא מי לא יראך מלך הגוים, וכי מלך הגוים איהו ולא מלך ישראל. אלא בכל אתר, קדוש ברון הואבעא לאשתבחא בישראל, ולא אתקרי אלא על ישראל בלחודוי, דכתיב אלהי ישראל, אלהי העברים. וכתיב כה אמר יי' מלך ישראל, מלך ישראל ודאי. אמרו אומות העולם, פטרון אחרן אית לן בשמיא, דהא מלכיכון לא שליט אלא עליוכו בלחודיכון, ועלנא לא שליט.

166. Thus, this verse that reads: "Who would not fear You, O King of Nations" (Yirmeyah 10:7), which means that He is a Supernal King, OVER THEM, has dominion over them, punishes them and controls them, as He wishes to "...for to you it is fitting to fear you above and below" (Yirmeyah 10:7) "For among all the wise men of the nations" (Ibid.) refers to the governors and rulers UP ABOVE who govern them. "And in all their kingdoms" (Ibid.) refers to the kingdom above. There are four ruling kingdoms above, and they govern all the other nations according to the desire of the HOLY ONE, BLESSED BE HE. And even with all this, they are not able to accomplish even the tiniest deed without Him commanding them. As it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth" (Daniel 4:32). The "wise men of the nations" are the governors and rulers of above, from whom the Wisdom of the OTHER NATIONS is derived. "And in all their kingdoms" refers to the aforementioned kingdom that rules OVER THEM. And this is the explicit meaning of the verse.

167. But: "for among all the wise men of the nations, and in all their kingdoms" (Yirmeyah 10:7). These words I found in the books of the Ancients, so that even though they, the hosts and legions UP ABOVE, were put in charge of worldly affairs and He ordered each one to fulfill his mission, who can do it like You? Not one of them! Because You excel over them all in Your ability and in Your deeds. And this is the meaning of "There is none like You, Hashem" (Ibid.), who is the Holy Unknown, above and below. Who can do what You do, or be what You are, in all the doings of the Holy King up in the heavens, or down on earth?! So they "are all of them vain, and the things they delight in do not help" (Yeshayah 44:9). While of the Holy One, blessed be He, it is written, "In the beginning Elohim created," (Bereshheet 1:1-2) and about their kingdom, it is written, "and the earth was without form and void" (Ibid).

168. Rabbi Shimon addressed his companions, saying, Members of this wedding, let each of you adorn the bride with a certain decoration of his." He said to Rabbi Elazar his son: Elazar present the bride with a gift! So that on the following day, when He, ZEIR-ANPIN, enters under the bridal canopy followed by the songs and praises that the members of the Bridal Chamber offered her, you may stand before Him.

17. Who is this?

During the night, as we sleep, negative forces attach themselves to our hands. Like magnets, our hands that attract these forces because they carry out negative actions during our waking hours. They manifest the negative thoughts that reside in our hearts and minds. For this reason, one must never recite prayers or blessings without first washing the hands. This section arouses positive, purifying energy, and enables us to use our hands genuine sharing and other worthy deeds.

166. אַתָּא קָרָא וְאָמַר, מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם, מְלֻכָא עֲלָא, לְרִדָּא לֹון וְלֹאֲלֻקָּא לֹון וְלִמְעַבְדָּ בְּהוֹן רְעוּתִיהָ. כִּי לָךְ יֵאֲתָהּ, לְדַחֲלָא מִנָּךְ לְעִילָא וְתַתָּא. כִּי בְכָל חֻכְמֵי הַגּוֹיִם, אֵלִין שְׁלִיטִין רַבְרַבֵּן דִּי מִמֶּנּוּן עֲלֵיהוּ. וּבְכָל מְלֻכוֹתָם, בְּהֵוָה מְלֻכוֹ דְלְעִילָא, דְּהָא אַרְבַּע מְלֻכוֹן שְׁלִיטִין אִיתְּ לְעִילָא, וְשְׁלִטִין בְּרְעוּתִיהָ עַל כָּל שְׂאָר עַמּוּיָן. וְעַם כָּל דָּא, לִית בְּהוּ דִּיעְבַּד אֲפִילוּ מְלָה זְעִירָא, אֲלֵא כְּמָה דְּפֻקִיד לֹון, דְּכֻתִּיב וּכְמֻצְפִיָּה עֲבִיד בְּחִיל שְׁמִיָּא וְדִיירֵי אַרְעָא. חֻכְמֵי הַגּוֹיִם, אֵינֹון מִמֶּנּוּן וְרַבְרַבֵּן דְלְעִילָא, דְּחֻכְמָתָא דְלֵהוֹן מְנִיְהוּ הוּהוּ. בְּכָל מְלֻכוֹתָם, מְלֻכוֹתָא דְשְׁלִיט, כְּמָה דְאַתְמַר. וְדָא הוּא קָרָא כְּפֻשְׁטִיהָ.

167. אָבֵל בְּכָל חֻכְמֵי הַגּוֹיִם, וּבְכָל מְלֻכוֹתָם. הָאִי אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, דְּאֵינֹון מְשַׁרְיִין וְחִיילִין, אַע"ג דְּאַתְפַּקְדָּן עַל מְלִין דְּעֵלְמָא, וּפְקִיד לְכָל חַד לְמַעַבְדָּ עֲבִידְתָּא, מָאן הוּא דִּיעְבִּיד שׁוּם חַד מְנִיְהוּ כְּמוֹךְ, בְּגִין דְּאַנְתָּ רְשִׁים בְּעִילוּיָא, וְאַתָּ רְשִׁים בְּעוֹבְדֵךְ מְכֻלְהוּ. וְדָא הוּא מֵאִין כְּמוֹךְ יי, מָאן הוּא סְתִימָאָה קְדִישָׁא דִּיעְבִּיד וְלֵהוּי כְּמוֹךְ, עִילָא וְתַתָּא, וְיֵהָא דְמֵי לָךְ בְּכָל עוֹבְדָא דְמְלֻכָא קְדִישָׁא, שְׁמִים וְאַרְץ. אָבֵל אֵינֹון תְּהוּ וְחֻמוּדִיהֶם בַּל יוֹעִילוּ. בְּקְדוּשׁ בְּרוּךְ הוּא כְּתִיב, בְּרֵאשִׁית בְּרָא אֱלֹהִים וְגו', בְּמְלֻכוֹתָם כְּתִיב וְהָאֲרֵץ הִיְתָה תְּהוּ וְבָהוּ.

168. אָמַר רַבִּי שְׁמַעוֹן לְחַבְרֵיָּא בְּנֵי הַלּוּלָא דָּא, כָּל חַד מְנַכּוֹן יִקְשֵׁט קְשׁוּטָא חַד לְכֻלָּהּ. אָמַר לְרַבִּי אֲלַעְזָר בְּרִיָּה. אֲלַעְזָר: הֵב נְבוֹזָזָא חַד לְכֻלָּהּ דְּהָא לְמַחַר אֲסַתְפַּל, כִּד יַעוּל לְחוּפָה בְּאֵינֹון שִׁירִין וְשִׁבְחִין, דִּיְהָבוּ לָהּ בְּנֵי הַיְכָלָא לְקִימָא קַמִּיהָ.

169. Rabbi Elazar opened the discussion by quoting, "Who is this coming up out of the wilderness?" (Shir Hashirim 3:6). "Who is this" is the joining of two systems of holiness, of the two worlds of BINAH AND MALCHUT, into one firm bond. "Coming up out of the wilderness," means that it actually "comes up" to become the Holy of Holies. Because "Who," WHICH IS BINAH, is the Holy of Holies and has joined "this," WHICH IS MALCHUT, so that it, THE MALCHUT, becomes as a column of smoke "coming up" to the Holy of Holies. "Out of the wilderness," means that She inherits THIS [system] from out of the wilderness in order to become a bride and enter the bridal canopy.

170. Furthermore she came out of the wilderness as it is written, "And your speech (Heb. Midbarech) is comely" (Shir Hashirim 4:3), referring to that utterance (Heb. Midbar) of the lips that "come up" (Heb. Olah) (Shir Hashirim 3:6). BECAUSE THE (HEBREW) WORD MIDBAR IS DERIVED FROM THE HEBREW WORD DIBUR (which refers to 'articulation'). And we have learned why it is written in scripture, "these mighty Deities; these are the Deities that smote the Egyptians with all manner of plagues in the wilderness" (I Shmuel 4:8). But is it possible that all the Holy One, blessed be He, brought about occurred only "in the wilderness?" Was it not (also) in the place of habitation? But the phrase "in the wilderness" (Heb. Bamidbar) IS TO BE INTERPRETED by the power of the spoken word (Heb. Be-Di-bur). As it is written, "and your speech is comely." It is also written, "nor from the desert (Midbar) peaks (Tehilim 75:7). Similarly (the verse) "coming up out of the wilderness" (derived from the equivalent Hebrew word meaning "to speak") (Shir Hashirim 3:6) means "from the word that is uttered by the mouth," WHICH IS MALCHUT. She rises and enters between the wings of the Mother, WHICH IS BINAH. Afterwards, by articulation, she, THE MALCHUT, descends and rests upon the heads of the leaders of the holy nation.

171. HE ASKS: How does She, MALCHUT, rise up by the uttered word? AND HE REPLIES: Because when a person awakens in the morning - at the time that he opens his eyes - he should at first praise and bless his Master. How is he to make the blessing? This is what the pious ones did: They prepared beside them a vessel of water, and when they awoke at night, they washed their hands, rose up, and studied the Torah. And they blessed on their Torah recitation as well! WHEN the cock crows and it is exactly midnight, then the Holy One, blessed be He, joins the Righteous in the Garden of Eden. It is forbidden to utter any blessing IN THE MORNING with unclean hands, as it is at any time of the day.

172. Because when a person falls asleep, his spirit departs from him. And when the spirit departs from him, the spirit of impurity comes forth, SETTLES ON HIS HANDS, and defiles them. So it is forbidden to utter any blessing without first washing one's HANDS. And if you might say, If it is so, then on a day when a person does not go to sleep and his spirit does not depart from him, the spirit of impurity does not defile his hands; NEVERTHELESS, when he enters the lavatory, he should not utter any blessing nor read the Torah - not even one word - until he washes his hands. And although you might say that it is because they are sullied, this is not so! Because how did they become soiled?

169. פתח רבי אלעזר ואמר מי זאת עולה מן המדבר וגומר, מי זאת כללא דתרין קדושין, דתרין עלמין בחבורא חדא וקשורא חדא, עולה, ממש למהוי קדש קדשין, דהא קדש קדשין מ"י, ואתחברא בזאת, בגין למהוי עולה דאיהי קדש קדשים. "מן המדבר", דהא מן המדבר ירתא למהוי כלה ולמיעל לחופה.

170. תו, מן המדבר איהי עולה, כד"א ומדברך נאווה. בההוא מדבר דלחישו בשפון, איהי עולה. ותנינן, מאי דכתיב האלהים האדירים האלה, אלה הם האלהים המכים את מצרים, בכל מכה במדבר וכי כל דעבד לון קדוש ברוך הוא במדבר הוה, והא בישובא הוה, אלא במדבר, בדבורא, כד"א ומדברך נאווה וכתיב ממדבר הרים, אוף הכי עולה מן המדבר, מן המדבר ודאי, בההיא מלה דפומא איהי סלקא, ועאלת בין גרפי דאמא, ולבתר בדבורא, נחתא ושריא על רישיהו דעמא קדישא.

171. היך סלקא בדבורא, דהא בשירותא, כד ב"נ קאים בצפרא, אית ליה לברכא למאריה, בשעתא דפקח עינוי, היך מברך, הכי הוו עבדי חסידי קדמאי, נטלא דמייא הוו יהבי קמייהו, ובזמנא דאתערו בליליא, אסחן ידיהו, וקוימי ולעאן באורייתא, ומברכי על קריאתה. תרנגולא קרי, וכדין פלגות ליליא ממש, וכדין קדוש ברוך הוא אשתכח עם צדיקיא בגנתא דערן, ואסיר לברכא בדין מסואבות ומזוהמות וכן כל שעתא.

172. בגין דבשעתא דבר נש נאים, רוחיה פרחא מניה, ובשעתא דרוחיה פרחא מניה, רוחא מסאבא זמין, ושריא על ידוי, ומסאב לון, ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי, הא ביממא דלא נאים ולא פרח רוחיה מניה, ולא שריא עליה רוחא מסאבא, וכד עאל לבית הכסא, לא יברך ולא יקרא בתורה אפילו מלה חדא, עד דיסחי ידוי. ואי תימא, בגין דמלוכלכים אינון, לאו הכי הוא, במה אתלכלכו.

173. Woe to those human beings who are not aware of their Master's honor and do not pay heed to His Majesty, and do not know the purpose of this world. Because there is a certain spirit that dwells in every privy in the world, a spirit that enjoys tarnishing and pollution, and immediately settles on the fingers that belong to the hands of human beings.

173. אֵלֶּא וּוֵי לְבַנֵּי עֲלֵמָא, דְּלֵא מְשַׁגְּיחִין וְלֵא יַדְעִין בְּיַקְרָא דְּמֵאֲרִיִּהוֹן, וְלֵא יַדְעִי עַל מַה קְיוּמָא עֲלֵמָא. רוּחָא חָדָא אֵית בְּכָל בֵּית הַבְּסָא דְּעֲלֵמָא, דְּשֵׂרִיא תַמָּן, וְאֲתֵהֵי מֵהוּוּא לְכַלּוּכָא וְטַנּוּפָא, וּמִיַּד שְׂרִי עַל אֵינוֹן אֶצְבָּעֵן דִּידוּי דְּבַר נֶשׁ.

18. He who rejoices on festivals but does not share with the poor

If a person is joyous over his own lot in life but does not share any portion of it, great judgment can befall him. Moreover, sharing for purposes of recognition and honor is worthless in the Upper Worlds. Genuine sharing involves self-sacrifice and giving of oneself beyond that which is comfortable. True generosity occurs when the benefactor does not know to whom he gave, and the recipient does not know who has given unto him. Understanding this precept can greatly enrich our appreciation for the importance of sharing, which is the most effective way to remove any judgments that hang over us.

174. Rabbi Shimon opened the discussion by saying that he who rejoices on festivals, but does not give his portion to the Holy One, blessed be He, then that Evil Eye - Satan - shall hate and persecute him, and shall take him out of this world. And he will bring many miseries upon miseries.

174. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, כָּל מֵאן דְּחָדִי בְּאֵינוֹן מוֹעֲדֵינָא, וְלֵא יְהִיב חוּלְקִיָּה לְקַדְשָׁא בְּרִיךְ הוּא, הֵהוּא רַע עֵין שְׁטָן שׁוֹנֵא אוֹתוֹ וְקָא מְקַטְרַג לֵיה, וְסָלִיק לֵיה מֵעֲלֵמָא, וְכַמְהָ עָקוּ עַל עָקוּ מְסַבֵּב לֵיה.

175. The role of the Holy One, blessed be He, is to make the poor happy, according to his ability. Because on these days, DURING FESTIVALS, the Holy One, blessed be He, comes to see all His broken vessels. He comes to see them, but then realizes that they have nothing TO BE happy about. And He weeps over them, before ascending back above, intending to destroy the world.

175. חוּלְקִיָּה דְּקַדוּשׁ בְּרוּךְ הוּא, לְמַחְדֵּי לְמַסְכְּנֵי כְּפּוּם מַה דִּיכּוּל לְמַעַבְד. בְּגִין דְּקַדוּשׁ בְּרוּךְ הוּא בְּיוֹמֵינָא אֵלֵין, אֲתֵי לְמַחְמֵי לְאֵינוֹן מֵאֵינוֹן תְּבִירִין דִּילֵיה, וְעָאל עֲלֵיהוּ, וְחָמֵי דְּלֵא אֵית לְהוֹן לְמַחְדֵּי, וּבְבִי עֲלֵיהוּ. סָלִיק לְעֵילָא לְחַרְבָּא עֲלֵמָא.

176. The members of the Academy (Yeshivah) then stand before Him, saying, Master of the Universe, You are called gracious and merciful. So, apply Your mercy on Your children! He said to them: 'Have I not created the world based upon love?' As it is written, "For I have said, the world is built by Love" (Tehilim 89:3). So the whole universe is established upon it. But if they do not LOVE THE POOR, THEN 'I SHALL DESTROY THE WORLD.' The heavenly angels then say to Him, Master of the universe, there is a certain person who has eaten and drunk to his fill and could have been kind to the poor, but did not share with them anything! Then the "Adversary" (Satan) comes and obtains permission to persecute that person.

176. אֲתָאֵן בְּנֵי מַתִּיבְתָא קַמֵּיהּ, וְאָמְרֵי רַבּוֹן עֲלֵמָא רַחוּם וְחַנוּן אֲתַקְרִיאֲת. יִתְגַּלְגֵּלּוֹן רַחֲמֵךְ עַל בְּנֵךְ. אָמַר לוֹן: וְכִי עֲלֵמָא לֹא עֵבִידַת לֵיה אֵלֵא עַל חַס"ד, דְּכַתִּיב אֲמַרְתִּי עוֹלָם חֶסֶד יִפְנֶה, וְעֲלֵמָא עַל דָּא קְיוּמָא. אָמְרֵי קַמֵּיהּ מְלֹאכֵי עֲלָאֵי, רַבּוֹן עֲלֵמָא, הָא פְּלַנְיָא דְּאֵכּוּל וְרוּי, וְיִכּוּל לְמַעַבְד טִיבוּ עִם מַסְכְּנֵי וְלֵא יְהִיב לוֹן מִיַּדִּי. אֲתֵי הֵהוּא מְקַטְרַגָּא וְתַבַּע רֶשׁוּ, וְרַדְף אֲבַתְרִיָּה דְּהֵהוּא בַר נֶשׁ.

177. Whom do we have in the world greater than Avraham, who had mercy on all living beings? Of the day that he prepared a feast, what is written? "And the child grew, and was weaned. And Avraham made a great feast on the day that Yitzchak was weaned" (Bereshheet 21:8). So Avraham prepared a feast and invited all the leaders and important people of that generation to that feast. And we have learned that at every banquet, the 'Adversary' wanders about, observing if each person first dispenses charity to the poor. If there are any poor people in his house, then he (the "Adversary") leaves that house and does not enter. But if not, the 'ADVERSARY' enters that house. If he sees the merrymaking without the poor and without having first dispensed charity to the poor, he ascends above and brings accusations against him.

177. מֵאֵן לָן בְּעֲלֵמָא גְדוֹל מֵאַבְרָהָם, דְּעֵבַד טִיבוּ לְכָל בְּרִיין. בְּיוֹמָא דְּעֵבַד מְשַׁתֵּינָא, מַה כְּתִיב, וַיִּגְדֵּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גְדוֹל בְּיוֹם הַגְּמֵל אֶת יִצְחָק. עֵבַד אַבְרָהָם מְשַׁתֵּינָא, וְקָרָא לְכָל רַבְרָבֵי דְרָא לְהֵיָא סְעוּדָתָא. וְתַנִּינָן, בְּכָל סְעוּדָתָא דְּחַדוּהָ, הֵהוּא מְקַטְרַגָּא אֲזִיל וְחָמֵי, אֵי הֵהוּא ב"ג אֲקָדִים טִיבוּ לְמַסְכְּנֵי, וּמַסְכְּנֵי בְּבֵיתָא, הֵהוּא מְקַטְרַגָּא אֲתַמְרֵשׁ מֵהֵהוּא בֵּיתָא וְלֹא עָאל תַמָּן, וְאֵי לֹאוּ, עָאל תַמָּן, וְחָמֵי עַרְבוּבֵינָא דְּחַדוּהָ בְּלֵא מַסְכְּנֵי, וּבְלֵא טִיבוּ דְּאֲקָדִים לְמַסְכְּנֵי, סָלִיק לְעֵילָא וּמְקַטְרַגָּא עֲלֵיהּ.

178. Because Avraham convened (summoned) all the great leaders of that generation, the 'Adversary' descended from the heavens and stood at the door disguised as a poor man. And nobody paid any attention to him. Avraham was attending the kings and the noble men. Sarah suckled all their sons because they did not believe that she had born a child, but rather claimed that YITZCHAK was a foundling whom they picked up from the marketplace. This is why they brought their sons with them, so that Sarah could take them and nurse them in front of their parents. As it is written: "Who would have said to Avraham that Sarah would nurse children?" (Bereshheet 21:7). It should have been written, 'WOULD NURSE A CHILD?' Nevertheless, there is no doubt that it should be 'children,' REFERRING TO THE CHILDREN OF ALL THE GUESTS. And that 'Adversary' was STANDING at the door. Sarah said: "Elohim has made banter of me!" (Bereshheet 21:6). So immediately the 'Adversary' went up and stood before the Holy One, blessed be He, and said to Him, "O Master of the Universe, You have said, 'Avraham is the one who loves Me,' and here he prepared a feast but did not give anything to You or to the poor. He did not sacrifice even one pigeon for Your sake. And furthermore, Sarah claims that You have mocked her!"

179. The Holy One, blessed be He, replied: 'Who in the world can be compared to Avraham?' But the 'Adversary' did not leave the place until he had spoiled the entire feast. So the Holy One, blessed be He, decreed that Yitzchak should be given as an offering, and Sarah was destined to die from anguish because of her son. All of this distress was caused because he did not offer anything to the poor!

19. Torah and prayer

The Zohar reveals that the study of Torah connects us to the Tree of Life reality, a realm of pure fulfillment and infinite spiritual Light. This Tree of Life connection, which is achieved by learning Torah, radiates a powerful protective Light. This Light is instantly drawn into our lives at the moment we gaze upon the Aramaic verses.

180. Rabbi Shimon opened the discussion by quoting, in accordance with what is written: "Then Chizkiyahu turned his face to the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the might of the Torah, and how high it rises above all! Because whoever conducts his life according to the Torah has no fear of those above or below, and mishaps or illnesses of this world do not concern him. Through the Torah, he is attached to the Tree of Life and learns from it every day.

181. The Torah teaches every person how to walk a straight path. It gives advice how to repent and return to one's Master to cancel the decree against him. Because even though a decree has been given not to cancel the decree against him, it shall nevertheless be canceled and not be applied to him anymore in this world. So for this purpose, man should occupy himself in the study of the Torah day and night, and it should always be in his mind. As it is written, "you shall meditate therein day and night" (Yehoshua 1:8). So if his mind drifts away from the Torah - or he abandons it - it is as though he abandons the Tree of Life.

178. אַבְרָהָם, בֵּינוֹן הַזְמִין לְרַבְרָבֵי דְרָא, נַחַת מְקַטְרָגָא וְקָם עַל פְּתַחַא בְּגוּוֹנָא דְמַסְכְּנָא, וְלֹא הוּהּ מֵאֵן דְאַשְׁגַּח בֵּיהּ. אַבְרָהָם הוּהּ מִשְׁמֵשׁ לְאִינוֹן מַלְכִין וְרַבְרָבִין. שְׂרָה אוֹנִיקַת בְּנִין לְכֻלְהוּ דְלֹא הוּוּ מֵהִמְנִין כִּד אִיהִי אוֹלִידַת. אֶלֶּא אֲמַרוּ אֲסוּפֵי הוּא וּמֵן שׁוּקָא אִיתִיאוּ לִיהּ, בְּגִין כֶּךָ אֲתִיִּין בְּנִיִּיהוּ בְּהַדְרִיִּיהוּ, וְנִטְלַת לֹון שְׂרָה וְאוֹנִיקַת לֹון קִמְיִיִּהוּ. הַה"ד מִי מִלֵּל לְאַבְרָהָם הַנִּיקָה בְּנִים שְׂרָה, בְּנִים וְדָאִי. וְהוּא מְקַטְרָגָא עַל פְּתַחַא. אֲמַרְהָ צְחוּק עֲשֵׂה לִי אֱלֹהִים. מִיִּד סְלִיק הַהוּא מְקַטְרָגָא קִמִּי קְדוּשׁ בְּרוּךְ הוּא, וְאֲמַר לִיהּ רַבּוֹן עֲלֵמָא, אֵת אֲמַרְתְּ אַבְרָהָם אוֹהֲבִי, עֲבַד סְעוּדַתָּא וְלֹא יֵהֵב לְךָ מִיַּדִּי, וְלֹא לְמַסְכְּנִי, וְלֹא קְרִיב קְדַמְךָ אֲפִילוּ יוֹנָה חַד. וְתוּ, אֲמַרְתְּ שְׂרָה דְחִיִּיכַת בָּהּ.

179. אֲמַר לִיהּ קְדוּשׁ בְּרוּךְ הוּא, מֵאֵן בְּעֲלֵמָא בְּאַבְרָהָם. וְלֹא זֶה מִתְמַן עַד דְּבַלְבַּל כָּל הַהִיא חֲדוּהּ, וּפְקִיד קְדוּשׁ בְּרוּךְ הוּא לְמַקְרַב לְיִצְחָק קְרַבְנָא, וְאַתְגְּזוּר עַל שְׂרָה דְתַמּוֹת עַל צַעְרָא דְבְרָה כָּל הַהוּא צַעְרָא גְרִים דְלֹא יֵהֵב מִיַּדִּי לְמַסְכְּנִי.

180. פְּתַח רַבִּי שְׁמַעוֹן וְאֲמַר, מֵאִי דְכְּתִיב וַיֹּסֵב חֲזַקִּיהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה', ת"ח כְּמַה הוּא חֵילָא תְּקִיפָא דְאוּרִינְתָא, וְכְמַה הוּא עֲלָאָה עַל כָּלֵא, דְכָל מֵאֵן דְאַשְׁתַּדֵּל בְּאוּרִינְתָא לֹא דְחִיל מְעֲלָאִי וּמִתְתַּאֲוִי, וְלֹא דְחִיל מְמַרְעִין בִּישׁוּן דְעֲלֵמָא, בְּגִין דְאִיהוּ אַחִיר בְּאִילָנָא דְחַיִּי וַיִּלִּיף מִיּוֹנָה בְּכָל יוֹמָא.

181. דְהָא אוּרִינְתָא תּוֹלִיף לְבַר נֶשׁ לְמִיזַל בְּאוּרַח קְשׁוּט, תּוֹלִיף לִיהּ עֵיטָא הֵיךְ יִתּוּב קִמִּיהּ מְאִרְיָה, לְבַטְלָא הַהִיא גְזֵרָה, דְאַפִּילוּ אֲתְגְּזוּר עֲלִיהּ דְלֹא יִתְבַטֵּל הַאי גְזֵרָה, מִיִּד אֲתַבְטֵל וְאַסְתַּלַּק מִנִּיהּ וְלֹא שְׂרִיא עֲלִיהּ דְבַר נֶשׁ בְּהַאי עֲלֵמָא. וּבְגִין כֶּךָ, בְּעִי לִיהּ לְבַר נֶשׁ לְאַשְׁתַּדֵּלָא בְּאוּרִינְתָא יִמְמָא וְלִילִי, וְלֹא יִתְעַדִּי מִיּוֹנָה, הַדָּא הוּא דְכְּתִיב וְהִגִּיתְ בּוּ יוֹמָם וְלִילָהּ, וְאִי אֲתַעַדִּי מִיּוֹנָה דְאוּרִינְתָא אוּ אֲתַפְרֵשׁ מִיּוֹנָה כְּאֵלוּ אֲתַפְרֵשׁ מְאִילָנָא דְחַיִּי.

182. Come and see: Good advice for all people. When a person lies on his bed at night and goes to sleep, he should wholeheartedly take upon himself the yoke of complete subordination to the heavenly Kingdom, and he should quickly prepare to return his entrusted soul to Him. Then he shall be immediately spared from all bad diseases and evil spirits, and they shall have no power over him.

183. And in the morning, as he rises from his bed, he should then praise his Master, enter into His house, and bow in front of His sanctuary in great awe. And afterward, he should recite his prayers. For he should take advice from the holy Patriarchs, as it is written, "But as for me, I will come into Your house in the multitude of Your love; and in the fear of You, I will bow down toward Your holy temple" (Tehilim 5:8).

184. This verse has been explained as follows. A person should not enter the synagogue unless he first consulted, I.E., RECEIVED PERMISSION FROM, Avraham, Yitzchak, and Yaakov. Because they have prepared and instituted the prayer to the Holy One, blessed be He. As it is written, "I will come into Your house in the multitude of Your love" (Tehilim 5:8) refers to Avraham, WHO IS CHESED; "I will bow down towards Your holy temple" refers to Yitzchak; because from Yitzchak MALCHUT IS CALLED A TEMPLE; "in the fear of You" refers to Ya'akov, WHO IS THE SECRET OF TIFERET THAT IS ALSO CALLED FEARSOME. Therefore, he should include himself with them and then enter the synagogue and recite his prayers. Then the scripture reads, "And He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

20. Rabbi Shimon's departure from the cave

The Zohar recounts the final day that Rabbi Shimon and his son Rabbi Elazar spent in the cave where Rabbi Shimon had buried himself neck deep in the ground for 13 years, during his learning of the Zohar. Rabbi Shimon at last emerges from the cave, battered and decomposed. He credits his total disregard for the comforts and desires of his body as the secret behind the revelation of the wisdom of the Zohar. By relating this passage to our own lives, we too can arouse the will and self-control for overcoming destructive tendencies, which are rooted in the Desire to receive for the self alone.

185. Rabbi Pinchas frequently visited Rabbi Rachumai, who lived at the shore of Lake Kinneret. He was a great man who was full of years and had lost his eyesight. He said to Rabbi Pinchas, I have heard that our friend Yochai has a jewel, a precious stone, NAMELY A SON. And I have observed the light that shines from that jewel; and it shines like the radiance of the sun as it emerges out from its sheath and illuminates the whole world.

186. And that light extends from the heavens down to the earth, where it brightens the whole world until the Ancient of Days (Atik-Yomin), WHO IS KETER, appears and is properly seated upon the chair (or throne), THIS REFERS TO THE END OF THE TIKUNE PROCESS. And this radiance is contained entirely in your household, THAT IS IN YOUR DAUGHTER, BECAUSE THE DAUGHTER OF RABBI PINCHAS WAS THE WIFE OF RABBI SHIMON, THE SON OF YOCHAI. And from this effulgence that is contained in your household, a tiny ray of light, THAT IS THE SON OF HIS DAUGHTER, WHO IS RABBI ELAZAR, comes forth and brightens up the whole world. How happy is your lot. Go my son, go! Go after that jewel that shines and lights up all the world, as the hour is propitious for you.

182. תָּא חֲזִי עֵיטָא לְבַר נָשׁ כַּד אִיהוּ סָלִיחַ בְּלִילְיָא
עַל עַרְסִיָּה בְּעֵי לְקַבְּלָא עָלֵיהּ מַלְכוּתָא דְּלַעֲוִלָּא
בְּלָבָא שְׁלִימָה, וְלֹאקְדָּמָא לְמַמְסַר קַמֵּיהּ פְּקֻדָּנָא
דְּנַפְשִׁיהּ, וּמִיד אֲשַׁתְּזִיב מִכָּל מַרְעִין בְּיַשִּׁין וּמִכָּל
רוּחִין בְּיַשִּׁין וְלֹא שְׁלִטִין עָלֵיהּ.

183. וּבִצְפָרָא, קָם מֵעַרְסִיָּה, בְּעֵי לְבָרְכָא לְמַאֲרִיָּה,
וְלַמְעַל לְבֵיתִיהּ וְלַמְסַגֵּד קַמֵּי הֵיכְלִיָּה בְּדַחֲלוּ
סֻגְיָא, וּבִתְרַ כֵּן יִצְלִי צְלוּתִיהּ, וְיִסַּב עֵיטָא מֵאִינוּן
אַבְהֵן קְדִישִׁין, דְּכָתִיב וְאֲנִי בְּרֹב חֲסֵדְךָ אָבֹא בֵּיתְךָ
אַשְׁתַּחֲוֶה אֶל הֵיכַל קְדֻשְׁךָ בִּירְאֲתְךָ.

184. הֵכִי אֹקְמוּהָ, לֹא לְבַעֵי לִיָּה לְבַר נָשׁ לְעֲאֲלָא
לְבֵי בְּנִישְׁתָּא, אֶלָּא אִי אַמְלִיךְ בְּקַדְמִיתָא בְּאַבְרָהָם
יִצְחָק וְיַעֲקֹב, בְּגִין דְּאִינוּן תְּקִינוּ צְלוּתָא לְקַמֵּי קְדוּשָׁ
בְּרוּךְ הוּא. הֵה"ד, וְאֲנִי בְּרֹב חֲסֵדְךָ אָבֹא בֵּיתְךָ, דָּא
אַבְרָהָם, אֲשַׁתַּחֲוֶה אֶל הֵיכַל קְדֻשְׁךָ, דָּא יִצְחָק.
בִּירְאֲתְךָ, דָּא יַעֲקֹב. וּבְעֵי לְאַכְלָלָא לֹון בְּרִישָׁא,
וּבִתְרַ כֵּן יִיעוּל לְבֵי בְּנִישְׁתָּא, וְיִצְלִי צְלוּתִיהּ, כְּדִין
כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ
אֲתַמָּר.

185. רַבִּי פִּינְחָס הוּהוּ שְׂכִיחַ קַמֵּי דְּרַבִּי רַחוּמָאֵי בְּכִיף
יְמָא דְּגִנוּסָר. וּב"נ רַב וְקָשִׁישָׁא דִּיּוֹמִין הוּהוּ, וְעֵינָוֵי
אַסְתַּלְקוּ מִלְּמַחְמֵי. אָמַר לְרַבִּי פִּינְחָס, וְדָאֵי שְׁמַעְנָא
דִּיּוֹחָאֵי חֲבַרְנָא אִית לִיָּה מְרַגְלִית אַבְן טַבָּא,
וְאַסְתַּבְּלִית בְּנֵהוּרָא דֵּהֵיָּא מְרַגְלִית, נַפְקָא כְּנֵהִירוּ
דְּשַׁמְשָׁא מִנְרַתְקָהּ, וְנִהָרָא כָּל עֲלָמָא.

186. וְהֵהוּא נִהוּרָא קָאִים מִשְׁמַיָּא לְאַרְעָא, וְנִהִיר כָּל
עֲלָמָא, עַד דִּיתִיב עֲתִיק יוֹמִין, וְיִתִיב עַל כְּרִסְיָא
כְּדָקָא יָאוֹת. וְהֵהוּא נִהוּרָא כְּלִיל כָּלָא בְּבֵיתְךָ,
וּמִנְהוּרָא דְּאַתְבְּלִיל בְּבֵיתְךָ, נִפְיָךְ נִהִירוּ דְּקִיק וְזַעִיר,
וְנִפְיָךְ לְבַר וְנִהִיר כָּל עֲלָמָא, זְכָאָה חוּלְקֵךְ. פּוֹק בְּרִי
פּוֹק, זִיל אַבְתְּרִיָּה דֵּהֵיָּא מְרַגְלִית דְּנִהִיר עֲלָמָא,
דֵּהָא שְׁעָתָא קְיִימָא לָךְ.

187. He took his leave from him and was about to enter a boat, accompanied by two people. He saw two birds flying toward him over the lake. He raised up his voice and said, Birds, O birds - you who fly over the waters - have you seen the place, where the son of Yochai is? He waited awhile and then said, Birds, O birds - Go and bring me back an answer! They flew away; they flew away into the middle of the sea and disappeared.

188. Before he went ON BOARD THE SHIP and departed, the two birds appeared again. In the mouth of one of them was a letter informing him that RABBI SHIMON, the son of Yochai, had left the cave together with his son, Rabbi Elazar. RABBI PINCHAS went to meet him. He saw that he had completely changed, and his body was full of scars and sores FROM STAYING SO LONG IN THE CAVE. He wept together WITH HIM and said, Woe, that I have seen you so! RABBI SHIMON REPLIED: O how happy is my lot, that you have seen me so. Because had you not seen me so "scarred," I would not have been so, THAT IS BEEN WHAT I AM! Rabbi Shimon opened the discussion on the precepts of the Torah by saying, The precepts of the Torah that were given to Yisrael by the Holy One, blessed be He, are all written in the Torah in general.

21. The precepts of the Torah

The Zohar embarks on a discussion that pertains to fourteen significant spiritual precepts:

(A) The first precept: To be in awe of the Creator

This is the first step in developing a true connection and attachment to the Light of the Creator. To violate this particular precept is to transgress all the precepts of the Torah.

189. "In the beginning, Hashem created" ("Bereshet Bara Elohim"). This is the first and foremost precept of all. And this precept is called "the fear of the Hashem," which is called the "beginning." As it is written, "The Fear of Hashem is the beginning of wisdom" (Tehilim 111:10); "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7). Because this fear (or awe) is called the beginning. And it is the gateway through which one enters the world of faith. So based on this precept, the whole world is able to exist.

190. The fear is divided into three types. Two have no fundamental sources and one is the actual source of fear. There is a person who fears and respects the Holy One, blessed be He, so that his sons will live and not die, or because he is afraid to be punished through his body or his wealth. This person, therefore, is always afraid of Him. But we can see that the fear he has of the Holy One, blessed be He, has no actual source, THAT IS, IS NOT FUNDAMENTALLY GENUINE, BECAUSE HIS OWN BENEFIT IS THE ROOT CAUSE (THE SOURCE OF HIS FEAR), WHILE THE FEAR IS ONLY THE RESULT OF HIS CARING FOR HIS OWN BENEFIT! And there is a person who fears the Holy One, blessed be He, because he is afraid of the punishment that awaits him in the other world, and the tortures of Gehenom. These two KINDS of fear, NAMELY THE FEAR OF PUNISHMENT A PERSON RECEIVES IN THIS WORLD AND THE FEAR OF THE PUNISHMENT IN THE WORLD TO COME, are not the fundamentals of (actual) fear nor its genuine source!

187. נֶפֶק מִקְמִיָּה וְקָאִים לְמִיעַל בְּהֵיכָל אַרְבָּא, וְתָרִין גּוֹבְרִין בְּהֵדִיָּה חֲמָא תָרִין צִפְרִין דְּהוּוּ אֲתִיִּין וְטָסִין עַל יַמָּא, רְמָא לֹון קְלָא וְאָמַר, צִפְרִין צִפְרִין דְּאִתּוֹן טָאסִין עַל יַמָּא חֲמִיתוֹן דּוֹךְ דְּבַר יוֹחַאי תַּמָּן, אֲשֶׁתְּהִי פּוֹרְתָא אָמַר צִפְרִין צִפְרִין זִילוּ וְאֲתִיבוּ לִי. פְּרָחוּ וְאֲזִילוּ, עָאלוּ בִּימָא וְאֲזִילוּ לְהוֹן.

188. עַד דְּנִפֵּק, הָא אֵינּוֹן צִפְרִין אֲתִיִּין, וּבִפְּוּמָא דְּחֲדָא מְנִיִּיהוּ פְּתָקָא חֲדָא, וּכְתִיב בְּגֹוֶה, דְּהָא בַר יוֹחַאי נֶפֶק מִן מְעֵרְתָא, וְרַבִּי אֶלְעָזָר בְּרִיָּה אָזַל לְגַבְיָהּ, וְאֲשַׁכַּח לִיהּ מְשַׁנְיָא, וּגּוֹפִיָּה מְלִיָּא חֲלוּדִין. בְּכַה בְּהֵדִיָּה, וְאָמַר, וְוִי דְּחֲמִיתִךְ בְּכֶךְ. אָמַר, זְכָאָה חוּלְקֵי דְּחֲמִית לִי בְּכֶךְ, דְּאֶלְמְלָא לָא חֲמִיתָא לִי בְּכֶךְ לָא הוּיָנָא בְּכֶךְ. פְּתַח רַבִּי שְׁמַעוֹן בְּפִקּוּדֵי אֹרִיִּיתָא וְאָמַר, פִּקּוּדֵי אֹרִיִּיתָא דִּיהֵב קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל כְּלָהוּ בְּאֹרִיִּיתָא בְּאַרְחַ כְּלָל כְּתִיבִי.

189. בְּרֵאשִׁית בְּרָא אֱלֹהִים. הֲדָא הִיא פְּקוּדָא קְדָמָא דְּכָלָא וְאֶקְרִי פְּקוּדָא דָּא יִרְאֵת ה', דְּאֶקְרִי רֵאשִׁית, דְּכְתִיב רֵאשִׁית חֲכָמָה יִרְאֵת ה'. יִרְאֵת ה' רֵאשִׁית דַּעַת. בְּגִין דְּמַלְאָה דָּא רֵאשִׁית אֶקְרִי, וְדָא אִיהִי תַרְעָא לְעָאֵלָא גּוּ מְהֵימְנוּתָא, וְעַל פְּקוּדָא דָּא אֲתַקִּיָּים כָּל עֲלָמָא.

190. יִרְאָה אֲתַפְרֵשׁ לְתַלְתַּל סְטָרִין, תָּרִין מְנִיִּיהוּ לִית בְּהוּ עֶקְרָא כְּדָקָא וְאוֹת, וְחַד עֶקְרָא דִּירְאָה: אִית בִּ"נ דְּדְּחִיל מְקֹדֵשׁ בְּרוּךְ הוּא, בְּגִין דִּיִּיחּוֹן בְּנוּהִי וְלָא יִמוּתוֹן, אוּ דְּחִיל מְעוֹנָשָׁא דְּגּוֹפִיָּה אוּ דְּמִמוּנִיָּה, וְעַ"ד דְּחִיל לִיהּ תְּדִיר. אֲשֶׁתְּכַח יִרְאָה, דְּאִיהוּ דְּחִיל לְקְדוּשׁ בְּרוּךְ הוּא, לָא שׁוֹי לְעֶקְרָא. וְאִית בַּר נֶשׁ דְּדְּחִיל מִן קְדוּשׁ בְּרוּךְ הוּא בְּגִין דְּדְּחִיל מְעוֹנָשָׁא דְּהוּא עֲלָמָא, וְעוֹנָשָׁא דִּגְיָהֲנָם. תָּרִין אֵלִין לָאוּ עֶקְרָא דִּירְאָה אֵינּוֹן וְשִׁרְשָׁא דִּילִיָּהּ.

191. The fear that is (fundamentally) genuine occurs when a person fears his Master because he is almighty and governs all; because He is the main source and essence of all worlds. And everything that exists is as nothing compared to Him. As it is written, "and all the inhabitants of the earth are reputed as nothing" (Daniel 4:32) and a person should concentrate his desires to that place which is called "fear!"

192. Rabbi Shimon began to weep and said, woe if I say and woe if I do not say. If I say, then the evil ones shall know how to serve (worship) their Master. And if I do not say, the friends shall lose it. Because at the location where the 'sacred fear' is to be found, OPPOSING it and down below, there is an 'evil fear' that smites and scourges and then prosecutes. This is a lash used for the whipping of the wicked. THIS MEANS TO PUNISH THEM FOR THEIR SINS. THIS IS WHY HE WAS AFRAID TO REVEAL (WHAT HE HAD IN MIND), BECAUSE HE DID NOT WANT THE WICKED TO KNOW HOW TO AVOID PUNISHMENT, AS THEIR PUNISHMENT IS THEIR PURIFICATION!

193. So, he who fears because of the punishment of being tortured and prosecuted, as is already stated, does not have that "fear of Hashem" that is called "the fear of Hashem" (Tehilim 111:10) that leads to life. Then what fear is such a person endowed with? It is the 'evil fear.' And so he is ruled by that whipping lash, the 'evil fear,' and not the "fear of Hashem."

194. And because of this, the place that is named the "fear of Hashem" (Tehilim 111:10) is called the "beginning of knowledge" (Mishlei 1:7). And this precept is included here. This is the source and the main principle of all the other precepts of the Torah. Whoever observes the precept of "fear" observes all the others. AND HE who does not observe the precept of "fear" does not observe any of the precepts of the Torah. Because this FEAR [OF HASHEM] is the gateway to everything!

195. Because of this, it is written, "Beresheet (In the Beginning)," which is "fear," as "Elohim created the heavens and the earth." Because, whoever transgresses this, transgresses ALL OF THE precepts of the Torah. And the punishment for he who transgresses IS this cruel and evil lash, NAMELY THIS 'EVIL FEAR,' WHICH shall whip him. Therefore "and the earth was without form and void, and darkness was upon the face of the deep; and the 'spirit' of Elohim" are the four punishments for the wicked.

196. "Without form" (Beresheet 1:2) means strangulation, as it is written, "a line of confusion" (Yeshayah 34:11) that is "a measuring line" (Zechariah 2:5). "Void" means stoning and refers to the stones that are sunk in the great deep for the purpose of punishing the wicked. And "darkness" means burning. As it is written, "And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire" (Devarim 5:20). And this fierce fire "shall fall upon the head of the wicked" (Yirmeyah 23:19) to burn them.

191. יִרְאָה דְאִיהִי עֶקְרָא, לְמַדְחַל ב"נ לְמֵאֲרִיָּה, בְּגִין דְאִיהוּ רַב וְשְׁלִיט עֶקְרָא וְשֵׁרָשָׁא דְכָל עֲלָמִין, וְכֹלָא קָמִיָּה כְּלָא חֲשִׁיבִין. כְּמָה דְאֲתַמַּר, וְכָל דְיִירִי אֲרַעָא כְּלָא חֲשִׁיבִין. וְלִשְׂוֹאָה רְעוּתִיָּה בְּהוּא אַתְר דְאֶקְרִי יִרְאָה.

192. בְּכָה רַבִּי שְׁמַעוֹן וְאָמַר, וּוִי אִי אִימָא וּוִי אִי לָא אִימָא. אִי אִימָא יְנַדְעוֹן חֲשִׁיבִין הֵיךְ יִפְלַחוֹן לְמֵאֲרִיָּהוֹן אִי לָא אִימָא יֹאבְדוֹן חֲבַרְיָא מְלָה דָא. בְּאַתְר דְיִרְאָה קְדִישָׁא שְׁרִי, מְלַרְע אִית יִרְאָה רְעָה דְלָקִי וּמְחִי וּמְקַטְרַג, וְאִיהִי רְצוּעָה לְאַלְקָאָה חֲשִׁיבִיא.

193. וּמָאן דְדַחִיל בְּגִין עוֹנֵשׁ דְּמַלְקִיּוּתָא וְקַטְרוּגָא, כְּמָה דְאֲתַמַּר, לָא שְׁרִיא עֲלֵיהּ הָיִיא יִרְאָת ה' דְאֶקְרִי יִרְאָת ה' לְחַיִּים. אֶלָּא מָאן שְׁרִיא עֲלֵיהּ, הָיִיא יִרְאָה רְעָה, וְאֲשַׁתְּכַח דְשְׁרִיא עֲלֵיהּ הָיִיא רְצוּעָה יִרְאָה רְעָה, וְלָא יִרְאָת ה'.

194. וּבְגִין כֵּן, אַתְר דְאֶקְרִי יִרְאָת ה' רֵאשִׁית דַּעַת אֶקְרִי, וְעַד אַתְכַּלִּיל הֲכָא פְקוּדָא דָא, וְדָא עֶקְרָא וְיִסוּדָא לְכָל שְׂאָר פְקוּדֵין דְאֹרִייתָא. מָאן דְנָטִיר יִרְאָה נָטִיר כְּלָא. לָא נָטִיר יִרְאָה לָא נָטִיר פְקוּדֵי אֹרִייתָא, דְהָא דָא תַרְעָא דְכְּלָא.

195. וּבְגִין כְּרַכְתִּיב בְּרֵאשִׁית דְאִיהִי יִרְאָה, בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. דְמָאן דְעֵבֵר עַל דָּא עֵבֵר עַל פְקוּדֵי דְאֹרִייתָא. וְעוֹנֵשׂא דְמָאן דְעֵבֵר עַל דָּא, הָאִי רְצוּעָה רְעָה אֶלְקִי לִיָּה. וְהֵינּוּ וְהָאָרֶץ הִיָּתָה תְהוֹ וְבָהוּ, וְחֲשַׁךְ עַל פְּנֵי תְהוֹם, וְרוּחַ אֱלֹהִים. דְהָא אֵלִין ד' עוֹנֵשִׁין לְאַעֲנֵשׂא בְּהוֹן חֲשִׁיבִיא.

196. תְהוֹ דָּא חֲנֹק, דְכְתִיב קוּ תְהוֹ חָבַל מִדָּה. בְּהוּ דָּא סְקִילָה, אֲבָנִין דְמְשׁוֹקְעִין גּוּ תְהוּמָא רַבָּא לְעוֹנֵשׂא דְחֲשִׁיבִיא. וְחֲשַׁךְ דָּא שְׁרִיפָה, דְכְתִיב וַיְהִי כְשִׁמְעֶכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֲשַׁךְ וְהָהָר בּוֹעֵר בְּאֵשׁ עַד לֵב הַשָּׁמַיִם חֲשַׁךְ כּוֹ. וְדָא אֲשָׁא תְקִיפָא דְעַל רִישֵׁיהוֹן דְחֲשִׁיבִיא שְׁרִי לְאוּקְדָא לוֹן.

197. And the "spirit" means slaughtering by the sword. Because the tempest storm is a flaming, whetted (sharp) sword. As it is written, "and the bright blade of a revolving sword" (Beresheet 3:24). And this is also called the spirit. So this is the punishment for whoever transgresses the precepts of the Torah. Because it appears after the "fear" that is CALLED the Beginning (Heb. Resheet) and includes everything. BECAUSE AFTER THE TERM "BEGINNING," WHICH MEANS "FEAR," IT IS WRITTEN, "WITHOUT FORM AND VOID AND DARKNESS...AND THE SPIRIT" (BERESHEET 1:1-2). THESE ARE THE FOUR PENALTIES OF DEATH. From here onward, come the rest of the precepts of the Torah.

(B) The second precept: Loving the Creator

As defined by the Zohar, genuine love for the Creator is unconditional. It is not dependent on what we receive or don't receive in return. Reading the verses associated with these ideas kindles our awe and love for the Creator.

198. The second precept is that the precept of 'fear' is strongly attached to and never disconnected from the precept of 'love.' A person should love his Master truly and perfectly. And what is 'perfect love?' It is 'great love,' as it is written, "walk before Me and be perfect" (Beresheet 17:1). The word "PERFECT" MEANS to be perfect and whole with love. Thus it is written, "And Elohim said, let there be Light" (Beresheet 1:3). This 'perfect love' is called the "great love." And here it appears as a precept, so that a person should love his Master properly.

199. Rabbi Elazar said: My father, I have heard that meaning of 'perfect love' and its INTERPRETATION. He said to him: Say it, my son, in front of Rabbi Pinchas, as he truly exists on that level and lives accordingly. Rabbi Elazar said: Great love means perfect love, WHICH IS perfected from both sides - kindness and judgment. And if it does not include both, then it is not a proper 'perfect love'!

200. This is why we have learned that the love of the Holy One, blessed be He, is explained in two ways. There is he who loves Him because he is rich, has length of life, his children are around him, he rules his enemies, and he succeeds in his ventures. Because of all these, he loves Him. But if it were the opposite, if the Holy One, blessed be He, were to turn the wheel of fortune against him and replace this with harsh judgment, he would then hate and completely dislike Him. Therefore, this love is not a love that has a base.

201. The love that is called 'perfect love' IS that LOVE that is included from both sides, from both harsh judgment and kindness and success. He should love the Holy One, blessed be He, as we have learned; even if He was to take away your soul. This is the 'perfect love' that includes both aspects, KINDNESS AND JUDGMENT. And because of this, the light of the Action of Creation was revealed and then hidden and treasured. When it was hidden, harsh judgment came forth and both aspects - KINDNESS AND JUDGMENT - became united and reached perfection. This is true and proper love.

197. וְרוּחַ, דָּא הָרַג בְּסַיִף, רוּחַ סַעְרָה חֲרָבָא מְשַׁנָּא
הוּא מְלַהֵטָא בֵּיהּ. כַּד"א וְאֵת לְהַטּוּ הַחֲרָב
הַמְתַּהֲפֶכֶת, וְאֶקְרִי רוּחַ. הָאִי עוֹנֵשָׂא, לְמֵאן דִּיעֵבֵר
עַל פְּקוּדֵי אוֹרֵייתָא, וּכְתִיב לְבַתֵּר יִרְאֶה, רֵאשִׁית,
דְּאִיהִי כְּלָלָא דְכָלָא, מִכָּאן וְהִלָּאָה, שְׁאָר פְּקוּדֵין
דְּאוֹרֵייתָא.

198. פְּקוּדָא תְּנִינָא, דָּא אִיהִי פְּקוּדָא, דְּפְקוּדָא
דִּירְאָה אֶתְאַחַדְתּוּ בֵּיהּ, וְלֹא נִמְקָא מִינָהּ לְעֵלְמִין,
וְאִיהִי אֶהֱבָה, לְמַרְחָם בְּרַגְלֵי לְמַאֲרִיָּה רְחִימוּ
שְׁלִים. וּמֵאן אִיהוּ רְחִימוּ שְׁלִים, דָּא אֶהֱבָה רַבָּה,
דְּכְתִיב הַתְּהִלְךָ לִפְנֵי וְהָיָה תְּמִים, שְׁלִים בְּרְחִימוּתָא.
וְדָא הוּא דְכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אֹר, דָּא רְחִימוּ
שְׁלִימוּתָא דְאֶקְרִי אֶהֱבָה רַבָּה, וְהִכָּא אִיהוּ פְּקוּדָא,
לְמַרְחָם בְּרַגְלֵי לְמַאֲרִיָּה כְּדָקָא יָאוּת.

199. אָמַר רַבִּי אֶלְעָזָר, אָבָא, רְחִימְתָא בְּשְׁלִימוּ אֲנָא
שְׁמַעְנָא בֵּיהּ. אָמַר לִיהּ אִימָא בְּרִי קְמוּ דְרַבִּי פִּינְחָס,
דְּהָא אִיהוּ בְּהָאִי דְרַגָּא קָאִים. אָמַר רַבִּי אֶלְעָזָר,
אֶהֱבָה רַבָּה הֵינֵנוּ אֶהֱבָה שְׁלִימְתָא בְּשְׁלִימוּ דְתֵרִין
סְטְרִין, וְאִי לֹא אֶתְכַלִּיל בְּתֵרִין סְטְרִין, לֹא אִיהוּ
אֶהֱבָה כְּדָקָא יָאוּת בְּשְׁלִימוּ.

200. וְעַל דָּא תְּנִינָן, בְּתֵרִין סְטְרִין אֶתְפַּרְשׁ אֶהֱבָה
רְחִימוּ דְקָדוֹשׁ בְּרוּךְ הוּא: אִית מֵאן דְרַחִים לִיהּ מִגּוּ
דְאִית לִיהּ עוֹתְרָא, אֹרְכָא דִיּוּמִין, בְּנִין סַחְרָנִיָּה,
שְׁלִיט עַל שְׁנָאוֹי, אֲרַחוּי מִתְתַּקְנָן לִיהּ, וּמִגּוּ כֶּךָ
רַחִים לִיהּ. וְאִי לְהָאִי יְהֵא בְּהַפּוּכָא וַיְהִי עֲלֵיהּ
קָדוֹשׁ בְּרוּךְ הוּא גְּלִגּוּלָא דְדִינָא קְשִׁיא, יְהֵא שְׁנִיא
לִיהּ, וְלֹא יִרְחַם לִיהּ כְּלָל. וּבְגִין כְּרַחֲמֵימָא דָּא, לֹא
אִיהוּ אֶהֱבָה דְאִית לִיהּ עֶקְרָא.

201. רְחִימוּ דְאֶקְרִי שְׁלִים, הֵהוּא דְהוּי בְּתֵרִין סְטְרִין,
בֵּין בְּדִינָא בֵּין בְּטִיבוּ וְתִקּוּנָא דְאֲרַחוּי. דְרַחִים לִיהּ
לְמַאֲרִיָּה כְּמָה דְתְּנִינָן, אֶפִּילוּ הוּא נְטִיל נְשַׁמְתָךְ
מִינְךָ, דָּא אִיהוּ רְחִימוּ שְׁלִים, דְהוּי בְּתֵרִין סְטְרִין.
וְעַד אֹר דְמַעֲשָׂה בְּרֵאשִׁית נִמְקָ וּלְבַתֵּר אֲגָנִיז, כַּד
אֲגָנִיז, נִמְקָ דִינָא קְשִׁיא, וְאֶתְכַלִּילוּ תֵרִין סְטְרִין
כְּחֵדָא, לְמַהוּי שְׁלִימוּ דָּא אֶהֱבָה כְּדָקָא יָאוּת.

202. Rabbi Shimon hugged and kissed him. Then Rabbi Pinchas came and kissed and blessed him. He then said: Certainly, the Holy One, blessed be He, has sent me here. This is that tiny ray of light that I was told shines in my house, and later on shall lighten up the entire world" (Par. 186). Rabbi Elazar said: Certainly, 'fear' should not be omitted from the precepts, especially from this one, OF 'LOVE'. So 'fear' should be attached to it. How is it attached? BY the love that brings good from one side. As it is explained: when the Holy One, blessed be He, gives a person riches and all goodness, length of life, children, and sustenance, then that person should arouse in himself the 'fear.' And he should be afraid of what the sin might bring upon him, CAUSING THE TURNING OF THE WHEEL OF FORTUNE! Of this it is written, "Happy is the man that fears always" (Mishlei 28:14), because "fear" is now included with "love."

203. This is how 'fear' should be aroused - from the perspective of harsh judgment. Because once a person realizes that harsh judgment prevails upon him, he shall arouse the "fear" in himself and be afraid of his Master. Thus, he will not "harden his heart." This is what is meant by the verse, "he that hardens his heart shall fall into evil" (Mishlei 28:14), which refers to the 'Other Side' that is called 'evil'. Thus, 'fear' is attached to GOODNESS AND LOVE, AS WELL AS TO HARSH JUDGMENT. IT includes them both. AND IF 'FEAR' INCLUDES GOODNESS AND LOVE, then it is the true and proper perfect love.

(C) The third precept: Constant Awareness of the Creator
The Zohar explains the means by which we develop and evolve constant awareness of God, including recitation of the prayer, Shma Yisrael.

204. The third precept is: (1) to know that there is an almighty Hashem who governs the world; (2) to proclaim His unity properly every day, using the supernal six points - CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR-ANPIN; (3) to unify them (the six points) into one whole by the six (Hebrew) words of Shema Yisrael; and (4) to orient our desire with them spiritually. Therefore, we should prolong the pronunciation of the WORD ECHAD (One) TO THE LENGTH OF TIME IT TAKES TO pronounce the other sacred six words.

205. This is the reason why it is written, "Let the waters under the heavens be gathered together to one place" (Beresheet 1:9). This MEANS: let all the grades (of water) that are below the heavens be gathered into one place, and become perfect and whole by properly including all six points. Nevertheless, even with all these joined together, during the proclamation of His unity, 'fear' should be attached to the RECITING OF SHEMA YISRAEL. So one should prolong the pronunciation of the letter Dalet (in the word Echad). THIS IS THE REASON why the letter Dalet is larger than the other letters. Thus it is written, "and let the dry land appear"(Beresheet 1:9), which means let the letter Dalet, which is the "dry land," be seen and attached to the proclamation of His unity.

206. And after She, THE MALCHUT, is attached above on high TO THE SIX POINTS OF ZEIR-ANPIN, She should then be attached down below in all of Her aspects, REFERRING TO the other six points which are down below IN MALCHUT. THIS ALLUDES to the verse, "Blessed be the name of the Glory of His Kingdom for ever and ever," which is the litany that follows the Shema, and which in Hebrew contains six additional words expressive of this unity. And then what was dry land becomes fertile soil that can produce fruits and flowers, and in which trees can be planted.

202. נְטִלְיָה רַבִּי שְׁמַעוֹן וּנְשָׁקִיָּה. אַתָּא רַבִּי פִּינְחָס וּנְשָׁקִיָּה וּבִרְכִיָּה, וְאָמַר, בּוֹדְאֵי קְדוּשׁ בְּרוּךְ הוּא שְׂדֵרְנֵי הַכָּא, דָּא הוּא נִהִירוּ דְקִיק, דְאָמְרוּ לִי דְאִתְבְּלִיל בְּבֵיתָאֵי וּלְבַתֵּר נִהִיר כָּל עֲלָמָא. אֲרִי אֲלַעְזֹר, וְדָאֵי לֹא אֲצַטְרִיךְ לְאַתְנָשֵׁי יִרְאָה בְּכָל פְּקוּדִין, כִּ"שׁ בְּפִקּוּדָא דָּא, אֲצַטְרִיךְ יִרְאָה לְאַתְדַּבְּקָא בְּהָאֵי הֵיךְ אִתְדַּבְּקַת אֲהֵבָה, אִיהִי בְּסִטְרָא חַד טַב, כְּמָה דְאִתְמַר, דִּיהֵב עוֹתְרָא וְטַב, אֹרְכָא דְחַיִּי, בְּנֵי מְזוּנֵי, בְּדִין אֲצַטְרִיךְ לְאַתְעָרָא יִרְאָה, וּלְמַדְחַל דְלֹא יִגְרוּם חוּבָא. וְעַל דָּא כְּתִיב אֲשֵׁרִי אָדָם מִפְּחַד תָּמִיד, בְּגִין דְּהָא כְּלִיל יִרְאָה בְּאֲהֵבָה.

203. וְהֵכִי אֲצַטְרִיךְ בְּסִטְרָא אַחְרָא דְדִינָא קְשִׁיָּא, לְאַתְעָרָא בֵּיהּ יִרְאָה. כִּד חֲמֵי דְדִינָא קְשִׁיָּא שְׂרִיָּא עֲלוּי, בְּדִין יִתְעַר יִרְאָה, וְיִדְחַל לְמֵאֲרִיָּה כְּדָקָא יָאוּת וְלֹא יִקְשָׁה לְבֵיהּ. וְעַד כְּתִיב וּמִקְשָׁה לְבוֹ יִפּוּל בְּרַעָה, בְּהֵוּא סִטְרָא אַחְרָא דְאִקְרִי רַעָה. אֲשִׁתְּכַח יִרְאָה דְאִתְאַחַדַּת בְּתֵרִין סִטְרִין, וְאַתְבְּלִילַת מְנִיָּיהוּ, וְדָא אִיהוּ אֲהֵבָה שְׁלִימַתָּא כְּדָקָא יָאוּת.

204. פְּקוּדָא תְּלִיתָאָה, לְמַנְדַּע דְאִית אֱלֹהָא רַבְרַבָּא וְשְׁלִיטָאָה בְּעֲלָמָא, וּלְוִיחָדָא לֵיהּ בְּכָל יוֹמָא יַחְוּדָא כְּדָקָא יָאוּת, בְּאִינוּן שֵׁית סִטְרִין עֲלָאִין וּלְמַעְבַּד לֹון יַחְוּדָא חֲדָא בְּשֵׁית תְּבִין דְשִׁמְעַת יִשְׂרָאֵל, וּלְכוּוּנָא רַעוּתָא לְעִילָא בְּהִדְוִיָּהוּ וְעַל דָּא אַחַד אֲצַטְרִיךְ לְאַרְכָּא לֵיהּ בְּשֵׁית תְּבִין.

205. וְדָא הוּא דְכְּתִיב יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. יִתְכַנְשׁוּן דְרִגְוִן דִּתְחֹת שְׁמַיָּא, לְאַתְאַחַדָּא בֵּיהּ, לְמַהוּי בְּשְׁלִימוֹ לְשֵׁית סִטְרִין כְּדָקָא יָאוּת. וְעַם כָּל דָּא, בְּהֵוּא יַחְוּדָא, אֲצַטְרִיךְ לְקִשְׁרָא בֵּיהּ יִרְאָה, דְאֲצַטְרִיךְ לְאַרְכָּא בְּדַלְתָּ דְאַחַד, דְדַלְתָּ דְאַחַד גְּדוּלָה, וְהֵינּוּ דְכְּתִיב וְתִרְאָה הַיַּבְשָׁה. דְתִתְחַזִּי וְתִתְקַשֵּׁר דַּלְתָּ דְאִיהוּ יַבְשָׁה, בְּהֵוּא יַחְוּדָאָה.

206. וּלְבַתֵּר דְאִתְקַשֵּׁר תְּמָן לְעִילָא, אֲצַטְרִיךְ לְקִשְׁרָא לֵהּ לְתַתָּא בְּאַכְלוּסָהָא בְּשֵׁית סִטְרִין אַחְרֵנִין דְלִתְתָּא, בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד, דְאִית בֵּיהּ שֵׁית תְּבִין אַחְרֵנִין דִּיַּחְוּדָא. בְּדִין, מַה דְהוּת יַבְשָׁה, אִתְעַבִּידַת אֲרִץ לְמַעְבַּד פִּירִין וְאִיבִין וּלְנִטְעָא אִילָנִין.

207. This is implied in the verse, "And Hashem called the dry land earth" (Beresheet 1:10). This was accomplished when unity was achieved below by the words, "BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR EVER AND EVER," which translate into the six Hebrew words, Baruch Shem Kevod Malchuto Leolam Vaed, as dry land becomes earth, WHICH IS a properly complete and whole desire. BECAUSE THE TERM 'EARTH' MEANS 'DESIRE.' And this is why the expression "that it was good" appears twice; once for the upper and once for the lower unity. So the MALCHUT has been united and attached to both aspects - THE ASPECT OF THE SIX POINTS OF ZEIR-ANPIN AND HER OWN SIX POINTS. Hence, it is written, "Let the earth bring forth bring forth grass" (Beresheet 1:10), because by now She has been prepared to produce fruit and flowers properly!

(D) The fourth precept: Knowing that all is Unified

The Zohar reveals that perceptions of separation and disunity are illusions caused by the limitations of human consciousness. Belief in the reality of separation and fragmentation is the most potent weapon of the primeval snake, and this belief is the foundation our evil urges and self-centeredness.

208. The fourth precept IS to know that Hashem is the Elohim. As it is written in the scriptures, "Know this day, and lay it to your heart that the Hashem is the Elohim" (Devarim 4:39). THIS MEANS that the name Elohim is included in the name of the Hashem and acknowledged as one without separation.

209. And this is the secret of the verse, "And let them be for lights in the firmament of the heaven to give light upon the earth" (Beresheet 1:15), WHICH MEANS that both names - HA-VA-YAH and ELOHIM - should be as one without separation. It means that the Hebrew word for lights, written without a Vav TO INDICATE THAT MALCHUT IS CALLED ELOHIM, should be included within the term heaven, WHICH IS ZEIR-ANPIN THAT IS CALLED HA-VA-YAH, because they are as one without separation. Black light, SIGNIFYING MALCHUT, is encompassed within white light, SIGNIFYING ZEIR-ANPIN. Both are as one without separation. And this is the 'white cloud' by day and the 'cloud of fire' by night, which alludes to the aspect of day, WHICH IS ZEIR-ANPIN, and the aspect of night, WHICH IS MALCHUT, as they should be regulated (and combined) together in ONE UNIFIED WHOLE, to illuminate the earth. As it is written, "to give light upon the earth."

210. This is the sin of the primeval snake, who unites down below but separates above. Because of this, he caused what he caused to the world. Because what is below should be separated, and what is above should be united. So the black light, WHICH IS MALCHUT, should be united above with ZEIR-ANPIN into one unified whole. And then they should become united together with Her own legions and be separated from the 'Evil Side'.

211. Nevertheless, it is necessary to know that Elohim and Ha-Va-Yah (Tetragrammaton) are one without separation. Ha-Va-Yah is Elohim. So when a person acknowledges that both are one and does not cause any separation between them, THEN even the 'Other Side' will disappear from the world and not be drawn down below.

207. והיינו דכתיב, ויקרא אלהים ליבשה ארץ. בִּהְיוֹת יְחֻדָּא דְלִתְתָּא, אֲרַעָא רַעֵוָא שְׁלִים בְּדָקָא יְאוּת. וע"ד כי טוב כי טוב תרי זמני, חד יחודא עלאה, וחד יחודא תתאה. בין דאתאחיד בתרין סטרין, מכאן ולהלאה תדשא הארץ דשא. אתתקנת למעבד פירין ואיבין בדקא יאות.

208. פְּקוּדָא רַבִּיעָאָה, לְמַנְדַּע דְהוּא הָאֱלֹהִים כְּדָ"א וְיַדְעַת הַיּוֹם וְהַשְּׁבוּת אֶל לְבַבְךָ כִּי הוּיָ"ה הוּא הָאֱלֹהִים. וְלֹאֲתַכְלֵלָא שְׁמָא דְאֱלֹהִים בְּשְׁמָא דְהוּיָ"ה, לְמַנְדַּע דְאִינוּן חַד, וְלִית בְּהוּ פְּרוּדָא.

209. וְהֵינּוּ רְזָא דְכְתִיב, יְהִי מְאֵרֶת בְּרְקִיעַ הַשָּׁמַיִם לְהַאִיר עַל הָאָרֶץ, לְמַהוּי תְרִין שְׁמֵהּ חַד, בְּלֹא פְּרוּדָא כְּלָל, לְאֲתַכְלֵלָא מְאֵרֶת חֶסֶר בְּשְׁמָא דְשְׁמַיִם, דְאִינוּן חַד, וְלִית בְּהוּ פְּרוּדָא. נְהוּרָא אוּכְמָא בְּנְהוּרָא חִיּוּרָא לִית בְּהוּ פְּרוּדָא וְכֹלָא חַד, וְדָא הוּא עֲנָנָא חִיּוּרָא דִימְמָא, וְעֲנָנָא דְאֲשְׁתָּא בְּלִילִיָא מְדַת יוֹם וּמְדַת לַיְלָה, וְלֹאֲתַתְקֵן דָּא בְּדָא לְאֲנְהָרָא, כְּמַה דְאֲתַמֵּר לְהַאִיר עַל הָאָרֶץ.

210. וְדָא חוּבָא דְהוּא נַחֵשׁ קְדַמָּאָה, חֶבֶר לְתַתָּא וְאֲתַפְּרֵשׁ לְעִילָא, וּבְגִין כְּרַגְרָם מַה דְגָרָם לְעִלְמָא. בְּגִין דְאֲצַטְרִיךְ לְאֲפְרָשָׁא לְתַתָּא וּלְחַבְרָא לְעִילָא, וְנְהוּרָא אוּכְמָא אֲצַטְרִיךְ לְאֲתַאחְדָּא לְעִילָא בְּחַבּוּרָא חַדָּא, וְלֹאֲתַאחְדָּא לְבַתֵּר בְּאֲכְלוּסָהָא בִּיחּוּדָהָא, וְלְאֲפְרָשָׁא לָהּ מְסַטְרָא בִישָׂא.

211. וְעַם כָּל דָּא, אֲצַטְרִיךְ לְמַנְדַּע דְאֱלֹהִים הוּיָ"ה כְּלֹא חַד בְּלֹא פְּרוּדָא, הוּיָ"ה הוּא הָאֱלֹהִים. וְכַד יְנַדַּע בְּרַ נֶשׁ דְּכֹלָא חַד, וְלֹא יִשְׁוֵי פְּרוּדָא, אֲמִילּוּ הוּיָא סְטְרָא אַחְרָא יִסְתַּלַּק מֵעַל עִלְמָא, וְלֹא אֲתַמְשַׁךְ לְתַתָּא.

212. This is the secret behind the words, "And let them be for lights (Me-erot)" (Beresheet 1:14), WHICH IS FORMED FROM THE TWO WORDS OR (LIGHT) AND MAVET (DEATH) because the Klipah follows the Brain and the Brain is the light; the 'Other Side' is death. In the word Me-erot, the letters forming the word Or are kept together, while the letters forming the word MAVET are separated from one another. The light should be removed from there so that the separated letters of death will join one another. THIS MEANS THAT IF WE REMOVE THE LETTERS OF OR FROM WITHIN THE WORD Me-erot, THE LETTERS WILL JOIN EACH OTHER AND THE WORD WILL APPEAR AS MAVET.

213. Chavah meddled with these letters and brought evil to the world. As it, Me-erot, is written, "And when the woman saw that...was good" (Heb. Va-tere) (Beresheet 3:6), she turned the letters of Me-erot backwards, THAT IS SHE REMOVED THE LETTERS VATERE FROM THERE, leaving only the letters Mem and Vav. And they went along and took the letter Tav with them, THUS CREATING THE WORD MAVET, which means death. This is how she brought death upon the world, as the scriptures inform us.

214. "Va-tere..." (Beresheet 3:6). Rabbi Elazar said: My father, I have learned that AFTER CHAVA HAD REMOVED THE LETTERS VATERE FROM THE WORD ME-OROT, THE LETTERS MEM AND VAV DID NOT REMAIN. Only the letter Mem remained, BECAUSE the letter Vav, which is always the LETTER OF life, turned into MAVET, WHICH MEANS DEATH. This happened as described. Chava took WITH HER the letter Tav to join it, as it is written, 'she took (Heb. Va-ti-kach)...and gave (Heb. Va-ti-tane),' so the word MAVET was completed, as its letters joined one another. He said to him: Blessed are you my son, as we have now clarified this subject.

(E) The fifth precept: The Study of the Torah

The Zohar expounds on the supreme importance of Torah study. Learning brings about profound spiritual purification, and draws spiritual Light and blessing into our lives.

215. The fifth precept is found in the verse, "Let the waters bring forth abundantly the moving (crawling) creatures that have life" (Beresheet 1:20). This verse contains three precepts. The first is to study the Torah; the second is to beget children: and the third is to circumcise a male child on the eighth day of life and remove the foreskin. It is necessary to study the Torah with great effort at all times, in order to amend one's spirit and soul.

216. As a person labors in the study of the Torah, he is endowed with an additional holy soul, as it is written, "the moving creature that has life" (Beresheet 1:20). THIS REFERS to the living creature that is derived from that holy life, which is MALCHUT. If a person does not delve in the study of the Torah, he does not receive this holy soul, and the holiness of above does not rest upon him. However, when he does study the Torah, he merits that Living Spirit (Heb. Nefesh Chayah) by his mouthing the words of the Torah. Thus he becomes like the angels of above.

212. וְהִינּוּ רֵזָא דְכְתִיב, וְהִיוּ לְמְאוֹרוֹת. הָא קְלִיפָה בְּתַר מוֹחָא סְלֵקָא, מוֹחָא אֹר, סְטְרָא אַחְרָא מוֹת. אֹר בְּחַבּוּר דְאַתּוּן, מוֹת בְּמְרוּדָא. וְכַד הָאִי אֹר אֶסְתַּלַּק מִתַּמְנָן, מִתְחַבְּרָא אַתּוּן דְּמְרוּדָא מוֹת.

213. מְאִלִּין אַתּוּן שְׂרִיאת חוּה, וְגֵרַמַת בִּישָׂא עַל עֲלָמָא. כְּמָה דְכְתִיב, וְתָרָא הָאִשָּׁה כִּי טוֹב. אֶהְדַּרַת אַתּוּן לְמַפְרַע, אֶשְׁתָּאֵר מִי, וְאִינּוֹן אֶזְלוּ וְנִטְלוּ אוֹת תִּי"ו בְּהִדְיָהּ, וְגֵרַמַת מוֹתָא עַל עֲלָמָא, כְּמָה דְכְתִיב וְתָרָא.

214. אָמַר רַבִּי אֶלְעָזָר, אָבָא הָא אֹלִיפְנָא מִ"ם אֶשְׁתָּאֵרַת יְחִידָאָה, וְאִי"ו דְּאִיְהוּ חִינּוּ תְדִיר, אֶתְהַפְּכַת וְאֶזְלַת וְנִטְלַת תִּי"ו, דְכְתִיב וְתִקַּח וְתִתֵּן, וְאֶשְׁתַּלִּים תִּיבָה דָא וְאֶתְחַבְּרוּ אַתּוּן. אָמַר לִיה בְּרִיךְ אַנְתָּ בְּרִי, וְהָא אֹקִימְנָא מְלָה דָא.

215. פְּקוּדָא חֲמִישָׁאָה, כְּתִיב יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה. בְּהָאִי קָרָא אֵית תַּלְת פְּקוּדִין: חַד לְמַלְעֵי בְּאוּרֵייתָא, וְחַד לְאַתְעֶסְקָא בְּמַרְיָה וּרְבִיָּה, וְחַד לְמַגְזָר לְתַמְנִיָּא יוֹמִין וְלֹא עֵבְרָא מִתַּמְנָן עֲרַלְתָּא. לְמַלְעֵי בְּאוּרֵייתָא וְלֹא שְׁתַּדְּלָא בְּה, וְלֹא פֶּשָׂא לָהּ בְּכָל יוֹמָא, לְתַקְנָא נֶפְשִׁיהּ וְרוּחִיהּ.

216. דְכִיּוֹן דְּבַר נֶשׂ אֶתְעֶסַק בְּאוּרֵייתָא, אֶתְתַּקֵּן בְּנִשְׁמָתָא אַחְרָא קְדִישָׁא, דְכְתִיב שְׂרָץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהֵיָא חַיָּה קְדִישָׁא, דְכַד בַּר נֶשׂ לֹא אֶתְעֶסַק בְּאוּרֵייתָא, לִית לִיה נֶפֶשׂא קְדִישָׁא, קְדוּשָׁא דְלַעִוְלָא לֹא שְׂרִיא עֲלוּי. וְכַד אֶשְׁתַּדְּל בְּאוּרֵייתָא, בְּהֵוָא רְחִישׁוּ דְרְחִישׁ בְּה, זְכִי לְהֵיָא נֶפֶשׁ חַיָּה, וְלְמַהֲדַר כְּמַלְאכִין קְדִישִׁין.

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217. As it is written, "Bless Hashem, you angels of His" (Tehilim 103:20). This refers to those who study the Torah and are called "His angels" on earth. And it is also written, "and let birds fly above the earth" (Bereshheet 1:20). This refers to this world, but as far as the other world is concerned, we have learned that the Holy One, blessed be He, will provide them with wings like those of the eagles to allow them to meander around in all the worlds. As is written, "But they that wait upon Hashem shall renew their strength, they shall mount up with wings as eagles" (Yeshayah 40:31).

218. Thus it is written, "and let birds fly above the earth" (Bereshheet 1:20), because the Torah that is called "the waters" (Ibid.) abounds, bringing forth expressions (feelings) of the Living Spirit, that is aroused from its place (of that certain spirit), WHICH IS MALCHUT, to be drawn down below, as we have learned. And this is what King David referred to, when he said, "Create in me a clean heart, O Elohim" (to study and learn the Torah), and then "renew a steadfast spirit within me" (Tehilim 51:12). (F) The sixth precept: To Procreate
The act of procreation literally opens floodgates of spiritual Light in the Upper Worlds. Through this act, we acquire the ability to bring down righteous children. It also arouses tremendous positive energy in our physical world.

219. The sixth precept is to procreate. Because he who procreates and begets children causes that stream - THE YESOD OF ZEIR-ANPIN - to flow continuously. Its waters shall never fail and the sea, that is MALCHUT, shall be filled from all directions. New souls are renewed and shall come forth from that tree, and the hosts of heaven will multiply together with those souls TO GUARD THEM. This is why it is written, "Let the waters bring forth abundantly the moving creatures that have life" (Bereshheet 1:20). This refers to the sign of the holy Covenant, the river (stream) that is drawn and comes forth, as its waters swell and its rapids create feelings (whispers of prayers) and innumerable souls for that living created being!

220. Together with those souls that enter into that Light, WHICH IS MALCHUT, many birds, CORRESPONDING TO ANGELS, come forth. They fly around and roam the entire world, so that when a soul comes forth and is on its way down to this world, the bird that flew off and left with that soul from the same tree accompanies it! How many ANGELS leave together with each soul? Two! One on the right and one on the left. If he is worthy, they guard him. As it is written, "For he will give his angels charge over you" (Tehilim 91:11). But if he is not worthy, then they prosecute him. Rabbi Pinchas said: There are three ANGELS that are found to be guardians over a person, if he is worthy. As it is written, "If there be an angel over him, a defender, one among a thousand to declare to man what is right" (Iyov 33:23); "if there be an angel," this is one; "a defender," this is two; "one among a thousand," this is three!

217. דְּכַתִּיב בְּרָכוּ ה' מְלֹאכֵינוּ, אֱלֹיֵינוּ אֵינֻן דְּמִתְעַסְקִין בְּאוּרֵייתָא דְאֶקְרוּן מְלֹאכֵינוּ בְּאַרְעָא. וְדָא הוּא דְכַתִּיב, וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, הָאֵי בְהָאֵי עֲלֵמָא, בְּהוּא עֲלֵמָא תְנִינָן, דְזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְד לֹון גְּדַפִּין בְּנִשְׂרִין, וְלֹא שְׂטָא בְּכָל עֲלֵמָא, דְכַתִּיב וְקוּי ה' יַחֲלִיפוּ כַח יַעֲלוּ אֲבָר בְּנִשְׂרִים.

218. וְהֵינֵנו דְכַתִּיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אוּרֵייתָא דְאֶקְרוּי מִים, יִשְׂרָצוּן וְיִמְקֹון רַחֲשָׁא דְנִפְשׁ חַיָּה, מֵאַתָּר דְהֵיא חַיָּה יִמְשְׁכוּן לָהּ לְתַתָּא. כְּמָה דְאַתְמָר, וְע"ד אָמַר דְוֹד, לֵב טְהוֹר בְּרָא לִי אֱלֹהִים לְמַלְעֵי בְּאוּרֵייתָא, וְכַדִּין, וְרוּחַ נְכוּן חֲדָשׁ בְּקַרְבֵּי.

219. פְּקוּדָא שְׁתִּיתָאָה, לְאַתְעַסְקָא בְּפִרְיָה וּרְבִיָּה. דְכָל מָאן דְאַתְעַסְק בְּפִרְיָה וּרְבִיָּה, גְרִים לְהֵהוּא נְהַר לְמַהוּי נְבִיעַ תְּדִיר, וְלֹא יִפְסְקוּן מִימּוּי, וְיִמָּא אֲתַמְלִיא בְּכָל סְטְרִין, וְנִשְׁמַתִּין חֲדַתִּין מִתְחַדְשִׁין וְנִפְקִין מֵהֵהוּא אֵילָנָא, וְחִילִין סְגִיאִין אֲתַרְבִּיאֻ לְעֵילָא בְּהַדִּי אֵינֻן נִשְׁמַתִּין. הַה"ד יִשְׂרָצוּ הַמִּים שְׂרָץ נִפְשׁ חַיָּה, דָּא בְרִית קְיִמָּא קְדִישָׁא, נְהַר דְנִגְיִד וְנִפְקִי, וְיִמָּא דִּילִיָּה אֲתַרְבִּיאֻ, וְרַחֲשִׁין רַחֲשָׁא וְרַבּוּיָא דְנִשְׁמַתִּין לְהֵהוּא חַיָּה.

220. וּבְאֵינֻן נִשְׁמַתִּין דְעָאֲלִין בְּהֵהוּא חַיָּה, נִפְקִי כְּמָה עוֹפֵי דְפִרְחוּן וְטָאֶסֶן כָּל עֲלֵמָא, וְכַד נִשְׁמַתָּא נִפְקָא לְהָאֵי עֲלֵמָא, הֵהוּא עוֹפָא, דְפִרְחַ וְנִפְקַ בְּהַדִּי הָאֵי נִשְׁמַתָּא מֵהֵהוּא אֵילָנָא, נִפְקַ עֲמִיָּה. כְּמָה נִפְקֹון בְּכָל נִשְׁמַתָּא וְנִשְׁמַתָּא, תְּרִין: חַד מִימִינָא וְחַד מִשְׂמָאלָא. אֵי זְכוּ אֵינֻן נְטְרִין לִיָּה, דְכַתִּיב כִּי מְלֹאכֵינוּ יַצִּיחַ לָךְ. וְאֵי לֹא, אֵינֻן מְקַטְרְגִי עֲלֵיָּה. אָמַר רַבִּי פִּינְחָס, תִּלְתָּא אֵינֻן דְקִיּוּמֵי אֶפּוּטְרוּפְסִין עֲלֵיָּה דְבַר נֶשׁ כַּד זְכוּ. דְכַתִּיב אִם יֵשׁ עֲלֵינוּ מְלֹאךְ מְלִיץ אֶחָד מְנִי אֶלֶף לְהַגִּיד לְאַדָּם יִשְׂרָאֵל: אִם יֵשׁ עֲלֵינוּ מְלֹאךְ, הָא חַד. מְלִיץ, תְּרִי. אֶחָד מְנִי אֶלֶף לְהַגִּיד לְאַדָּם יִשְׂרָאֵל. הָא תִּלְת.

221. Rabbi Shimon replied: There are five ANGELS. Because the verse continues, "Then he is gracious to him and says..." (Iyov 33:24). "He is gracious," this is one angel, and "and says," this is (a second angel), SO THERE ARE FIVE. Rabbi Pinchas said: This is not so! "He is gracious to him," refers to the Holy One, blessed be He, by Himself AND NOT AN ANGEL. Because nobody else is permitted to be GRACIOUS TO HIM, only the Holy One, blessed be He, HIMSELF. Rabbi Shimon replied: You have said well!

222. And he who abstains from procreating belittles, so to speak, the form that includes all forms, WHICH IS THE FORM OF MAN. And he blocks the flow of the waters of that river, THE YESOD OF ZEIR-ANPIN, as he impairs (renders defective) the sign of the holy Covenant from all sides. Of such a person, it is written, "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24). "Against me" for sure! And this is said about the body, as the soul shall never enter beyond the curtain. THIS MEANS THAT IT SHALL NEVER BE CLOSE TO THE HOLY ONE, BLESSED BE HE, and it shall be banished from that world.

(G) The seventh precept: To Perform Circumcision on the Eighth Day
The words of this precept help us remove negative forces from our lives.

223. The seventh precept is to perform circumcision on the eighth day of life and remove the defilement of the foreskin. Because that animal, WHICH IS MALCHUT, is the eighth grade, compared to the other grades, BEGINNING WITH BINAH. And that soul that flies away and emerges from it must appear before it on the eighth day, as it in itself is the eighth grade.

224. And then it is made clear that it is a living created being. OR IN OTHER WORDS, a Soul that belongs to that Holy Light, WHICH IS MALCHUT, and not to the 'Other Side'. And this is alluded to by the words, "Let the waters bring forth abundantly" (Bereshheet 1:20). This has been explained in the book of Chanoch as, "Let the waters of the holy seed be stamped by the impression of the Living Spirit. And this alludes to the impression that the Hebrew letter Yud marked upon the holy flesh, MORE THAN any other mark that exists in the world.

225. "And let birds fly above the earth" (Bereshheet 1:20). This refers to Eliyahu, who flies over the entire world in four flights IN ORDER to be present at every place where the sacred circumcision is performed. So a chair should be prepared for him, and it should be said out loud, This is the chair of Eliyahu. If this is not done, he will not appear!

226. "And Elohim created great whales" (Bereshheet 1:21). The use of the plural in "WHALES" means that they are two, and these two include the removal of the foreskin and the uncovering of the corona during the act of circumcision. And these two are male and female: "and every living creature that moves" (Ibid). This refers to the mark of the sign of the holy Covenant, which is the Holy Living Created being, as we have previously stated. "...which the waters brought forth abundantly" these are the supernal waters that are drawn down into this mark of the sign of the Covenant.

221. אָמַר רַבִּי שִׁמּוֹן, חֲמֵשׁ, הִכְתִּיב יְתִיר וַיְחַנְנוּ וַיֹּאמֶר, וַיְחַנְנוּ חֵד, וַיֹּאמֶר תְּרִין. אָמַר לוֹ לֹא הָבִי, אֲלֵא וַיְחַנְנוּ, דָּא קְדוּשׁ בְּרוּךְ הוּא בְּלַחְדוּי, דְּהָא לִית רְשׁוֹ לְאַחְרָא אֲלֵא לִיה. אָמַר לִיה שְׁפִיר קָא אָמַרְתָּ.

222. וּמָאן דְּאַתְמַנַּע מִפְרִיָּה וּרְבִיָּה, בְּבִיכּוּל, אֲזַעִיר דְּיוֹקְנָא דְּכָלִּיל כָּל דְּיוֹקְנִין, וּגְרִים לְהָהוּא נְהַר דְּלֵא נְגַדִין מִימּוּי, וּפְגִים קִיּוּמָא קְדִישָׁא בְּכָל סְטְרִין. וְעֲלִיָּה כְּתִיב וַיֵּצְאוּ וַיִּרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי וְדָאִי, דָּא לְגוּפָא. וְנִשְׁמַתִּיה לֹא עֵייל לְפִרְגוּדָא כָּלִּל, וְאַטְרִיר מֵהוּא עֲלֵמָא.

223. פְּקוּדָא שְׁבִיעָאָה לְמַגְזֵר לְתַמְנִיא יוּמִין, וְלֵאעֲבָרָא זוּהֵמָא דְּעַרְלָתָא בְּגִין דְּהָיָא חַיָּה, אִיהִי דְּרָגָא תְּמִינָאָה לְכָל דְּרָגִין, וְהָיָא נֶפֶשׁ דְּפִרְחָא מִינָהּ, אֲצִטְרִיכָא לְאַתְחַזָּאָה קְמָה לְתַמְנִיא יוּמִין, כְּמָה דְּאִיהִי דְּרָגָא תְּמִינָאָה.

224. וּכְדִין, אֲתַחֲזִי וְדָאִי דְּאִיהִי נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהָיָא חַיָּה קְדִישָׁא, וְלֹא מִסְטְרָא אַחְרָא וְדָא אִיהִי יִשְׂרָצוּ הַמִּים. בְּסַפְרָא דְּחַנוּךְ, יִתְרַשְׁמוּן מִיָּא דְּזֹרְעָא קְדִישָׁא רְשִׁימוּ דְּנֶפֶשׁ חַיָּה. וְדָא רְשִׁימוּ דְּאֵת יו"ד, דְּאַתְרֵשִׁים בְּבִשְׂרָא קְדִישָׁא, מְכָל שְׂאֵר רְשׁוּמִין דְּעֲלֵמָא.

225. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ. דָּא אֲלִיָּהוּ דְּטָאס כָּל עֲלֵמָא בְּד' טָאסִין, לְמַהוּי תַּמְן בְּהוּא גְזִירוּ דְּקִיּוּמָא קְדִישָׁא. וְאַצְטְרִיךְ לְתַקְנָא לִיָּה בּוֹרְסִיָּא, וְלֵאדְכַּרָא בְּפוּמִיָּה, דָּא כְּרְסִיָּא דְּאֲלִיָּהּ יו. וְאִי לֹא, לֹא שְׂאֵרֵי תַּמְן.

226. וַיִּבְרָא אֱלֹהִים אֶת הַתַּיִנִּים הַגְּדוֹלִים. תְּרִין, אֵלִין עַרְלָה וּפְרִיעָה, גְזִירוּ דְּעַרְלָה, וּפְרִיעָה לְבַתָּר. וְאִינוּן דְּכַר וְנוֹקְבָא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוּמְשָׁת, דָּא רְשִׁימוּ דְּא"ת קִיּוּמָא קְדִישָׁא, דְּאִיהִי נֶפֶשׁ חַיָּה קְדִישָׁא, כְּדַקְאֲמַרְן. אֲשֶׁר שְׂרָצוּ הַמִּים, מִיּוֹן עֲלֵאִין, דְּאַתְמִשְׁכוּ לְגַבְהָ דְּאֵת רְשִׁימוּ דָּא.

227. This is the reason why Yisrael down below are marked by the Holy and pure impressions, similar to the holy impressions FROM ABOVE. This distinguishes the Holy side from the 'Other Side'. Thus are they marked, to distinguish the holiness of YISRAEL from the impure idol worshipping nations that originate from the 'Other Side,' as we have learned. Just as He marked YISRAEL, so did He mark their cattle and their fowl - TO DISTINGUISH THEM FROM the cattle and fowl of the idol worshipping nations. How happy is the role of Yisrael!
 (H) The eighth precept: To Love the Convert who comes to be circumcised and desires to enter under the wings of God's Presence
 The Zohar is also referring to those who embrace spiritual growth and true transformation. Understanding this precept gives us the ability to assist others in their work of true spiritual transformation.

228. The eighth precept is to love the convert who comes to be circumcised and desires to enter under the "wings of the Shechinah." And She, the MALCHUT, takes under Her wings those who separate themselves from the defiled 'Other Side,' and come near to Her. As it is written: "Let the earth bring forth the living creature after their kind" (Bereshheet 1:24).

229. And in case you might say that his Living Creature (or created being), which includes Yisrael, is assigned to all nations, He repeats, "after their kind" (Bereshheet 1:24) WHICH MEANS TO YISRAEL (ONLY) AND NOT TO THE CONVERTS. O how many corridors and compartments, one inside the other, does the land WHICH IS CALLED CHAYAH have under its wings!

230. The right wing of MALCHUT has two chambers, and from this wing, two nations come forth. They are close to the Unity (Monotheistic belief) of Yisrael and are able to enter into these chambers. And under the left wing there are two additional chambers that are divided between two other nations, which are Ammon and Moav. And they are all called 'Living Creatures.'

231. And how many other closed compartments and chambers are there in each and every wing. From these chambers souls go forth and are divided among those proselytes who are converted, and these are called Living Creatures. But "after their (his) kind," (Bereshheet 1:24) they all enter under the "wings of the Shechinah," but do not go beyond.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels!' And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Bereshheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as

227. וּבְגִין דָּא אֲתַרְשִׁימוּ יִשְׂרָאֵל בְּרִשְׁמוֹ קְדִישָׁא וּדְכִיּוֹ לְתַתָּא, כְּגֻוְנָא דְאִינוּן רְשִׁימִין קְדִישִׁין לְאַשְׁתַּמוּדְעָא בֵּין סֵטֶר קְדִישָׁא לְסֵטֶרָא אַחְרָא אוּף יִשְׂרָאֵל רְשִׁימִין, לְאַשְׁתַּמוּדְעָא, בֵּין קְדוּשָׁא, לְעַמִּין עֲבוּרִים דְּאֲתִיִּין מִסֵּטֶרָא אַחְרָא כְּמָה דְּאֲתַמְר. וּכְמָה דְּרִשִׁים לֹון, הֲכִי רִשִׁים בְּעִירֵי וְעוֹפֵי דְלֵהוּן, לְבַעֲרֵי וְעוֹפֵי דְעַמִּין עֲבוּרִים. זְכָאָה חוֹלְקֵהוּן דְּיִשְׂרָאֵל.

228. פְּקוּדָא תְּמִינָאָה, לְמַרְחָם גִּיּוּרָא דְעָאֵל לְמַגְזֵר גְּרַמְיָה וּלְעָאֵלָא תַּחוֹת גְּדַפּוֹי דְשְׂכִינְתָא. וְאִיהִי אֵעִילָא לֹון תַּחוֹת גְּדַפְהָא לְאִינוּן דְּמִתְפַּרְשֵׁן מִסֵּטֶרָא אַחְרָא מִסָּאָבָא, וּמִתְקַרְבִּין לְגַבָּה. דְּכַתִּיב תוּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ.

229. וְאִי תִימָא, דְּהָאִי נֶפֶשׁ חַיָּה דְכִלְיָא בְּיִשְׂרָאֵל, לְכֻלָּא הִיא אֲזַדְמַנַת, הֲדַר וְאָמַר לְמִינָהּ. כְּמָה אַבְסֵדְרִין וְאֲדְרִין, דָּא לְגוֹ מִן דָּא, אִית לָהּ לְהָאִי אָרֶץ, דְּאִיהִי חַיָּה, תַּחוֹת גְּדַפְהָא.

230. גְּדַפָּא יְמִינָא אִית לָהּ תְּרִין אַבְסֵדְרִין, וּמֵהָאִי גְּדַפָּא, אֲתַפְרִשֵׁן לְתְּרִין אוּמִין אַחְרָנִין דְּאִינוּן קְרִיבִין בְּיַחְדָּא לְיִשְׂרָאֵל, לְעָאֵלָא לֹון לְגוֹ אַבְסֵדְרִין אֵלִין. וְתַחוֹת גְּדַפָּא שְׂמָאֵלָא, אִית תְּרִין אַבְסֵדְרִין אַחְרָנִין, וּמִתְפַּרְשֵׁן לְתְּרִין אוּמִין אַחְרָנִין, דְּאִינוּן עַמּוּן וּמוֹאָב, וּכְלֵהוּן אֶקְרוּן נֶפֶשׁ חַיָּה.

231. וּכְמָה אֲדְרִין סְתִימִין אַחְרָנִין, וְהִיכְלִין אַחְרָנִין, בְּכָל גְּדַפָּא וּגְדַפָּא. וּמִנִּיּוּהוּ נֶפְקוּ רַחוּן, לְאַפְרָשָׁא לְכָל אִינוּן גִּיּוּרִין דְּמִתְגַּיְרִין. וְאֶקְרוּן נֶפֶשׁ חַיָּה, אֶבֶל לְמִינָהּ. וּכְלֵהוּ עָאֵלִין תַּחוֹת גְּדַפּוֹ דְשְׂכִינְתָא, וְלֹא יִתִּיר.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels!' And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Bereshheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as

is appropriate to him!

(I) The ninth precept: To Show Mercy to the Needy and Supply Them with Food

The Zohar discusses the spiritual importance of genuine sharing with others. It is the giver who is the true receiver, and the receiver who is the genuine giver. Both the text itself and the ideas it conveys serve to awaken our desire to share. We come to understand that our sharing actually benefits ourselves even more than the person with whom we share.

233. The ninth precept is to show mercy to the needy and supply them with food. As it is written: "Let us make man in our image, in our likeness" (Beresheet 1:26). "Let us make man" is used in the compound sense, indicating that it includes Male and Female. "In Our image" refers to the rich; "after Our likeness" refers to the poor.

234. Because from the aspect of the Male, they are rich; from the aspect of the Female, they are poor. But as they are united as one, show compassion to each other, share with each other, and are benefactors to each other, so should man below behave. The rich and the poor should be united together as one, and should share with each other and be benefactors to each other.

235. We have seen this secret in the Book of King Solomon, where it says that if a person has pity on the poor from all his heart, his image shall not be changed and shall remain forever as that of Adam (the first Man). As a result of being created in the image of Adam, he therefore shall rule over all creatures on earth by that image. As it is written, "And the fear of you and the dread of you shall be upon every beast" (Beresheet 9:2). All have fear of that image and dread it, BECAUSE THIS PRECEPT - TO SHOW MERCY TO THE POOR AND BE KIND WITH THEM - IS THE MOST PRAISED precept. It is above all the others, because by this precept, the Son of Man is able to elevate himself and achieve the image of ADAM (THE FIRST MAN).

232. אָבֵל נִשְׁמָתָא דִּישְׂרָאֵל, נִפְקָא מִגּוּ גּוֹפָא דֵההוּא אֵילָנָא, וּמִתְמַן פְּרָחִין נִשְׁמָתִין לָגוּ הָאֵי אֶרֶץ, גּוּ מְעָהָ לָגוּ לָגוּ, וּרְזָא כִּי תְהִינּוּ אַתֶּם אֶרֶץ חֶפֶץ. וְעַל דָּא, יִשְׂרָאֵל, בֵּן יָקִיר דֵּהמוּ מְעָהָ עֲלֵיהּ, וְאֶקְרוּן הָעֲמוּסִים מִנֵּי בְטָן. וְלֹא מִגְדָּפִין לְבַר. וְתוּ, גִּיּוּרִין לִית לֹון חוּלְקָא בְּאֵילָנָא עֲלָאָה, כ"ש בְּגוֹפָא דִּילֵיהּ. אָבֵל חוּלְקָא דֵלְהוּן בְּגְדָפִין אִיהוּ וְלֹא יִתִּיר, וְגִיּוּרָא תַחֲתוּ גְדָפֵי שְׂכִינְתָא וְלֹא יִתִּיר, גִּיּוּרֵי הַצֶּדֶק אֵינּוּן דִּתְמַן שְׂרָאן וְאִתְאַחְדָּן, וְלֹא לָגוּ, כְּמָה דְאִתְמַר. וּבְגִין כֶּךָ תּוֹצֵא הָאֶרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. וְלִמְאֵן בְּהֵמָה וּרְמֵשׁ וְחַיִּתּוּ אֶרֶץ לְמִינָהּ, כְּלָהוּ שְׂאֵבִין נֶפֶשׁ מֵהָיָא חַיָּה, אָבֵל כָּל חַד לְמִינָהּ בְּדַקָּא חֲזִי לָהּ.

233. פְּקוּדָא תְּשִׁיעָאָה, לְמִיחֹן לְמַסְכְּנֵי, וְלִמְיָהֵב לֹון טְרַפָּא. דְּכַתִּיב, נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. נַעֲשֵׂה אָדָם בְּשׁוֹתֶפְא, כָּלֵל דְּכַר וְנוֹקְבָא. בְּצַלְמֵנוּ עֵתִירֵי, כְּדְמוּתֵנוּ מַסְכְּנֵי.

234. דֵּהָא מַסְטְרָא דְּדְכוּרָא עֵתִירֵי, וּמַסְטְרָא דְּנוֹקְבָא מַסְכְּנֵי, כְּמָה דְּאֵינּוּן בְּשׁוֹתֶפְא חֲדָא, וְחַס דָּא עַל דָּא, וְיָהִיב דָּא לְדָא, וְגַמְוִל לִיָּה טִיבוּ, הִכִּי אֶצְטְרִיךְ בַּר נֶשׁ לְתַתָּא, לְמַהוּי עֵתִירָא וּמַסְכְּנֵי בַּחבוּרָא חֲדָא, וְלִמְיָהֵב דָּא לְדָא, וְלִגְמִלָּאָה טוֹבָא דָּא לְדָא.

235. וְיִרְדוּ בְּדִגְתַּי הַיָּם וְגו', רְזָא דְנָא חֲמִינָן בְּסַפְרָא דְּשְׁלֵמָה מְלָכָא, דְּכָל מֵאן דְּחַס עַל מַסְכְּנֵי בְּרַעוּתָא דְּלָבָא, לֹא מִשְׁתַּנֵּי דְּיוֹקְנִיָּה לְעַלְמָא מְדִיוֹקְנָא דְּאָדָם הָרֵאשׁוֹן, וְכִיּוֹן דְּדִיוֹקְנָא דְּאָדָם אִתְרַשִּׁים בֵּיהּ, שְׁלִיט עַל כָּל בְּרִיּוֹן דְּעַלְמָא בַּהּהוּא דְּיוֹקְנָא. הַה"ד וּמוֹרָאָם וְחַתְכָּם יִהְיֶה עַל כָּל חַיַּת הָאֶרֶץ וְגו', כְּלָהוּזְעִין וְדַחְלִין מֵהָהוּא דְּיוֹקְנָא דְּאִתְרַשִּׁים בֵּיהּ, בְּגִין דְּדָא הוּא פְּקוּדָא מְעֵלְיָא, לְאַסְתְּלֶקָא בַּר נֶשׁ בְּדִיוֹקְנֵי דְּאָדָם, עַל כָּל שְׂאָר פְּקוּדִין.

236. How do we know this? From Nevuchadnetzar! Because even though he dreamt that dream, as long as he had mercy upon the poor, the dream did not come true. But because he treated the poor selfishly (with an evil eye), what does the verse say? It reads, "While the word was in the King's mouth" (Daniel 4:28), his image immediately changed and became different from that of men. This is why it is WRITTEN, "Let us make man" (Bereshheet 1:26). Here the term "to make" is used. So in the verse it is written, "The man's name where I worked today is Boaz" (Rut 2:19). BECAUSE THE TERM "TO MAKE" THERE MEANS 'CHARITY,' HERE IT MEANS 'CHARITY' AS WELL.

(J) The tenth precept: To Put On Tefillin and to Complete Oneself according to the Supernal Image

Binding the left arm with Tefillin helps nullify the selfish Desire to receive. The human anatomy is like a tuning device that receives spiritual signals from the Upper Worlds. The left side, especially the arm, is the antenna for the spiritual energy that motivates human desire. If unchecked, our desires can expand unceasingly, and become the root of immoral and intolerant behavior.

Another secret of Tefillin concerns our emulation of the Creator in our daily lives. By mirroring the Creator, we draw closer to Him and His Light. The Tefillin are tools with the power to complete our essence so that we resemble the Creator's own Essence. By virtue of our similarity and spiritual closeness, His Light will then begin to resonate in our own lives. We can begin to create an affinity with God by gazing and reflecting upon these passages.

237. The tenth precept is to put on Tefilin, and to complete himself according to the supernal image. As it is written, "And Hashem created man in His own image" (Bereshheet 1:27). He opened the discussion by saying: "Your head upon you is like the Carmel" (Shir Hashirim 7:7) has already been explained and clarified. Nevertheless, "Your head upon you is like the Carmel" applies to the supernal head - the Tefilin worn on the head of the Sacred Supernal King Ha-Va-Yah (the Tetragrammaton) that appears in the written letters: Each letter of the HOLY NAME HA-VA-YAH is equivalent to one paragraph in THE TEFILIN. AND IN THIS MANNER, the Holy Name is engraved upon the PARCHMENTS OF THE TEFILIN, according to the proper order of the letters. And we have learned that the verse "that you are called by the name of Hashem, and they shall be afraid of you" (Devarim 28:10) refers to the Tefilin of the head, which represent the Holy Name, according to the order of the letters.

238. The first words that appear IN THE TEFILIN read, "Sanctify to Me all the first born" (Shemot 3:2). This corresponds to the Hebrew letter Yud of the TETRAGRAMMATON, which is to sanctify - NAMELY CHOCHMAH - which is the first born of all the supernal sanctities. THESE ARE "whatever opens the womb" (Shemot 3:2) by that narrow pathway (line) that descends from the Hebrew letter Yud, which opens the womb to bring forth proper fruit and seeds. This is the supernal sanctity.

239. The second paragraph reads, "And it shall be when Hashem shall bring you" (Shemot 13:5). This is the Hebrew letter Hei of HA-VA-YAH (OF THE TETRAGRAMMATON), WHICH IS BINAH. This is the temple whose womb is opened by the letter Yud through fifty openings, corridors, and rooms that are concealed within it. The letter Yud made an opening in that Temple so that the sound of the Shofar (a trumpet made out of a ram's horn), WHICH IS BINAH, can be heard through it. Because the Shofar is blocked on all sides, the Hebrew letter Yud came and opened it so that the sound could be heard. As it opened the Temple, the Shofar was blown and sound was emitted. The emission of this sound was to free the slaves.

236. מְנַלֵּן מְנוּבֹכְדִנְצָר. אִף עַל גְּבֻדַּחְלָם הַהוּא חֲלָמָא, כֹּל זְמַנָּא דִּהוּה מִיחֻן לְמַסְכְּנֵי, לֹא שְׂרָא עֵלִיָּה חֲלָמִיָּה, בֵּינֻן דְּאִטִּיל עֵינָא בִישָׁא דְלֹא לְמִיחֻן לְמַסְכְּנֵי, מַה כְּתִיב עוֹד מִלְתָּא בְּפּוּם מְלָכָא וּגו', מִיָּד אֲשֵׁתֵי דִיּוֹקְנִיָּה וְאֵטְרִיד מִן בְּנֵי נִשָּׂא, וּבְגִין כְּרַנְעֵשָׁה אָדָם. כְּתִיב הִכָּא עֲשִׂיָּה, וּכְתִיב הִתָּם שֵׁם הָאִישׁ אֲשֶׁר עֲשִׂיתִי עִמּוֹ הַיּוֹם, בּוֹעֵז.

237. פְּקוּדָא עֲשִׂירָאָה, לְאַנְחָא תְּפִילִין וְלֹאֲשַׁלְמָא גְרַמִּיָּה, בְּדִיּוֹקְנָא עֲלָאָה. דְּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. פֶּתַח וְאָמַר רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל. הָאִישׁ קָרָא אוֹקִימָנָא. וְאִתְמַר, אֲבַל רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל, דָּא רִישָׁא עֲלָאָה, תְּפִילִין דְּרִישָׁא, שְׂמָא דְּמְלָכָא עֲלָאָה קְדִישָׁא יְהוָה, בְּאִתְוּוֹן רְשִׁימִין, כֹּל אֶת וְאֵת פְּרִשְׁתָּא חֲדָא, שְׂמָא קְדִישָׁא גְּלִיפָא בְּסִדְוּרָא דְּאִתְוּוֹן בְּדִקָּא יְאוּת. וְתַנּוּן כִּי שֵׁם יְיָ נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ, אֵלִין תְּפִילִין דְּרִישָׁא, דְּאִינוּן שְׂמָא קְדִישָׁא בְּסִדְוּרָא דְּאִתְוּוֹי.

238. פְּרִשְׁתָּא קְדָמָאָה קְדֵּשׁ לִי כֹל בְּכוֹר. דָּא יוֹ, דְּאִיְהוּ קְדֵּשׁ, בּוֹכְרָא דְּכֹל קוֹדֶשִׁין עֲלָאִין. פְּטוּר כֹּל רְחֻם בְּהֵוּא שְׁבִיל דְּקִיק דְּנַחַת מִן יוֹ"ד. דְּאִיְהוּ אִפְתַּח רְחֻמָּא לְמַעַבְדַּ פִּירִין וְאִבִּין בְּדִקָּא יְאוּת, וְאִיְהוּ קְדֵּשׁ עֲלָאָה.

239. פְּרִשְׁתָּא תְּנִינָא, וְהִיָּה כִּי יִבְיַאָךְ. דָּא הֵ', הֵיכְלָא דְּאִתְפַּתַּח רְחֻמָּא דִּילָהּ מִגּוֹ יוֹ"ד, בְּחַמְשִׁין פְּתַחִין אֲבִסְדְּרָאִין וְאִדְרִין סְתִימִין דְּבִיָּה, דְּהֵוּא פְּטוּר דְּעֵבִיד יוֹ"ד, בְּהֵאִי הֵיכְלָא, לְמַשְׁמַע בְּהָ קְלָא דִּי נְפָקָא מִגּוֹ שׁוֹפָר דָּא, בְּגִין דְּשׁוֹפָר דָּא הוּא סְתִימִין בְּכֹל סְטְרִין, וְאִתָּא יוֹ"ד וּפְתַח לִיָּה, לְאַפְקָא מִגְּנִיָּה קְלָא וּכְיוּן דְּאִפְתַּח לִיָּה, תִּקַּע לִיָּה, וְאַפְיק מִגְּנִיָּה קְלָא, לְאַפְקָא עֲבָדִין לְחִירוֹ.

240. So by blowing of the Shofar, Yisrael was delivered from Egypt. And SO SHALL HE BLOW THE SHOFAR another time in the future, at the End of Days. Every deliverance originates from this Shofar, WHICH IS BINAH. And this is why the deliverance from Egypt is written in this paragraph. Because it is a result of this Shofar - by the force of the letter Yud - that the womb was opened, enabling it to bring forth its sound to redeem the slaves. This is the letter Hei, the second letter of the Holy Name.

241. The third paragraph is the secret of the Unity, as proclaimed by Shema Yisrael (Hear O Yisrael) (Devarim 6:4). This corresponds to the letter Vav in HA-VA-YAH, WHICH IS ZEIR-ANPIN, and combines all within Itself - the Unity of all, where all are united and combined together. And it gathers all, as well! The fourth paragraph reads, "And it shall come to pass, if you shall hearken" (Devarim 11:13-21). This includes two aspects - CHESED AND GVURAH - combined together because Knesset Yisrael (the Congregation of Yisrael), which is the lower Gvurah, - MALCHUT, is united with them. And this is the last (second) Hei of HA-VA-YAH, which gathers all the others together and includes them all.

242. The Tfilin are actually the letters of the Holy Name. Therefore, "Your head upon you is like the Carmel" (Shir Hashirim 7:7) REFERS to the Tfilin of the head. "And the hair (lit. 'Dalet' which means poverty) of your head" (Shir Hashirim 7:7) refers to the Tfilin of the hand, WHICH IS MALCHUT, as She is poor, in comparison to above, TO ZEIR-ANPIN. Thus, She achieves perfection as above!

243. "The King is held bound in the tresses" (Shir Hashirim 7:6) MEANS that he is tied down and tightly held in those compartments OF THE TFILIN for the purpose of being properly united with that Holy Name. Therefore, whoever puts them on receives the image of Elohim. Because just as Elohim is united with the Holy Name, so does the person who puts them on become united with the Holy Name accordingly. "Male and female he created them," (Beresheet 1:27) REFERS TO the Tfilin of the head and the Tfilin of the hand - and all is one (the same)!

(K) The eleventh precept: To Give Tithing

The Kabbalists teach us that only through tithing and sharing a portion of our own lot in life can we truly protect and deserve all that we possess, now or in the future. Through the Light emanating from the letters, words and sentences of this section of the Zohar, we can awaken true desire to give of ourselves.

244. The eleventh precept IS to give a tithe of the land's product. Here we have two precepts. One is to give a tithe of the land's product, and the other is TO BRING the first fruits of the trees. As it is written, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth" (Beresheet 1:29). Here it is written, "I have given you;" elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Yisrael" (Bemidbar 18:21). In a third place, it is further written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is to Hashem" (Vayikra 27:30).

(L) The twelfth precept: To Bring the First of the Fruits of the Trees

In all areas of life, giving away "the first portion" draws the Light of true blessing to all that remains. It is fitting, therefore, that our first act upon waking each morning should be a positive connection to God, for this moment is the seed of the entire day. The remainder of the day will blossom with the radiance of the Creator if He is included within its seed. These words help us to remember to offer the first portion of the day to the Creator of the Universe.

240. וּבְתִקְיֵעוֹ דְשׁוֹפָרָא דָא, נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וְכִן זְמַן זִימְנָא אַחְרָא לְסוֹף יוֹמִיא. וְכַל פּוֹרְקָנָא מֵהַאי שׁוֹפֵר אֲתִיָא. וּבְגִ"כּ אֵיךְ בְּהַ יְצִיאַת מִצְרַיִם בְּפִרְשָׁתָא דָא, דְּהָא מֵהַאי שׁוֹפֵר אֲתִי, בְּחִילָא דִּיּוֹ"ד דְּפִתַּח רַחֲמָא דִּילָהּ וְאַפִּיק קְלִיָּה לְפּוֹרְקָנָא דְעִבְרִין, וְדָא ה', אֶת תְּנִינָא דְשָׁמָא קְדִישָׁא.

241. פִּרְשָׁתָא תְּלִיתָאָה, רְזָא דִּיחֻדָּא דְשָׁמַע יִשְׂרָאֵל, דָּא וְאוּ דְכִלִּיל כֹּלָא, וּבִיָּה יְחֻדָּא דְכֹלָא, וּבִיָּה אֲתִיּוּחְדָן, וְהוּא נָטִיל כֹּלָא. פִּרְשָׁתָא רְבִיעָאָה, וְהִיָּה אִם שְׁמוּעַ, כִּלְיֹו דְתֵרִין סְטֵרִין דְאַתְאַחְדַת בְּהוּ כְּנֶסֶת יִשְׂרָאֵל גְּבוּרָה דְלִתְתָא. וְדָא ה' בְּתִרָאָה דְנִטְלָא לֹון, וְאַתְכִּלִּילַת מְנַהוּן.

242. וְתַמְלִין אֲתוּן דְשָׁמָא קְדִישָׁא אִינוּן מִמֶּשׁ, וְעַל דָּא רֵאשֶׁן עֲלִיךְ כְּכַרְמֵל אֵלִין תַּמְלִין דְרִישָׁא. וְדַלַת רֵאשֶׁן, הֵיא תַמְלָה שֶׁל יָד, דְּאִיְהוּ מִסְכְּנָא לְגַבֵּי עֵילָא, אוּף הֵבֵי שְׁלִימוּ אֵיךְ לָהּ כְּגוּוּנָא דְלַעִילָא.

243. מֶלֶךְ אֲסוּר בְּרֵהִטִים. קְשִׁיר אִיְהוּ וְאַחִיד בְּאִינוּן בְּתִי, לְאַתְאַחְדָּא בְּהוּא שְׁמָא קְדִישָׁא כְּדָקָא יְאוּת. וְעַל דָּא, מֵאֵן דְאַתְתַּקֵּן בְּהוּ, אִיְהוּ הוּי בְּצִלְמֵם אֱלֹהִים. מֵה אֱלֹהִים אֲתִיּוּחְדָּא בִיָּה שְׁמָא קְדִישָׁא, אִף הוּא אֲתִיּוּחַד בִּיָּה שְׁמָא קְדִישָׁא כְּדָקָא יְאוּת. זְכַר וְנִקְבָּה בְּרָא אוֹתָם. תַּמְלִין דְרִישָׁא וְתַמְלָה שֶׁל יָד, וְכֹלָא חַד.

244. פְּקוּדָא חֲדָסָר, לְעִשְׂרָא מַעֲשָׂרָא דְאַרְעָא הֶכָּא אֵיךְ תֵּרִין פְּקוּדִין: חַד, לְעִשְׂרָא מַעֲשָׂרָא דְאַרְעָא. וְחַד בְּכוּרֵי דְפִירֵי אֵילָנָא, דְכְּתִיב הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרַע זֹרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ. כְּתִיב הֶכָּא, הִנֵּה נָתַתִּי. וְכְּתִיב הֵתָם וּלְבַנֵּי לֹוִי הִנֵּה נָתַתִּי אֶת כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל. וְכְּתִיב וְכֹל מַעֲשֵׂר הָאָרֶץ מִזְרַע הָאָרֶץ מִפְּרֵי הָעֵץ לָהּ הוּא.

245. The twelfth precept IS to bring the first fruits of the trees as an offering. As it is written, "and every tree in which is the fruit of a tree yielding seed" (Beresheet 1:29). Whatever I deserve to receive shall not be eaten by man. He permitted them (to eat) and gave them all His tithe and first fruits of the trees. AS IT IS WRITTEN, "I have given to you" - "to you," and not to the generations after you.

(M) The thirteenth precept: To Perform the Redemption Ritual for His Son and Connect to the Power of Life

The Zohar imparts a secret concerning a firstborn son. When the child undergoes a ritual to separate the child from the force of death, the child is then connected to the Tree of Life reality, a realm of infinite delight and goodness. Because the first born son is the seed of any and all children to come, this ceremony protects all future children born into the household, Gazing upon this passage helps separate us from the forces of death, while connecting us to the reality of the Tree of Life.

246. The thirteenth precept IS to perform the redemption ritual for his son and connect him to (the power of) life. There are two appointees in charge - one over life and one over death - and they both stand beside man. Thus, when a person redeems his son, he redeems him from that APPOINTEE over death and takes him out of his control. This is the secret of the words, "And Elohim saw everything that he had made" (Beresheet 1:31). THIS IS in general. "And, behold it was...good" alludes to the angel of life, while the word "very" (Heb. Me'od) alludes to the Angel of Death. Therefore, by this act of redemption, the ANGEL of life is strengthened and the ANGEL OF DEATH is weakened. By this redemption, he purchases life for himself, as has been mentioned, so that the evil side leaves him alone and does not cling to him any more.

(N) The fourteenth precept: To Observe the Shabbat

Here the Zohar presents two ideas. The first pertains to the power of the 7th day of the week, which is identified as the ultimate source of all the Light and blessings for the other six days. The second point refers to the Shabbat's power to remove all the negative angels and judgments that hang over the world. Shabbat allows us to begin the week anew in a pure and unblemished state. When the Light of Shabbat has departed, it is our own insensitive and impure actions that give birth to a new generation of negative angels who wreak havoc in the world.

Reading and meditating upon this section with a pure heart and open mind helps us connect to the energy source of Shabbat. It is also a powerful means for removing negative angels and judgments from our lives.

247. The fourteenth precept IS to observe the Shabbat (sabbath), which is a day of rest from all the action of Creation. There are two precepts included here. One is to observe the day of the Shabbat, and one is to attach this day to its holiness. NAMELY, TO DRAW DOWN THE SPIRITUAL ENERGY OF CHOCHMAH THAT IS CALLED 'HOLINESS.' So "to observe the day of the Shabbat" is, as I have mentioned and explained, that it is a day of rest to all the worlds. And all actions are within that day and were already performed even before that day was sanctified.

248. Because that day was sanctified, the creation of the bodies for certain spirits was not completed. SO HE ASKS: Was not the Holy One, blessed be He, aware of that, so that He could delay the sanctification of that day until the bodies for those spirits were created? AND HE ANSWERS: The Tree of Knowledge - Good and Bad - aroused the Evil Side, who wanted to rule over the world. So a lot of spirits were dispersed and WENT FORTH with much weaponry to achieve strength and to FLING THEMSELVES into the bodies of this world.

245. פְּקוּדָא תְּרִיסָר, לְאִייתָאָה בְּכוּרֵי דְאִילָנָא, דְּכִתִּיב וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֹרַע זֹרַע. כָּל מֵאן דְּאִתְחַזֵּי לִי, לְכוּן אֲסִירָא לְמִיכָל. אֲתִיר לֹון, וְיֵהב לֹון כָּל מַעֲשָׂרָא דִּילִיָּהּ וּבְכוּרֵין דְּאִילָנִין. נִתְתִּי לְכֶם, לְכֶם וְלֹא לְדָרִין דְּבִתְרִיכוּן.

246. פְּקוּדָא תְּלִיסָר. לְמַעַבְד פּוּרְקָנָא לְבְרִיָּהּ לְקִשְׂרָא לִיָּהּ בְּחַיִּין. דְּתָרִין מְמַנָּן גִּינְהוּ חַד דְּחַיִּין וְחַד דְּמוֹתָא, וְקִיָּמִין עֲלֵיהּ דְּבִנֵּי. וְכִד יִפְרוֹק בִּינֵי לְבְרִיָּהּ, מִיָּדָא דְּהֵוָא מוֹתָא פְּרִיק לִיָּהּ, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. וְרָזָא דָא וִירָא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה, בְּכֻלָּל. וְהִנֵּה טוֹב, דָּא מְלֹאךְ חַיִּים. מְאֹד, דָּא מְלֹאךְ הַמּוֹת. וְעַל דָּא, בְּהֵוָא פּוּרְקָנָא אֲתַקִּיָּים דָּא דְּחַיִּים, וְאִתְחַלַּשׁ הֵוָא דְּמוֹת. בְּפוּרְקָנָא דָּא, קִנֵּי לִיָּהּ חַיִּים, כְּמָה דְּאִתְמַר, וְהֵוָא סְטְרָא בִישָׂא שְׂבַק לִיָּהּ, וְלֹא אַחִיד בִּיָּהּ.

247. פְּקוּדָא אַרְבֵּיסָר, לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא מְכָל עוֹבְדֵי בְּרֵאשִׁית. הֵכָא כְּלִילֹון תְּרִין פְּקוּדִין, חַד נִטְרָא דִּיוֹם הַשַּׁבָּת. וְחַד לְקִשְׂרָא הֵוָא יוֹמָא בְּקְדוּשִׁיָּהּ. לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, כְּמָא דְּאִדְכְּרָנָא וְאִתְעַרְנָא עֲלֵיָּהּ, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא לְעַלְמִין, וְכָל עֲבִידִן בִּיָּהּ אֲשַׁתְּכַלְלוּ וְאִתְעַבִּידוּ, עַד דְּאִתְקַדַּשׁ יוֹמָא.

248. בֵּינֹון דְּאִתְקַדַּשׁ יוֹמָא, אֲשַׁתָּאר בְּרִיָּאָה דְּרוּחִין. דְּלֹא אִתְבְּרִי לֹון גּוּפָא. וְכִי לֹא הוּוּ יָדַע קְדוּשׁ בְּרוּךְ הוּוּ לְאִעֲכָבָא לְקְדָשָׁא יוֹמָא, עַד דְּיִתְבְּרוּן גּוּפִין לְהַנִּי רוּחִין. אֲלֹא אִילָנָא דְּרַעַת טוֹב וְרַע, אִתְעַר הֵוָא סְטְרָא אַחְרָא דְּרַע. וּבְעָא לְאִתְתַּקְפָּא בְּעַלְמָא, וְאִתְפָּרְשוּ כְּמָה רוּחִין בְּכְמָה זִינִין, לְאִתְתַּקְפָּא בְּעַלְמָא בְּגוּפִין.

249. As the Holy One, blessed be He, saw this, He aroused a tempest from within the Tree of Life, WHICH IS ZEIR-ANPIN, and struck upon the other Tree, WHICH IS MALCHUT, causing the arousal of the other good side. Consequently, the day was sanctified. Because the creation of the bodies and the arousal of the spirits, on that night OF SHABBAT, comes from the Good Side and not from the 'Other Side.'

250. Had the Other (evil) Side come during that night before the Good Side, then the world would not have been able to exist for even one moment. So the Holy One, blessed be He, provided the remedy in advance. The 'sanctification of the day' jumped up and stood before Him. Thus, the Good Side appeared before the Other Side appeared, and the world was established and was able to exist. So instead of the Other Side becoming strong and establishing itself in the world, as It planned, the Good Side was established at that night by the construction of holy bodies and the forming of holy spirits from that Side. Therefore, the sages who know this perform their conjugal rights weekly, from Shabbat to Shabbat.

251. Because when the Other Side saw this - that just as he planned on doing, the Side of Holiness preceded it (by these actions), then the Other Side went along to wander about, together with all its hosts and legions to watch over those who perform their conjugal rights naked and by the light of the candle. AS A RESULT OF THIS, all their children born from that intercourse are born epileptic, because they are possessed by spirits that come from the Other (evil) Side. And these are the 'naked spirits' of the wicked that are called 'evil spirits'. These are pursued and killed by Lilith (female demon).

252. So, because the day was sanctified, and holiness ruled over the world, the Other Side makes itself small and hides during every Shabbat Eve and during every Shabbat Day. Only Asimon and His group do not hide, but go around floating above the candlelight secretly in order to observe the indecent intercourse. And after that they go and hide inside the cave of the great abyss. As soon as Shabbat is over, many hosts and legions roam about in the world. This is why the hymn against calamities, YOSHEV BE-SETER (TEHILIM 91), was written and is recited - to prevent them from ruling over the Holy Nation.

253. Where do they roam to on that night, WHEN SHABBAT IS OVER? When they (the other side) come out in haste and think that they are about to rule over the world and overcome the Holy Nation, they (instantly) see them (the good side) standing upright reciting this hymn (Tehilim 91), NAMELY YOSHEV BE-SETER ELYON (SITTING IN THE SUPERNAL HIDING PLACE), saying the Havdalah (the prayer that is said at the end of Shabbat) DURING the prayers AND THEN performing the Havdalah with the cup (of wine). Then the other side flee from there and go roaming until they reach the desert. May the Merciful One save us and guard over us, from the other side - the Evil Side.

249. בֵּינוֹן דְּחַמָּא קְדוֹשׁ בְּרוּךְ הוּא כֶּךָ, אֶתְעַר מִגּוֹ אֵילָנָא דְחַיֵּי נְשִׁיבוּ דְרוּחָא, וּבִטְשׁ בְּאֵילָנָא אַחְרָא, וְאֶתְעַר סֵטְרָא אַחְרָא דְטוֹב, וְאֶתְקַדְשׁ יוֹמָא. דְּהָא בְּרִיאָו דְּגוֹפִין וְאֶתְעַרוּ דְרוּחִין, בְּסֵטְרָא דְטוֹב אִיהוּ בְּהַאי לִילִיא, וְלֹא בְּסֵטְרָא אַחְרָא.

250. וְאֶלְמָלָא אֶקְדִים סֵטְרָא אַחְרָא בְּהַאי לִילִיא, עַד דְּלֹא יִקְדִים סֵטְרָא דְטוֹב, לֹא יָכִיל עֲלָמָא לְמִיקָם קְמִייהוּ אֶפִילוּ רְגַעַת חַדָּא. אֲבָל אֶסּוּתָא אֶקְדִים קְדוֹשׁ בְּרוּךְ הוּא, דְּדָלִיג קְמִיהָ קְדוּשָׁא דְיוֹמָא, וְאֶקְדִים קְמִי סֵטְרָא אַחְרָא, וְאֶתְקִיָּים עֲלָמָא. וְזִמָּה דְחָשִׁיב סֵטְרָא אַחְרָא לְאֶתְבְּנִי בְּעֲלָמָא לְאֶתְתַקְפָּא, אֶתְבְּנִי בְּהַאי לִילִיא סֵטְרָא דְטוֹב וְאֶתְתַקַּף, וְאֶתְבְּנוֹן גּוֹפִין וְרוּחִין קְדִישִׁין בְּהַאי לִילִיא מְסֵטְרָא דְטוֹב. וּבְגִין כֶּךָ, עוֹנָתָן דְּחַבִּימִין דִּידְעֵי דָא, מְשַׁבַּת לְשַׁבַּת.

251. דְּהָא בְּדִין חֲמַת דָּא סֵטְרָא אַחְרָא, דְּכַמָּה דְּאִיהִי חֲשִׁיבַת לְמַעַבְד עֵבִירֵי סֵטְרָא דְקְדוּשָׁה, אֶזְלָא וּמְשַׁטָּא בְּכַמָּה חַיִּילִין וְסֵטְרִין דִּילָהּ, וְחֲמַת כָּל אֵינוֹן דְּקָא מְשַׁמְשֵׁי עֶרְסִייהוּ בְּגִלּוּיָא דְּגוֹפִייהוּן לְגַהוּרָא דְּבוּצִינָא, וְכָל אֵינוֹן בְּנִין דְּנִפְקִין מִתְּמָן הוּוּ נְכַפִּין. דְּשֵׁרוּ עֲלֵייהוּ רוּחִין מֵהֵהוּא סֵטְרָא אַחְרָא, וְאֵינוֹן רוּחִין עֶרְטִילָאִין דְּחַיִּיבִיא דְּאֶקְרוּן מְזִיקִין, וְשֵׁרִיאַת בְּהוּ לִילִית וְקִטִּילַת לוֹן.

252. בֵּינוֹן דְּאֶתְקַדְשׁ יוֹמָא וְשִׁלְטָא קְדוּשָׁה עַל עֲלָמָא, הֵהוּא סֵטְרָא אַחְרָא אֶזְעִירַת גְּרַמָּה וְאֶטְמַרַת כָּל לִילִיא דְּשַׁבְּתָא וְיוֹמָא דְּשַׁבְּתָא. בַּר מִן אֶסִימוֹן וְכָל כַּת דִּילִיָּהּ, דְּאֶזְלוּ עַל שְׁרִיגֵי בְּטְמִירוּ, לְמַחְמֵי עַל גְּלוּיֵי דְּשִׁמוּשָׁא, וְלִבְתַּר אֶטְמְרוּן גּוֹ נּוֹקְבָא דְּתֵהוּמָא רַבָּא בֵּינוֹן דְּנִפְקַת שַׁבְּתָא, כְּמָה חַיִּילִין וּמְשַׁרְיִין מְרַחִין וּמְשַׁטָּן בְּעֲלָמָא, וְעַל דָּא אֶתְקַן שִׁיר שֶׁל פְּגָעִים, דְּלֹא יִשְׁלְטוּן עַל עַמָּא קְדִישָׁא.

253. לֹאֵן אֶתְר מְשַׁטָּי בְּהֵהוּא לִילִיא, כִּד נִפְקֵי בְּבַהִילוּ, וְחֲשִׁבִין לְשִׁלְטָה בְּעֲלָמָא עַל עַמָּא קְדִישָׁא. וְחַמָּאן לוֹן בְּצִלוֹתָא, וְאֶמְרִין שִׁירַתָּא דָּא, וּבְשִׁירוֹתָא מְבַדְּלֵי בְּצִלוֹתָא, וּמְבַדְּלֵי עַל הַכּוֹס, פְּרַחֵי מִתְּמָן, וְאֶזְלוּ וּמְשַׁטָּי וּמְטָאן לְגוֹ מְדַבְּרָא. רַחֲמֵנָא לְשִׁיזְבֹן מְנִייהוּ וּמְסֵטְרָא בִישָׁא.

254. There are three kinds of people who bring bad things on themselves. The first is he who curses himself; the second is he who throws away bread or bread crumbs as big as an olive (or bigger); and the third is he who lights the candle when the Shabbat is over before all the Congregation (of Yisrael) has reached the recital of 'Sanctification,' that is IN THE PRAYER OF VE-ATA KADOSH. Because with that fire, he lights the flames of Gehenom before its time.

255. There is a special place in Gehenom for those who profane the Shabbat. Those who are punished in this inferno curse the person who lit the candle before its time, and they say to him, "Behold: Hashem will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large country" (Yeshayah 22:17-18).

256. It is not proper for him to light the candle, as Shabbat is not over before the Congregation of Yisrael recites the prayer of Havdalah and says the benediction over the cup (of wine). For until that time, it is still Shabbat, and the sanctity of the Shabbat still rests upon us. So after the benediction over the cup is performed, all those hosts and legions that govern the weekdays return to their positions, each one according to the appointed service for which he is responsible.

257. Because as soon as the Shabbat begins and the day is sanctified, Holiness is aroused and governs the world; worldliness is removed from its rule. Only when Shabbat is over do they regain their position again. But although Shabbat is over, they do not regain their positions until that moment when the Congregation of Yisrael says, "Blessed are You, Hashem, who separates the holy from the profane." Then the Holiness is removed, and all the hosts that govern the weekdays are aroused and return to their positions, each one according to its post for which it is responsible.

258. Nevertheless, they do not receive control until the flames of the candle are lit. All these flames are called the 'Lights of Fire' because they all come from the secret behind the 'column of fire' and the element of fire, and they take charge over the lower world. All this happens if a person lights the candle before the Congregation of Yisrael has finished the recital of the 'Sanctification.'

259. And if he waits until they complete the 'Sanctification,' all those wicked people who are in Gehenom acknowledge the justice brought upon them by the Holy One, blessed be He. And they confirm the blessings that are recited by the Congregation, and bring them upon him. THIS REFERS TO THE WORDS, "therefore Hashem gives you of the dew of heaven" (Beresheet 27:28), and "Blessed shall you be in the field" (Devarim 28:3).

254. תִּלְתָּא אֵינוֹן גְּרָמִין בִּישָׁא לְגַרְמִייהוּ. חַד, מָאן דְּלֵיִט גְּרָמִיָּה. תְּנִינָא, מָאן דְּזִרְק נְהֵמָא אוּ פְרוּרִין דְּאִית בְּהוּ כְּזִית. תְּלִיתָאָה, מָאן דְּאֹקִיד שְׂרָגָא בְּמַמְקָא דְּשַׁבְּתָא, עַד לֹא מָטוּ יִשְׂרָאֵל לְקַדּוּשָׁא דְּסַדְרָא, דְּגָרִים לְנוּרָא דְּגִיְהֵנָם לְאֲדַלְקָא בְּהַאי נוּרָא, עַד לֹא מָטָא זְמַנִּיָּהּוּ.

255. דְּחַד דּוּכְתָא אִית בְּגִיְהֵנָם לְאֵינוֹן דְּקָא מְחַלְלֵי שַׁבְּתוֹת, וְאֵינוֹן דְּעֹנֹשִׁין בְּגִיְהֵנָם, לֵיִטִּין לִיָּה לְהֵהוּא דְּאֹקִיד שְׂרָגָא, עַד לֹא מָטָא זְמַנִּיָּהּ, וְאִמְרֵי לִיָּה הִנֵּה ה' מְטַלְטֵלְךָ טַלְטֵלָה גְּבַר וְגו' צָנוּף יְצַנְפְךָ צְנִפָה כְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם.

256. בְּגִין דְּלֹא יֵאוֹת הוּא לְאֲדַלְקָא נוּרָא כְּדִן נְפִיק שַׁבְּתָא, עַד דְּמַבְדִּילֵי יִשְׂרָאֵל בְּצִלּוֹתָא וּמַבְדִּילֵי עַל כְּסָא, בְּגִין דְּעַד הֵהוּא זְמַנָּא שַׁבְּתָא הוּא, וְקַדּוּשָׁה דְּשַׁבְּתָא שְׁלִיט עֲלֵנָא וּבְשַׁעֲתָא דְּמַבְדִּילִין עַל כְּסָא, כָּל אֵינוֹן חַיִּילִין, וְכָל אֵינוֹן מְשַׁרְיִין דְּאֲתַמְנָן עַל יוֹמֵי דְּחוּל, כָּל חַד וְחַד יְתִיב לְאֲתַרְיָהּ וּפּוֹלְחָנֵיהּ דְּאֲתַמְנֵי עֲלֵיהּ.

257. בְּגִין דְּכַד עָאל שַׁבְּתָא וְאֲתַקְדַּשׁ יוֹמָא, קַדְשׁ אֲתַעַר וְשְׁלִיט בְּעֵלְמָא, וְחוּל אֲתַעַדֵי מְשׁוֹלְטְנוּתָא דִּילֵיהּ, עַד שַׁעֲתָא דְּנְפִיק שַׁבְּתָא לֹא תִיִּיבִין לְאֲתַרְיָהּוּ. וְאִף עַל גְּבַדְנְפִיק שַׁבְּתָא, לֹא תִיִּיבִין לְאֲתַרְיָהּוּ עַד זְמַנָּא דְּאִמְרֵי יִשְׂרָאֵל בֵּא"י הַמַּבְדִּיל בֵּין קַדְשׁ לְחוּל, כְּדִין קַדְשׁ אֲסַתְלַק, וּמְשַׁרְיִין דְּאֲתַמְנִיָּאוּ עַל יוֹמֵי דְּחוּל מִתַּעֲרִין וְתִיִּיבִין לְאֲתַרְיָהּוּ כָּל חַד וְחַד עַל מְטַרְיָהּ דְּאֲתַפְקַד עֲלֵיהּ.

258. וְעַם כָּל דָּא, לֹא שְׁלִטִין עַד דִּיהוּן נְהוּרִין מְרִזָּא דְּשְׂרָגָא, וְכִלְהוּן אֶקְרוּן מְאוּרֵי הָאֵשׁ, בְּגִין דְּמְרִזָּא דְּעֵמוּדָא דְּנוּרָא וּמִיִּסוּדָא דְּנוּרָא אֲתִיָּאן כְּלָהוּ וְשְׁלִטִין עַל עֵלְמָא תְּתָאָה, וְכָל דָּא כְּדִן ב"ג אֲדַלְקֵי שְׂרָגָא עַד לֹא שְׁלִימוּ יִשְׂרָאֵל קַדּוּשָׁא דְּסַדְרָא.

259. אֲבָל אֵי אִיהוּ מְמַתִּין עַד דִּישְׁלִימוּ קַדּוּשָׁא דְּסַדְרָא, אֵינוֹן חַיִּיבִין דְּגִיְהֵנָם מְצַדִּיקִין עֲלֵיהּוּ דִּינָא דְּקַדּוּשׁ בְּרוּךְ הוּא, וְאֵינוֹן מְקִיִּימֵי עַל הֵהוּא ב"ג כָּל בְּרַכָּאן דְּקָא אִמְרֵי צְבוּרָא, וְיִתֵּן לָךְ הָאֱלֹהִים מְטַל הַשָּׁמַיִם בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בְּשָׂדֵה וְגו'.

260. "Blessed is he who considers the poor; Hashem will deliver him in the day of evil" [fem. adj.] (Tehilim 41:2). He asks: As it should have been written 'in the day of evil' [masc. adj.], so why does it say, "in the day of evil" [fem. adj.]? AND HE REPLIES: This refers to the day when that Evil [fem. adj.] is in power and wants to take his soul away from him. "Blessed is he who considers the poor." The words, "the poor" allude to a 'poor and sick' person; "THAT CONSIDERS" alludes to how to cure him from his sins as he stands before the Holy One, blessed be He. Another meaning is that this is the day when Judgment prevails and is about to dominate the world, and he "considers" how to save himself from it. As it has been written: "Hashem will deliver him in the day of evil -" so THIS REFERS to the day when Judgment is passed over to the Evil powers in order to control the world by it. Then "HASHEM WILL DELIVER HIM."

260. אֲשֶׁרִי מְשַׁכֵּיל אֶל דֵּל בְּיוֹם רָעָה יִמְלֹטְהוּ וַיִּי.
 בְּיוֹם רָע מִבְּעֵי לֵיהּ, מֵאִי בְּיוֹם רָעָה. יוֹמָא דְשִׁלְטָא
 הָהִיא רָעָה לְמִיסַב נְשַׁמְתִּיהּ, אֲשֶׁרִי מְשַׁכֵּיל אֶל דֵּל,
 דָּא הוּא שְׂכִיב מְרַע, לְאַסְתָּא לִיהּ מִחֻבּוּי גְבִי קְדָשָׁא
 בְּרִיךְ הוּא. ד"א, דָּא יוֹמָא דְדִינָא שְׂרִיָא עַל עֲלָמָא,
 אֲשֶׁתְּזִיב מְנִיהּ, כְּמָא דְאִתְמַר, בְּיוֹם רָעָה יִמְלֹטְהוּ ה'
 יוֹמָא דְאִתְמַסֵּר דִּינָא לְהָהוּא רָעָה לְשִׁלְטָא עַל
 עֲלָמָא.