

1. First Chapter

Rabbi Shimon says that the Concealed Book consists of five chapters, contained in a great chamber, that fill the entire earth. However, only one who has entered wisdom and come out from it in peace can see the entire wisdom in that book. He tells a parable to illustrate his point about one who grasps the generality of wisdom but does not know the delights and delicacies that derive from that generality. The Concealed Book weighs on scales, the great scales at the head of Atik that balance all things. We learn of the death of the ancient kings and the earth having been made void at that time, and of the 6,000 years that the world exists. Though the ancient world was destroyed in twelve hours the thirteenth will be established with mercy and be renewed as before. During the seventh millennium, "Hashem alone shall be exalted on that day." Rabbi Shimon compares the first vision of Ezekiel to the first verses of Beresheet that tell the story of creation. The essence of all the Sfirot in this context are brought into the discussion. The Concealed Book tells of the creation of things in a way that is hidden to the common man; warning is given against anyone who would try to tell of it without understanding. But the righteous is the foundation of the world, and there is wisdom in righteousness which is vital to the structure of the world.

1. HE ASKS: What is the Concealed Book? Rabbi Shimon said: There are five chapters, contained in a great chamber, which fill the entire earth. Rabbi Yehuda said: If these include THE ENTIRE WISDOM, THEN they are the best AND THERE IS NO NEED TO STUDY FURTHER. Rabbi Shimon said: This is true for one who has entered WISDOM and came out FROM IT IN PEACE. HE CAN SEE HERE THE INCORPORATION OF THE ENTIRE WISDOM, but it is not so for one who did not enter WISDOM and emerge FROM IT IN PEACE.

2. This is likened to a man who lived in the mountains and was not acquainted with the city inhabitants. He sowed wheat, and then he ate the wheat just as it was. One day, he came to the city, where he was served with good bread. That person said, 'What is this?' They answered him, 'This is bread to be eaten.' He ate and it was delicious to his palate. He said, 'What is this made from?' They said, 'It is made from wheat. Afterwards, they served him cookies mixed with oil. He tasted them. He asked, 'And what are these made from?' They answered, 'From wheat.' Afterwards, they offered him food fit for kings kneaded with oil and honey. He said, 'What are these made from?' They told him, 'From wheat'. He said, 'I certainly have all these, because I eat the essence of all these, which is wheat.' Because of this opinion, he did not learn how to make all these delicacies and he did not know of the delights of the world - thus, they were lost to him. It is also so with one who grasps the generality of wisdom, but does not know the delights and delicacies that derive from that generality.

3. We have learned that the Concealed Book is a book that weighs on scales, THAT IS, THE BOOK THAT SPEAKS OF THE WEIGHT OF THE LIGHTS ON SCALES IS CALLED 'THE CONCEALED BOOK', BECAUSE THE WISDOM IN THE SCALES ILLUMINATES FROM BELOW UPWARDS WHICH IS THE WAY OF CONCEALMENT. THIS IS THE SECRET OF, "BUT WITH THE LOWLY (ALSO: 'CONCEALED') IS WISDOM" (MISHLEI 11:2). Before there was a balance, THE RIGHT AND THE LEFT - WHICH IS THE SECRET OF MALE AND FEMALE - did not look AT EACH OTHER face to face. The ancient kings died and had no weapon, and the earth - WHICH IS THE SECRET OF MALCHUT - was made void.

4. Until the head, the most delectable of all delectations - WHICH IS THE HEAD OF THE NUKVA OF ATIK, CALLED 'THE UNKNOWN HEAD' - prepared precious garments and bequeathed THEM TO ALL.

1. מֵאֵן צְנוּעוֹתָא דְסִפְרָא. אָמַר רַבִּי שְׁמַעוֹן, חֲמִשָּׁה פְּרָקִין אֵינוֹן דְּכִלְיִן בְּהִיכַל רַב, וּמְלִיִן כָּל אֲרַעָא. אָמַר ר' יְהוּדָה, אִי בְלִילָן הֵינִי, מִכְּלָהוּ עֲדִיפִי. אָמַר ר' שְׁמַעוֹן, הֵכִי הוּא, לְמֵאֵן דְּעָאֵל וְנִפְק, וּלְמֵאֵן דְּלֵא עָאֵל וְנִפְק לֹאֵו הֵכִי.

2. מִתְּלָא, לְבַר נֶשׁ דְּהוּה דִּיּוֹרִיָּה בִּינֵי טוֹרִין, וְלֹא יָדַע בְּדִיּוֹרֵי מֵתָא. זֶרַע חֲטִין. וְאָכִיל חֲטִי בְּגוֹפְיָהּוּ. יוֹמָא חַד עָאֵל לְמֵתָא, אֶקְרִיבּוּ לִיָּה נְהֵמָא טָבָא. אָמַר הוּא בַר נֶשׁ, דְּנָא לְמָה. אָמְרוּ נְהֵמָא הוּא לְמִיכַל. אָכַל וְטַעַם לְחֻדָּא לְחֵבִיָּה. אָמַר וּמִמָּה אֲתַעְבִּיד דָּא. אָמְרוּ מַחֲטִין. לְבַתַּר אֶקְרִיבּוּ לִיָּה גְרִיצִין דְּלִישִׁין בְּמִשְׁחָא. טַעַם מְנִיָּהּוּ, אָמַר וְאֵלִין מִמָּה אֲתַעְבִּידוּ. אָמְרוּ מַחֲטִין. לְבַתַּר אֶקְרִיבּוּ לִיָּה טְרִיקֵי מְלָכִין, דְּלִישִׁין בְּדוּבְשָׂא וּמִשְׁחָא. אָמַר וְאֵלִין מִמָּה אֲתַעְבִּידוּ. אָמְרוּ מַחֲטִין. אָמַר וְדָאֵי אָנָּא מְאִרֵי דְכָל אֵלִין, דְּאָנָּא אָכִיל עֶקְרָא דְכָל אֵלִין דְּאִיָּהּוּ חֻטָּה. בְּגִין הוּא דְעֵתָא מְעֲרוֹנֵי עֵלְמָא לֹא יָדַע וְאֲתַאבִּירוּ מְנִיָּהּ. כֶּךָ, מֵאֵן דְּנִקִּיט כְּלָלָא, וְלֹא יָדַע בְּכִלְהוּ עֲרוֹנֵין דְּמַהֲנִיִן, דְּנִפְקִין מֵהוּא כְּלָלָא.

3. הָאֲנָא. סִפְרָא דְצְנוּעוֹתָא, סִפְרָא, דְשִׁקִּיל בְּמִתְקָלָא. דְּעַד דְּלֵא הוּה מִתְקָלָא, לֹא הוּוּ מְשִׁיחִין אִפִּין בְּאִפִּין, וּמְלָכִין קְדַמְאִין מִיתָה, וְזִיּוֹנִיָּהּוֹן לֹא אֲשַׁתְּכְּחוּ, וְאֲרַעָא אֲתַבְּטַלַּת.

4. עַד דְּרִישָׁא דְכְּסוּפָא דְכָל כְּסוּפִין, לְבוּשֵׁי דִיקַר אֲתַקִּין, וְאַחֲסִין.

5. These scales are hung in a place where they were not before, MEANING AT THE HEAD OF ATIK. In them were weighed those who had no WEAPONS - NAMELY, THE KINGS. BUT THE ESSENCE OF the scales lies in the body, MEANING THE CENTRAL COLUMN THAT IS TIFERET, WHERE JUDGMENT LIES. THIS JUDGMENT does not unite and is not visible IN THE SCALES. IN THESE SCALES, THE LIGHTS OF THE LEFT ascend FROM BELOW UPWARD, and in them rise those that were not, those that were, and those that will be.

6. Concealment was installed within concealment and settled in a skull, NAMELY, KETER OF ARICH ANPIN, full of crystal dew, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN. The membrane of air THAT IS BETWEEN THE SKULL AND CONCEALED CHOCHMAH was purified and hidden. The HAIRS OF THE HEAD OF ARICH ANPIN THAT ARE CALLED 'pure wool' are on the scale. The Will of All Wills is revealed ON THE FOREHEAD OF ARICH ANPIN through the prayers of the lower beings. Supervision from the open EYE that never sleeps and guards constantly IS INSTALLED IN THE EYES OF ARICH ANPIN, and the supervision OF THE LOWER DEPENDS on this supernal supervision OF ARICH ANPIN. The royal viceroy has two nostrils - WHICH IS THE SECRET OF THE NOSE that revives the spirit OF LIFE in everything.

7. "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). These are six WORDS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and "In the beginning," WHICH IS BINAH, is above them. All of them are below, IN BINAH AND IN ZEIR ANPIN, and are suspended AND COME DOWN from the seven features of the Skull. THEY SPREAD to the most precious, THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, FROM WHICH IS INFERRED THE SECOND VERSE, NAMELY, "WAS WITHOUT FORM AND VOID..." (IBID. 2), WHICH CONTAINS THIRTEEN WORDS AS SHALL BE EXPLAINED. The second OCCURRENCE OF "the earth" - THE WORD "EARTH" WITH WHICH THE SECOND VERSE STARTS - is not counted AMONG THESE THIRTEEN WORDS, as we learned, because it emerged from the earth that was damaged ON ACCOUNT OF THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, FOR MALCHUT OF THE ATTRIBUTE OF HARSH JUDGMENT WAS MIXED IN IT, as it is written, "because of the ground which Hashem has cursed" (Bereshheet 5:29). THEREFORE, IT IS NOT COUNTED WITH THE THIRTEEN AND THEY START WITH THE WORD "WAS" - "was without form and void, and darkness was on the face of the deep, and a wind from Elohim moved over the surface of the waters..." WHICH ARE THIRTEEN WORDS. AND THESE thirteen words are derived from the thirteen features of the most precious, WHICH IS THE BEARD OF ARICH ANPIN, WHICH ARE EXPLAINED LATER.

8. The 6,000 years THAT THE WORLD EXISTS derive AND EXPAND from the first six WORDS, WHICH ARE: "CREATED... ELOHIM...THE... HEAVEN ...AND...EARTH." The seventh, WHICH IS BINAH, is above them and alone is strengthened, NAMELY THE WORD, "IN THE BEGINNING" THAT PRECEDED THEM. Everything was destroyed in twelve hours, as written, "was without form and void..." The thirteenth will be established BY THOSE TWELVE HOURS with mercy, and they are renewed as before. These six will arise AGAIN, because it is written, "created" and afterwards, it is written, "was," WHICH IMPLIES THAT NOW IT IS NOT ANYMORE. This is because it certainly was DURING THE 6,000 YEARS and in the end, DURING THE SEVENTH MILLENNIUM, it is "without form and void, and darkness..." BECAUSE IT WAS DESTROYED. THIS IS THE MEANING OF, "And Hashem alone shall be exalted on that day" (Yeshayah 2:11), NAMELY DURING THE SEVENTH MILLENNIUM.

5. האי מתקלא תלי באתר דלא הוה, אתקלו ביה אינון דלא אשתבחו. מתקלא קאים בגופיה. לא אתאחד, ולא אתחזי. ביה סליקו, וביה סלקין דלא הוו, והוו, ויהויין.

6. סתרא גו סתרא, אתתקן ואזדמן, בחד גוגלתא, מלייא טלא דבדולחא. קרומא דאורא אזדכך וסתים, אינון עמר נקי תליין בשקולא. רעוא דרעוין אתגליא בצלותא דתתאני. אשגחא פקחא דלא נאים, ונטיר תדירא. אשגחוא דתתא באשגחוא דנהירו דעלאה. תרין נוקבין דפרדשקא, דאתער רוחא לכלא.

7. בראשית ברא אלהים את השמים ואת הארץ, שיתא בראשית עליהו, כולהו לתתא, ותליין משבעה דגוגלתא עד יקירו דיקירותא, והארץ תניינא לאו בחושבן והא אתמר. ומהיהא דאתלטייא נפקא, דכתוב מן האדמה אשר אררה יי. היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים. תליסר, תליין בתליסר יקירו דיקירותא.

8. שיתא אלפי שנין, תליין בשיתא קדמאי, שביעאה עליהו, דאתתקף בלחודוי. ואתחריב כלא בתריסר שעתו, דכתוב היתה תהו ובהו וגו'. תליסר יקים לון ברחמי, ומתחדשן בקדמיתא, וקמו כל אינון שיתא. בגין דכתוב ברא, ולבתר כתיב היתה, דהא הות ודאי, ולבסוף תהו ובהו וחשך, ונשגב יי לברו ביום ההוא.

9. The imprints of the engravings look like a long snake, which extends this way and that, so the tail is at the head and the head joins the shoulders. It passes and it is wrathful, it guards and conceals. Once in a thousand small days is providence revealed through its doings. The fin UPON WHICH THE WORLD IS SITUATED IS in its lot. Its head is broken in the waters of the Great Sea, as is written: "You did break the heads of the sea serpents (Heb. taninim) in the waters" (Tehilim 74:13). There were two but one returned, for 'Taninim' is spelled without Yud, WHICH IS THE MARK OF PLURAL. EVEN THOUGH IT IS SPELLED "HEADS", IT IS SINGULAR, as is written, "And over the heads (Heb. rashei) of the living creature was the likeness of a firmament" (Yechezkel 1:22). IT SAYS 'RASHEI' WITH A YUD EVEN THOUGH IT WAS THE HEAD OF A SINGLE CREATURE. HERE ALSO ABOUT THE SEA SERPENT, EVEN THOUGH IT SAYS HEADS IT REALLY MEANS THE HEAD OF ONE SERPENT.

10. "And Elohim said, Let there be (Heb. yehi) light; and there was (Heb. vayehi) light" (Beresheet 1:3). This is similar to, "For He spoke, and it was (Heb. vayehi)" (Tehilim 33:9). THE WORD "AND IT WAS" IS COUPLED BY SAYING TO SHOW THAT "VAYEHI" is by itself AND THE WORD "YEHI (LIT. 'LIGHT') IS BY ITSELF, BECAUSE YEHI IS ABA AND RIGHT COLUMN, AND VAYEHI IS IMA AND LEFT COLUMN. Later RIGHT AND LEFT became one again THROUGH THE CENTRAL COLUMN, WHICH IS THE SECRET OF ZEIR ANPIN THAT RECONCILED THEM. YEHI (YUD-HEI-YUD) AND VAYEHI (VAV-YUD-HEI-YUD) UNITED AND FROM THEM WAS MADE THE PERMUTATION Yud Hei Vav Yud, BECAUSE IDENTICAL LETTERS ARE NOT COUNTED TWICE. Yud Hei Vav ARE THE SECRET OF ABA AND IMA AND ZEIR ANPIN THAT RECONCILES AND UNITES THEM. The last Yud OF YUD HEI VAV YUD is the lower Shechinah like Hei IS the Shechinah and they are weighed in the same scales.

11. "And the living creatures ran and returned" (Yechezkel 1:14), resembles, "And Elohim saw the light, that it was good" (Beresheet 1:4). THIS IS THE MEANING OF, "Say of the righteous, that it shall be well (or: 'good' with him" (Yeshayah 3:10). This verse, "AND ELOHIM SAW THE LIGHT THAT IT WAS GOOD" goes up on the scales. But in the first verse, "LET THERE BE LIGHT; AND THERE WAS LIGHT," THE RIGHT AND LEFT were separate, but now they all became one again AFTERWARDS THROUGH THE CENTRAL COLUMN. The sister, WHICH IS CHOCHMAH, and kinswoman, WHICH IS THE SECRET OF BINAH, THAT ARE ALLUDED TO IN, "LET THERE BE LIGHT; AND THERE WAS LIGHT," AS MENTIONED ABOVE, have been included through it, each with the other in the secret of Yud Hei, WHICH IS CHOCHMAH AND BINAH. They are beloved and embracing crowns. THE REASON THAT CHOCHMAH AND BINAH ARE CALLED 'SISTER AND KINSWOMAN' IS IN ACCORDANCE WITH THE VERSE, "SAY TO WISDOM, YOU ARE MY SISTER, AND CALL UNDERSTANDING YOUR KINSWOMAN" (MISHLEI 7:4).

12. Six SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - come out from the branch of the root of the body, which is a tongue that speaks great things. This tongue is concealed between Yud Vav Dalet and Hei Aleph, WHICH ARE CHOCHMAH AND BINAH, AS WRITTEN, "One shall say, I am Hashem's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Yeshayah 44:5), actually surname himself. "One shall say, I am Hashem's" - this is the sister, NAMELY CHOCHMAH, WHICH IS FORBIDDEN (FOR INTERCOURSE) LIKE A SISTER, BECAUSE IT IS INCOMPREHENSIBLE. "AND ANOTHER SHALL CALL HIMSELF BY THE NAME OF JACOB" - THIS IS THE KINSWOMAN, WHICH IS BINAH, WHEREIN THE ILLUMINATION OF CHOCHMAH BEGINS. THEREFORE, IT SAYS "BY THE NAME OF JACOB," BECAUSE NAME DENOTES COMPREHENSION, "AND ANOTHER SHALL SUBSCRIBE WITH HIS HAND TO HASHEM" IS DA'AT. "AND SURNAME HIMSELF BY THE NAME OF YISRAEL" IS THE SPREADING OF DA'AT TO ZEIR

9. גְלוּמֵי הַגְּלִיפִין כְּחִיזוֹ דְחֻיָּא אָרִיךְ, וּמִתְפָּשֵׁט לְכָאן וּלְכָאן, זִנְבָא בְרִישָׁא. רִישָׁא אַחִיד אַכְתַּמִּין, אַעְבַּר וְזַעִים, נָטַר וּגְנִיז. חַד לְאַלְף יוּמִין זַעִירִין אַתְגְּלִיָּא, קוּלְטְרָא בְקִטְרוּי, סְנַפִּירָא בְעַדְבּוּי, אַתְבַּר רִישִׁיָּה בְמִיּוּן דִּימָא רַבָּא, דְכַתִּיב שְׁבַרְתָּ רִאשֵׁי תַנִּינִים עַל הַמַּיִם. תְּרִין הוּוּ, חַד אַתְחֻזְרִי, תַנִּינִם בְּתִיב חֶסֶר. רִאשֵׁי, כַּד"א וּדְמוּת עַל רִאשֵׁי הַחֲזִיה רְקִיעַ.

10. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר, הֵינְנוּ דְכַתִּיב בִּי הוּא אָמַר וַיְהִי, הוּא בְלַחֲדוּי. לְבַתַּר אַתְחֻזְרוּ חַד יְהו"י יְהו"ו וַי' בְּתַרְאָה שְׂכִינְתָּא לְתַתָּא. כְּמָה דְה' שְׂכִינְתָּא אֲשַׁתְּכַח וּבְחַד מִתְקַלָּא אַתְקַלוּ.

11. וְהַחַיּוֹת רָצוּא וְשׁוּב, דְכַתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאֹר בִּי טוֹב. אָמְרוּ צְדִיק בִּי טוֹב. הָאִי, בְּמִתְקַלִּיה סְלָקָא. קְדַמָּא בְלַחֲדוּי. וּכְלָא לְחַד אַתְחֻזְרִי. אַחְתָּא וּמוֹדַעְתָּא כְּלִילָן דָּא בְּדָא בְּיו"ד ה"א, כְּתָרִין רְחִימִין דְּמִתְחַבְּקִין.

12. שִׁיתָא נְפֻקִין מֵעֲנַפָּא דְשִׁרְשָׁא דְגוּפָא, לִישָׁן מְמַלְל רַבְרָבָן. לִישָׁן דָּא, סְתִים בֵּין יו"ד וְה"א, דְכַתִּיב זֶה יֹאמֵר לְה' אֲנִי וְזֶה יִקְרָא בְשֵׁם יַעֲקֹב וְזֶה יִכְתֹּב יְדוֹ לַיִי וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה יִכְנֶה מִמֶּשׁ. זֶה יֹאמֵר לְה' אֲנִי: אַחְתָּא. וּכְלָא אַתְמַר בִּיהו"ו. כְּלָא כְּלִילָן בְּלִישָׁן סְתִים לְאִימָא. דְהָא אַתְפַּתַּחַת לִיה דְנַפְיָק מִינָהּ. אַבָּא יְתִיב בְּרִישָׁא, אִימָא בְּאִמְצַעִיתָא וּמִתְבַּסִּיָּא מִכָּאן וּמִכָּאן וְוִי לְמָאן דְגַלִּי עַרְוִיתָהוּן.

ANPIN, AND THEN ZEIR ANPIN IS CALLED 'YISRAEL', MEANING ACTUALLY SURNAME AS MENTIONED. It is all expressed in Yud Hei Vav, NAMELY IN CHOCHMAH, BINAH AND DA'AT. All THOSE THREE - CHOCHMAH, BINAH AND DA'AT - are included in the secret tongue in Ima, FOR DA'AT THAT MEDIATES BETWEEN THE TWO COLUMNS, CHOCHMAH AND BINAH THAT ARE IN IMA, INCLUDES WITHIN ITSELF CHOCHMAH, BINAH AND DA'AT, because she was opened by it and it emerges from her. Aba sits at the head, Ima in the center, and is covered from this way and that way. Woe to the one who uncovers their nakedness.

13. "And Elohim said, Let there be luminaries in the firmament of heaven" (Bereshheet 1:14). THIS INDICATES THAT the Male, WHICH IS ZEIR ANPIN, shall rule over the Female, WHICH IS MALCHUT. THEREFORE, THE MALE IS CALLED 'THE GREAT LUMINARY' AND THE FEMALE, 'THE SMALL LUMINARY', as is written, "And the righteous is an everlasting foundation (or: 'the foundation of the world')" (Mishlei 10:25). THE RIGHTEOUS, WHO IS YESOD (LIT. 'FOUNDATION') OF ZEIR ANPIN, IS YESOD OF MALCHUT THAT IS CALLED 'WORLD'. IT IS IMPLIED THAT THE WORLD WOULD NOT EXIST WERE IT NOT FOR THE RIGHTEOUS, AND THEREFORE HE RULES OVER IT. AND HE EXPLAINS WHY IT IS SO, SAYING, Yud, WHICH IS CHOCHMAH AND SUPERNAL ABA AND IMA, illuminated both HEIS, and illuminated and impregnated THE FIRST HEI WITH the Female. Then Yud unified within itself, SEPARATING FROM THE HEI, ascended in its levels high up and the Nukva became dark. Ima shone and opened her gates. Then came the Key that included six SFIROT, WHICH IS ZEIR ANPIN, that covered the entrance OF IMA and joined below with the one and the other, MEANING WITH BOTH THE NUKVA AND WITH IMA. Woe to him who exposes the entrance.

13. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם, שְׁלֹשׁ דְּבָר בְּנוֹקְבָא. דְּכִתִּיב וְצִדִּיק יִסֹּד עוֹלָם, נְהִיר יו"ד בְּתַרְיָן, וְנְהִיר וּמַעֲבָר לְנוֹקְבָא. אֶתְיִיחַד יו"ד בְּלַחְדוֹוֵי, סָלִיק בְּדֶרְגוֹוֵי לְעֵילָא לְעֵילָא. אֶתְחַשְׁבָּא נּוֹקְבָא, וְאֶתְנַהֲרֵת אִימָא וּמִתְפַּתְחָא בְּתַרְעוּוֵי. אֶתָּא מִפְתָּחָא דְכָלִּיל בְּשִׁית, וּמְכַסְיָא פְתָחָא, וְאַחִיד לְתַתָּא לְהָאֵי וּלְהָאֵי, וּוֵי לְמַאן דְּגַלֵּי פְתָחָא.

2. Second Chapter

Here the Beard of Faith is explained. This beard is not mentioned in the Torah, being too precious to be spoken of there; all thirteen of its characteristics are outlined here. There are thirteen springs, nine of which flow down to water the body, Zeir Anpin - the other four are guarded and do not flow down. In the month of Tishrei, these thirteen features are in the upper world, Binah, and the thirteen gates of Mercy open there. The movement of the letters Yud Hei Vav Hei are described as they pertain above in the head of Arich Anpin and below in Zeir Anpin. This is followed by the seven features of the Skull of Zeir Anpin, that was formed from the air (the light of Chassadim from Aba) and a spark (the light of Gvurot from Ima). These features are the dew of two colors, three spaces of engraved letters, the hairs over the ears, a non-luminous forehead, eyes of three colors, the nose with three flames, and the ears curved level to hear good and evil. We hear an explanation of the difference between "I" and "He" as written in verses like, "I am Hashem, that (lit. 'He') is My name"; "He" is used for one who is hidden and not present, who is not visible to the eye, who has no name. This section closes with the statement that Yisrael Saba and Tevunah, which are Binah, are called 'Mother'.

14. Second Chapter. In it is explained the Beard of Faith. The beard is not mentioned IN THE TORAH, PROPHETS OR THE WRITINGS, FOR IT IS WRITTEN, "THE EYES OF HASHEM," "THE EARS OF HASHEM," AND ALSO "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13), BUT THERE IS NO MENTION OF THE BEARD, because it is most precious and it comes out from the ears WHERE THE BEARD STARTS. It encircles the shape of the face, as a white strand going up and down around the face, MEANING THAT THE BEARD IN GENERAL LOOKS LIKE A WHITE STRAND WITH WHITE HAIRS AROUND THE FACE. SOME OF THEM GO UP, SHINING FROM BELOW UPWARDS, WHILE SOME GO DOWN, SHINING FROM ABOVE DOWNWARDS. It is explained in thirteen CHARACTERISTICS.

14. פְּרָקָא תְנִינָא. דִּיקְנָא מְהִימְנוּתָא. דִּיקְנָא לָא אֲדָבָר בְּגִין דְּהִיא יְקִירוּתָא דְכָלָא מְאֲדָנִין נְמַקְת, בְּסַחְרָנְהָא דְבְּסִיטָא, סָלִיק וְנַחֲיֵת חוּטָא חוּרָא. בְּתַלְיִסָר מִתְפָּרֵשׁ.

15. Concerning that most precious, NAMELY THE BEARD, it is written, "Through a land that no man (Heb. ish) passed through, and where no man (Heb. adam) dwelt" (Yirmeyah 2:6). ZEIR ANPIN IS CALLED 'ADAM' AND YESOD OF ZEIR ANPIN IS CALLED 'ISH'. Adam is outside ARICH ANPIN, FOR ZEIR ANPIN THAT IS CALLED 'ADAM' WRAPS ARICH ANPIN ON THE OUTSIDE FROM THE NAVEL DOWN, and all the more so ish, WHICH IS YESOD OF ZEIR ANPIN THAT IS EVEN OUTSIDE ZEIR ANPIN. NETZACH, HOD AND YESOD ARE OUTSIDE THE TORSO AND, ALL THE MORE SO, OUTSIDE OF ARICH ANPIN; THEREFORE, THEY HAVE NO SHARE IN THIS BEARD OF ARICH ANPIN. THE BEARD is explained by thirteen springs and only four OF THE FEATURES are guarded, SO AS NOT TO FLOW DOWN TO ZEIR ANPIN. Nine OF THE FEATURES water the body, WHICH IS ZEIR ANPIN.

16. THE FIRST FEATURE IS THAT the precious, WHICH IS THE BEARD, starts to form in front of the opening of the ears, MEANING OPPOSITE THE OPENINGS OF THE EARS, and descends beautifully DOWNWARDS TO THE BEGINNING OF THE LIPS. 2) THERE ARE HAIRS at the top of the lips, from the top OF THE RIGHT LIP to the top OF THE LEFT LIP. 3) There is a path CLEAR OF HAIR that emerges below the two nostrils to remove sins, as it is written, "And it is His glory (Heb. tiferet) to pass over transgressions" (Mishlei 19:11). 4) THE HAIRS below the lips again become another top. 5) Another path, FREE OF HAIR, emerges under it, MEANING IN THE MIDDLE OF THE HAIRS AT THE LOWER LIP. 6) An offering of spices, MEANING HAIRS, covers THE FACE FROM BELOW to the top OF THE UPPER LIP. 7) Two apples, MEANING THE CHEEKS THAT ARE FREE OF HAIR, are visible to light the candles. 8) From the overall Mazal, MEANING THE HAIRS THAT SPREAD AND hang as far as the heart, extend the upper and lower beings, MEANING THE UPPER EXPANSE OF THE BEARD THAT IS CALLED 'SUPERNAL MAZAL'.

17. THE NINTH FEATURE IS THAT the SHORT HAIRS that hang BETWEEN THE HAIRS OF THE UPPER EXPANSE OF THE BEARD do not stick out one from the other, FOR THEY ARE ALL THE SAME SIZE. THE TENTH CHAREACTERISTIC IS the short HAIRS that cover the neck CLOSE TO the precious BEARD. THE ELEVENTH FEATURE IS long HAIRS that are in full length THAT HANG OVER THE NECK. THE TWELFTH FEATURE IS the lips, free of hair from all sides. Blessed is he who kisses with these kisses. THE THIRTEENTH FEATURE IS THAT in the overall Mazal flow thirteen RIVERS of fine balsam tree oil. Everything is in this Mazal, which is concealed, NAMELY THE LOWER EXPANSE OF THE BEARD THAT IS CALLED 'THE LOWER MAZAL'.

18. When Tishrei arrives, which is the seventh month, these thirteen FEATURES are in the upper world, WHICH IS BINAH, and the thirteen Gates of Mercy open there. Concerning that time, IT IS WRITTEN, "Seek Hashem while He may be found" (Yeshayah 55:6).

19. "And Elohim said, Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind..." (Bereshheet 1:11). This is the meaning of, "You shall afflict your souls" (Vayikra 16:31) in the ninth of the month at evening. It is also written, "Adonai Hashem, You have begun to show Your servant Your greatness" (Devarim 3:24). HERE THE NAME Yud Hei Vav Hei is whole on all sides, MEANING THAT IT ILLUMINATES ON THE RIGHT SIDE AND THE LEFT SIDE TOGETHER. THEREFORE, IT IS WRITTEN, ADONAI YUD HEI VAV HEI AND 'YOUR GREATNESS'. But here, with the awakening of the earth, it is incomplete, FOR ONLY THE LEFT SIDE ILLUMINATES WITHOUT THE RIGHT SIDE.

15. בְּיָקִירָא דְבִיקִירוּתָא הָיָא, כְּתִיב לָא עֵבֶר בַּהּ אִישׁ וְלֹא יֵשֵׁב אָדָם שָׁם. אָדָם לְבַר הוּא. אָדָם לָא כְּלִיל הֶכָא. כ"ש אִישׁ. בְּתֵלִיסֵר נְבוּעִין מְבוּעִין מִתְפָּרֵשׁן, אַרְבַּע בְּלַחֲדוּי אֶסְתְּמֵרוּ. תְּשַׁעָּה אֶשְׁקִיּוּן לְגוּפָא.

16. מִקְמֵי פִתְחָא דְאֲדָנִין, שְׂאֵרֵי יִקִּירוּ לְאִתְתַּקֵּן, נְחִית בְּשִׁפְיֵי בְרִישָׁא דְשִׁפּוּן. מֵהֵאֵי רִישָׁא לְהֵאֵי רִישָׁא קָאִים. אַרְחָא דְנִפְיָק תְּחֹת תְּרִין נֹקְבִין דְּפִרְדִּשְׁקָא, לְאֶעְבְּרָא חוּבָה, דְּכְתִיב וְתַפְאֵרְתּוֹ עֲבוּר עַל פִּשְׁעֵי. תְּחֹת שִׁפּוּן אֶסְחָר שְׁעָרָא לְרִישָׁא אַחְרָא. אַרְחָא אַחְרָא נִפְיָק תְּחֹתוּי. חִפְי תְּקְרוּבְתָא דְבוּסְמָא, לְרִישָׁא דְלַעִילָא. תְּרִין תְּפּוּחִין אֶתְחֹן לְאִנְהָרָא בּוּצִינִין. מִזְלָא דְכֻלָּא, תְּלִינָא עַד לְבָא, בֵּיהּ תְּלִינָא עֲלָאִין וְתַתָּאִין.

17. אִינּוּן דְּתֵלִינָא לָא נִפְקִין דָּא מִן דָּא. חִפְיִין זְעִירִין עַל גְּרוּנָא דִּיקִירוּ. רְבֵרְבִין, מִתְשַׁעֲרִין בְּשִׁיעוּרָא שְׁלִים. שִׁפּוּן אֶתְפְּנוּן מִכָּל סְטְרִין, זְכָאָה לְמֵאן דְּנִשְׁיָק מֵאִינּוּן נִשְׁיָקִין. בְּהֵיָא מִזְלָא דְכֻלָּא נִגְדִין תְּלִיסֵר מְשִׁיחִין דְּאֶפְרִסְמוּנָא דְכִיָּא. כֻּלָּא בְּהֵיָא מִזְלָא שְׂכִיחַ, וְסִתִּים.

18. בְּזִמְנָא דְמֵטָא תְּשֵׁרִי, יִרְחָא שְׁבִיעָאָה, מִשְׁתַּכְּחֵי אֵלִין תְּלִיסֵר בְּעֵלְמָא עֲלָאָה וּמִתְפַּתְּחֵי תְּלִיסֵר תְּרַעֵי דִרְחָמֵי, בְּהֵוָּא זִמְנָא דְרִשׁוּ יִי בְּהִמְצָאוֹ כְּתִיב.

19. וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי וְגו', הֵינּוּ דְכְתִיב וְעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעֶרְב. אֲדָנִי יְדוּ"ד אֶתְהּ החֲלוֹת לְהֵרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלְךָ. יְהו"ה שְׁלִים בְּסִטְרוּי. וְהֶכָא בְּרַחֲשׁוּתָא דָּא דְאַרְעָא, לָא שְׁלִים.

20. It is not written HERE 'let there be (Heb. yehi) GRASS AND HERB', WHERE we read an upper Yud and a lower Yud, IN ACCORDANCE WITH THE SECRET OF "Vayyitzer (lit. 'And He formed')" (Bereshheet 2:19) SPELLED WITH TWO YUDS, the upper Yud BEING UPPER CHOCHMAH and the lower Yud BEING LOWER CHOCHMAH, NAMELY THE NUKVA. THIS IS THE SECRET OF THE TWO YUDS AT THE BEGINNING AND THE END OF THE PERMUTATION YUD ALEPH HEI DALET VAV NUN HEI YUD. Yehi CONTAINS upper Yud and lower Yud with Hei between them, FOR HEI IS THE SECRET OF BINAH, FROM WHICH THE LOWER YUD RECEIVES CHOCHMAH. And that is overall perfection, FOR THEN IT RECEIVES CHOCHMAH, WHICH IS perfect, though not from every side BUT ONLY FROM THE LEFT. THEREFORE, this name is uprooted - NAMELY THE NUKVA WHICH IS CALLED 'NAME' - and is planted in a different place as it is written: "And Hashem Elohim planted a garden in Eden..." (Ibid. 8).

21. ANOTHER EXPLANATION: The Hei WRITTEN between the two Yuds of 'Yehi', ALLUDES TO the blowing OF THE SPIRIT (OR: 'WIND') OF CHOCHMAH from the nose of Arich Anpin to Zeir Anpin. Without the spirit OF CHOCHMAH it cannot exist. By the Hei THAT ALLUDES TO THE NOSE OF ARICH ANPIN, the upper Hei OF THE NAME YUD HEI VAV HEI and the lower Hei OF THE NAME YUD HEI VAV HEI were perfected, MEANING THAT THE UPPER HEI, WHICH IS BINAH, RECEIVES CHOCHMAH IN ITS LEFT COLUMN FROM THE NOSE OF ARICH ANPIN AND TRANSFERS TO THE LOWER HEI, WHICH IS THE NUKVA. THEN THE TWO HEIS ARE TOGETHER, as is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6). THIS INDICATES THAT WHENEVER THE TWO HEIS ARE TOGETHER, WHEN THE LOWER HEI RECEIVES CHOCHMAH FROM THE LEFT COLUMN OF THE UPPER HEI, IT IS SAID, ALEPH HEI HEI, WHICH ALLUDES TO A TIME OF TROUBLE. THE NUKVA IS THEN IN TROUBLE, FOR SHE IS DESOLATE AND SERE, AS MENTIONED.

22. In the cluster of clusters, in the spirit of the scales, WHICH IS ZEIR ANPIN, IN WHOM LIES THE SCALE AS MENTIONED, AND WHO IS CALLED 'A CLUSTER', AS IS WRITTEN, "MY BELOVED IS TO ME AS A CLUSTER OF HENNA" (SHIR HASHIRIM 1:14) THERE IS Yud-Hei-Vav. HE EXPLAINS: The upper Yud, WHICH IS ABA AND IMA, CALLED 'ABA', is adorned with the bond of Atik, which is a lofty membrane that is purified and hidden. The upper Hei was adorned with the spirit of the two openings of the royal viceroy that emerged to revive, MEANING TO BESTOW CHOCHMAH THAT IS CALLED 'LIFE'. The upper Vav IS THE CENTRAL COLUMN, AND DA'AT, WHEREIN LIES the hard spark that is crowned on its sides. The letters YUD-HEI-VAV expand afterwards and become part of Zeir Anpin IN ACCORDANCE WITH THE SECRET OF 'THREE EMERGE FROM ONE, ONE EXISTS IN THREE'. Just as YUD-HEI-VAV dwell in the Skull OF ARICH ANPIN, they also spread throughout the body OF ARICH ANPIN, NAMELY ITS SEVEN LOWER SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, to complete everything. When these letters YUD-HEI-VAV are suspended, THAT IS, CONCEALED, THEY ARE in pure wool. When they appear to Zeir Anpin, the letters YUD-HEI-VAV rest on Him, and He is named after them.

20. יְהִי לֹא כְּתִיב, קְרִינָן יו"ד עֲלָא יו"ד תְּתָא, וַיִּצֶר י' עֲלָא י' תְּתָא, יְהִי י' עֲלָא, י' תְּתָא. ה' בְּגוּוֹיָהּ. כִּלְלָא דְשְׁלִימוֹ. שְׁלִימִים, וְלֹא לְכֹל סֵטֵר. אֲתַעֲקֵר מֵהָאֵי אֲתֵר שְׁמָא דָא, וְאֲשְׁתִּיל בְּאַחֲרָא, כְּתִיב וַיִּטַּע יְי' אֱלֹהִים.

21. ה' בֵּין יו"ד לְיו"ד הִיָּה־י, נִשְׁבָּא דְפִרְדֵּשְׁקָא דְעֵתִיקָא, לְזַעֲרָא דְאַנְפִּין בְּלֹא רוּחָא לֹא אֲתַקְוִים. בְּה"א, אֲשְׁתַּכְּלֵל ה"א עֲלָא ה"א תְּתָא, דְכְּתִיב אָהָה אֲדָנִי אֱלֹהִים.

22. בְּקִיטְפוֹי דְקֵטְפִין, בְּרוּחָא דְמִתְקִלִין, יְהִי י' עֲלָא דְאֲתַעֲטֵר בְּקֵטְרָא דְעֵתִיקָא, הוּא קְרוּמָא עֲלָא דְאֲזַדְכֵךְ וְסִתִּים. ה"א עֲלָא, דְאֲתַעֲטֵר בְּרוּחָא דְנוֹקְבִין דְפִרְדֵּשְׁקָא, דְנִמְיֵק לְאַחֲוִיא. ו' עֲלָא, בּוֹצִינָא דְקְרֵדִינוּתָא דְאֲתַעֲטֵר בְּסֵטְרוֹי, מִתְפַּשְׁטָן אֲתוּון לְבֵתֵר, וְאֲתַכְּלֵלוּ בּוֹזַעֲרָא דְאַפִּין. כְּמָה דְשְׁרִיא בְּגוּלְגֻלְתָא, אֲשְׁתַּכְּחוּ מִתְפַּשְׁטָן בְּכֹל גּוּפָא, לְשַׁכְּלֵלָא כְּלָא. בְּעֵמֶר נְקָא. כִּד תְּלִי תְּלִיּוֹן אֵלִין אֲתוּון. כִּד אֲתַגְּלִי לְזַעֲרָא מִתּוֹיִשְׁבֵן בֵּיה אֵלִין אֲתוּון, וְאֲתַקְרִי בְהוּן.

23. The Yud OF YUD HEI VAV HEI in Atik is concealed with its crowns, because the Left is present, WHICH CAN BE RESOLVED ONLY BY THE SCALE. The Hei is opened by another Hei, NAMELY THE HEI OF ZEIR ANPIN, WHEREIN IS THE PLACE OF REVELATION. THEREFORE, HEI, WHEN FULLY SPELLED, IS SPELLED WITH ANOTHER HEI, NAMELY HEI-HEI. IT IS composed of two females, BECAUSE THE LAST HEI, WHICH IS MALCHUT, IS INCLUDED IN IT and acquired its features. Vav is opened by another Vav that is in Zeir Anpin, as written, "goes to my beloved directly" (Shir Hashirim 7:11), AS THE SUPERNAL FEATURES GO TO MY BELOVED, THAT IS ZEIR ANPIN. FOR IN HIM IS the hard spark to cover the entrance of Ima. THEREFORE, VAV FULLY SPELLED IS SPELLED WITH ANOTHER VAV, NAMELY VAV-VAV.

24. THUS THERE IS Vav above IN THE HEAD AND THERE IS Vav below IN ZEIR ANPIN. THERE IS Hei above IN THE HEAD AND THERE IS Hei below IN ZEIR ANPIN; THIS IS WHY THEY ARE DOUBLED IN FULL SPELLING, AS MENTIONED, BECAUSE ABOVE THEY ARE CONCEALED AND BELOW THEY ARE REVEALED. Yud is above, but no other YUD partakes in it - AS IN THE CASE OF HEI AND VAV - or comes out WITH IT WHEN PRONOUNCED, except by allusion, BECAUSE VAV-DALET IN THE FULL SPELLING OF YUD HAVE THE SAME NUMERICAL VALUE AS YUD (=TEN). THIS IS AN ALLUSION THAT IT INCLUDES A SECOND, LOWER YUD, meaning that two were revealed IN YUD - SUPERNAL ABA AND IMA, who join in one level, trembling together in order to separate FROM THE LEFT. AND THIS IS Vav Dalet that are included in Yud Vav Dalet, YUD BEING SUPERNAL ABA AND VAV DALET SUPERNAL IMA. Woe when ABA, YUD, departs, AND VAV DALET are revealed.

25. These spices - MEANING THE ILLUMINATIONS OF CHOCHMAH CALLED 'SPICES' AND 'SCENT' - of the red engravings, WHICH ARE ALL THE ASPECTS OF THE LEFT COLUMN, WHICH ARE RED, that pass through TO ILLUMINATE, do not mingle at the place, BUT RATHER RETURN IMMEDIATELY TO THEIR PLACE, AS WRITTEN, "And the living creatures ran and returned" (Yechezkel 1:14), AS THEY IMMEDIATELY RETURN TO THEIR PLACE. LIKEWISE, "Flee to your place" (Bemidbar 24:11), means that he hastens to return to his place. This is the secret of the verse, "Though you do soar aloft like the eagle, and though you do set your nest among the stars" (Ovadyah 1:4), "from there I will bring you down" (Ibid.).

26. "And the earth brought forth grass" (Bereshheet 1:12). When DID THIS OCCUR? IT WAS when the name, WHICH IS THE NUKVA, was planted. AND SO FROM ABA AND IMA, emerged air, WHICH IS THE LIGHT OF CHASSADIM FROM ABA, and a spark, WHICH IS THE LIGHT OF GVUROT FROM IMA. WHEN THE AIR AND THE SPARK JOINED TOGETHER, a Skull extended from them, WHICH IS KETER OF ZEIR ANPIN at its sides. Dew filled over it, THE SKULL, of two colors, NAMELY WHITE AND RED IN THE SECRET OF, "FOR YOUR DEW IS THE DEW OF LIGHT" (YESHAYAH 26:19), WHICH ARE THE LIGHTS OF CHESED AND GVURAH. AND THIS IS THE FIRST OF THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN.

27. SECOND FEATURE: Three spaces of engraved letters, NAMELY YUD-HEI-VAV, appear in it. THIRD FEATURE: HAIRS, black as a raven, hang over the deep openings OF THE EARS, and one cannot hear from the right or the left, BECAUSE THE HAIRS, WHICH ARE JUDGMENTS, BLOCK THEM. Here, IN RELATION TO THE HAIRS ON THE SKULL OF ZEIR ANPIN, THERE IS ABOVE one thin path, NAMELY THE PATH AT THE CENTER OF THE HEAD THAT DIVIDES THE HAIRS INTO RIGHT AND LEFT.

23. יו"ד דַּעְתִּיקָא סְתִים בַּעֲטְרוּי, בְּגִין שְׂמָאלָא אֶשְׁתַּכַּח ה"ה אֶתְפַּתַּח בְּאַחְרָא וְאִינְקִיב בְּתֵרִין נּוֹקְבִין, וְאֶשְׁתַּכַּח בְּתַקּוּנִין. וְי"ו אֶתְפַּתַּח בְּאַחְרָא, דְּכַתִּיב הוֹלֵךְ לְדוֹדֵי לְמִישְׁרִים. בְּבוֹצִינָא דְקַרְדִּינּוֹתָא לְמַכְסִיא פִתְחָא.

24. ו' לַעֲיֹלָא ו' לַתְּתָא, ה' לַעֲיֹלָא ה' לַתְּתָא. ו' לַעֲיֹלָא וְבָהּ לֹא אֶשְׁתַּתַּף אַחְרָא, וְלֹא סְלִיק בְּהֵדָה, בְּרַמְיזָא דְרַמְיז כִּד אֶתְגַּלְיִין תֵּרִין וּמִתְחַבְּרִין בְּחַד דְרַגָּא, חַד רַגְשָׁא בְּגִין לְאַתְפָּרְשָׁא, וְי"ד כְּלִילָן בְּיוֹ"ד וְזֵי כִד אֶסְתַּלַּק הָאִי, וְאַתְגַּלְיִין.

25. אִינוּן בּוֹסְמִין דְטִיפְסָא שְׂרִיקִין, דְעֵבְרֵי לֹא מִתְעַכְבָּא בְּדוּכְתָא, וְהַחֲיוֹת רְצוּא וְשׁוּב. בְּרַח לָךְ אֶל מְקוֹמְךָ. אִם תִּגְבִּיָה כְנֶשֶׁר וְאִם בֵּין כּוֹכְבִים שִׁים קִנָּךְ מִשָּׁם אֹרִידְךָ.

26. וְתוֹצֵא הָאָרֶץ דָּשָׂא. אִימְתִי, כִּד שָׂמָא אֶתְנַטַּע. וְכִדִּין אֹיּוֹרָא נְפִיק, וְנִצּוֹצָא אֹדְמָן. חַד גּוֹלְגֵלְתָא אֶתְפָּשֵׁט בְּסִטְרוּי, טְלָא מְלִי עָלָה, דְתֵרֵי גּוֹוִי.

27. תֵּלַת חֲלָלִין דְאַתּוּן רְשִׁימִין, אֶתְגַּלְיִין בֵּיהּ. אוֹכְמִין בְּעוֹרְבָא תְלִיִין עַל נּוֹקְבִין עֲמִיקִין, דְלֹא יְכִיל לְמִשְׁמַע יְמִינָא וּשְׂמָאלָא. הֵכָא חַד אַרְחָא לַעֲיֹלָא דְקִיק.

28. THE FOURTH FEATURE IS a non-luminous forehead, FROM WHICH ARE DRAWN JUDGMENT AND strife to the world except AT TIMES OF GREATNESS, when the will OF THE FOREHEAD OF ARICH ANPIN supervises THE FOREHEAD OF ZEIR ANPIN. THE FIFTH FEATURE IS eyes of three colors - WHICH ARE BLACK, RED AND GREEN - which are to be feared, BECAUSE ALL THESE COLORS ALLUDE TO JUDGMENTS, FOR RED IS LEFT AND GREEN IS THE CENTRAL COLUMN AND BLACK IS MALCHUT. DURING GREATNESS, they wash in luminous milk, WHICH IS THE SECRET OF CHESED THAT FLOWS from Atika, as is written, "Your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), MEANING FREE OF JUDGMENT. It is also written, "Righteousness lodged in it" (Yeshayah 1:21), SO THERE IS IN IT JUDGMENT THAT IS CALLED 'RIGHTEOUSNESS'. HE ANSWERS: IT SAYS "quiet habitation," WHEN THE EYE OF the hidden Atik SHINES IN ACCORDANCE WITH THE MEANING OF "WASHED IN MILK" (SHIR HASHIRIM 5:12), because it is spelled Eynecha (lit. 'your eyes') WITHOUT YUD, THE MARK OF PLURAL. IN ATIKA, THERE IS NO LEFT AND BOTH EYES ARE CONSIDERED AS THE RIGHT EYE.

29. THE SIXTH FEATURE IS the nose of the face that is short for identification, BECAUSE THE FACE IS RECOGNIZED BY THE NOSE, AS OUR SAGES HAVE SAID, 'WITNESS CAN TESTIFY ONLY WHEN THERE IS A FACE TOGETHER WITH A NOSE'. Three flames burn in its nostrils, WHICH ARE THE THREE ASPECTS OF JUDGMENT - JUDGMENT DRAWN FROM BINAH, FROM MALCHUT AND FROM THE LEFT COLUMN. THE SEVENTH FEATURE IS curved level to hear good and evil, MEANING THE EARS DURING GREATNESS, AFTER THE HAIR THAT BLOCKED THEM IS REMOVED, AS MENTIONED. FOR THEN THEY ARE OPENED TO HEAR GOOD AND EVIL TO DO GOOD FOR THE GOOD PEOPLE AND TO PUNISH THE EVIL, AND TO RECEIVE THE PRAYERS OF THE LOWER BEINGS.

30. It is written, "I am Hashem, that (lit. 'He') is My name" (Yeshayah 42:8), SPOKEN IN THE FIRST PERSON, "I," AND THE THIRD PERSON, "HE," IN ONE CLAUSE. IT SHOULD HAVE SAID, 'I AM, HASHEM IS MY NAME.' YET IT SAYS, "I" AND "HE," ARE TWO NAMES, as written, "I kill and I make alive" (Devarim 32:39), and it is also written, "And I will bear; and I will carry" (Yeshayah 46:4). SO WE SEE THAT "I" IS A NAME, MEANING THE NAME OF MALCHUT, AND "HE" IS ALSO A NAME. It is written, "He has made us and we are His" (Tehilim 100:3), AND "But He is unchangeable, and who can turn Him" (Iyov 23:13). SO WE SEE THAT HE IS ALSO CALLED BY THE NAME "HE", BECAUSE "He" is used for one who is hidden and not present. "He" is used for one who is not visible to the eye, MEANING THAT HE IS NOT READY TO RECEIVE CHOCHMAH THAT IS CALLED 'EYE'. He is used for one who has no name, NAMELY BINAH, WHICH IS YISRAEL SABA AND TEVUNAH.

31. HE EXPLAINS THE IMPLICATIONS OF THE THREE LETTERS HEI VAV ALEPH (HE), ACCORDING TO WHAT HE SAID ABOVE THAT CONCEALED CHOCHMAH, ABA AND IMA AND YISRAEL-SABA AND TEVUNAH ARE EACH CALLED "He." HE SAYS, Hei OF HU (LIT. 'HE'-HEI VAV ALEPH) includes Vav, Vav includes Aleph OF HU, but does not include Hei OF HU. Aleph goes towards Yud, Yud goes towards the most concealed Yud, to which the Vav Dalet OF YUD FULLY SPELLED are not attached. Woe is when the Yud does not illuminate on Vav Dalet.

28. מִצָּחָא דְלֵא נְהִיר, קִטְטוּתָא דְעֵלְמָא. בְּרַ בְּרַ
רְעוּא אֲשַׁנַּח בֵּיהּ. עֵינִינִן דְתִלְתָּ גּוּוּנִי, לְמִרְתָּת
קְמִייהוּ אֲתַסְחֹן בְּחֵלְבָא דְנְהִיר. בְּתִיב עֵינִיךָ תְרַאֲיִנְהּ
יְרוּשָׁלַיִם נוֹה שְׁאֲנָן, וּכְתִיב צִדְקָא יִלִין בָּהּ. נוֹה שְׁאֲנָן,
עֵתִיקָא דְסִתִּים, עֵינִיךָ כְתִיב.

29. חוֹטְמָא פְרָצוּפָא דְזִיעִירָא, לְאֲשַׁתְמוּדְעָא. תִּלְתָּ
שְׁלֵהוּבִין מְתוּקְדִין בְּנוֹקְבוּי. דְרָגָא עֵקִימָא, לְמִשְׁמַע
טָב וּבִישׁ.

30. כְּתִיב אֲנִי יי' הוּא שְׁמִי. וּכְתִיב אֲנִי אֲמִית
וְאֲחִיה. וּכְתִיב וְאֲנִי אֲשָׁא וְאֲנִי אֶסְבּוּל. הוּא עֲשָׂנוּ
וְלוֹ אֲנַחְנוּ. וְהוּא בְּאֶחָד וּמִי יִשְׁבַּנוּ. הוּא אֶקְרִי מֵאֵן
דְסִתִּים וְלֵא שְׁכִיחַ, הוּא מֵאֵן דְלֵא אֲזַדְמֵן לְעִינָא.
הוּא מֵאֵן דְלֵא אֶקְרִי בְשֵׁמָא.

31. הוּא, ה' כְּלִיל ו'. ו' כְּלִיל א' וְלֵא כְלִיל ה'. אֶלֶף
אֲזִיל לוי, ו' אֲזִיל לוי, דְסִתִּים מִכָּל סְתִימִין, דְלֵא
מִתְחַבְרֵן בֵּיהּ ו' ד'. ווי כְּרַ לֵא נְהִיר ו' בּו' ד'.

32. When Yud departed from Vav Dalet because of the sins of the world, the nakedness of them all was revealed. And about this is written, "The nakedness of your father... shall you not uncover" (Vayikra 18:7); it is written, "or the nakedness of your mother shall you not uncover, SUPERNAL ABA AND IMA, YUD, THAT ARE BOTH CONSIDERED 'ABA'. She is your mother, you shall not uncover her nakedness" (Ibid.), BECAUSE YISRAEL -SABA AND TEVUNAH ARE BOTH CALLED BY THE NAME 'IMA'. She is surely your mother as is written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3), FOR YISRAEL-SABA AND TEVUNAH, WHICH ARE BINAH, ARE CALLED 'MOTHER' (HEB. EM).

32. כִּד אֶסְתַּלַּק י' מִן ו'ד בְּחֻבֵי עֲלָמָא, עֲרִיזָתָא דְכָלָא אֶשְׁתַּבַּח, ע"ד כְּתִיב עֲרוֹת אָבִיךָ לֹא תִגְלֶה. וְכִד אֶסְתַּלִּיק יו"ד מִן ה"א, ע"ד כְּתִיב וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הִיא לֹא תִגְלֶה הִיא לֹא תִגְלֶה עֲרוֹתֶהָ. אִמְךָ הִיא וְדָאִי, כִּי אִם לְבִינָה תִקְרָא וְגו'.

3. Third Chapter

We hear that the Beard was concealed in the scriptures because everything that is hidden and not revealed is lofty and precious. Here the nine features of the Beard are listed, together with the nine clauses beginning in Tehilim 118:5 with "Out of my distress I called on Yah"; it is also stated that these nine features are in the secret of the verse, "And the earth brought forth grass, herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself, after its kind." There are thirteen features of the Beard in the supernal one, Arich Anpin; the lower, Zeir Anpin, appears in nine features of the Beard. The addition of thirteen plus nine yields 22, which is the 22 letters that were engraved through them. Now the discussion turns to various interpretations of the verse, "And Elohim said, Let the waters swarm abundantly with moving creatures that have life." As one explanation is the movement of the lips during prayer, we are told that the prayer in which a person requests something of God is arranged in nine ways. It is said that great attention is necessary in all these nine manners of prayer. God will honor anyone who meditates properly on them, giving him everything he needs in this world and in the World to Come.

We are told that "And Elohim said, Let Us make man" referred not only to man on earth but also supernal man, both male and female; when the one is completed, the other is completed.

33. Third Chapter. Nine precious features were granted to the beard. Everything that is hidden and not revealed is lofty and precious. THE BEARD was concealed in the Scriptures, FOR THERE IS NO MENTION OF THE BEARD SUCH AS, "THE EYES OF HASHEM," "THE EARS OF HASHEM" AND "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13). BUT THERE IS NO MENTION OF THE BEARD, AND THAT IS BECAUSE IT IS LOFTY AND PRECIOUS.

33. פִּרְקָא תְלִיתָאָה תִשְׁעָה תְּקוּנֵין יִקְרִינן אֶתְמַסְרוּ לְדִיקְנָא כָּל מָה דְאֶתְטַמְר וְלֹא אֶתְגְּלִיָּא עֲלָאָה וְיִקְרָא אֶשְׁתַּבַּח. וְהָא גְּנִיָּה קָרָא.

34. The first feature of the beard: Hairs upon hairs EMERGE from before the opening of the ears to the top of the mouth, MEANING THE UPPER LIP. THE SECOND FEATURE: It is from this top OF THE LIP to the other top OF THE LIP. THE THIRD FEATURE: THERE IS a path below the two nostrils OF THE NOSE so full OF HAIR that it is invisible. THE FOURTH FEATURE: The cheeks are covered WITH HAIR on one side and the other side. THE FIFTH FEATURE: In them TWO apples OF THE FACE are seen, red as a rose. THE SIXTH FEATURE: on one thread hangs coarse black HAIR down to the chest. THE SEVENTH FEATURE: The lips are free OF HAIR and are as red as a rose.

34. תִּיקוּנָא קְדָמָאָה דְדִיקְנָא, נִימִין עַל נִימִין מְקַמִּי פְתַחָא דְאֲדָנִין עַד רִישָׁא דְפּוּמָא. מִרִישָׁא הָאִי, עַד רִישָׁא אַחְרָא אֶשְׁתַּבַּח. מִתַּחוֹת תְּרִין נוֹקְבִין אַרְחָא מְלִיָּא דְלֹא אֶתְחַזִּיָּא. עֲלֵעִין אֶתְחַפִּיָּין מְדָאִי גִיסָא וּמְדָאִי גִיסָא. בְּהוּ אֶתְחַזִּיָּין תְּפּוּחִין סוּמְקִין כּוּוֹרְדָא. בְּחַד חוּטָא תְלִיָּין אוּכְמִין תְּקִיפִין עַד חַדְוִי. שְׁפּוּון סוּמְקִין כּוּוֹרְדָא אֶתְפְּנוּן.

35. THE EIGHTH FEATURE: Short HAIRS travel down the neck and cover the nape. THE NINTH FEATURE: HAIRS both long and short, HARD as sinews descend equally, MEANING THAT THEY EQUALLY MINGLE WITH EACH OTHER. One who has these nine features is mighty and strong, NAMELY ZEIR ANPIN.

35. זְעִירִין נַחְתִּין בְּגְרוּנָא, וּמְחַפִּיָּין קְדָלָא. רַבְרְבִין וְזְעִירִין כְּגִידִין נַחְתִּין בְּשְׁקוּלָא. בְּאֵלִין אֶשְׁתַּבַּח גִּיבַר וְתִקִּיף מֵאֵן דְאֶשְׁתַּבַּח.

36. It is written, "Out of my distress I called on Yah" (Tehilim 118:5). David recited nine clauses until "all nations compassed me about" (Ibid. 10), in order to surround HIMSELF WITH THEM and protect himself. THEY CORRESPOND TO THE NINE FEATURES OF THE BEARD OF ZEIR ANPIN. 1. "OUT OF MY DISTRESS I CALLED ON YAH." 2. "YAH ANSWERED ME WITH LIBERATION." 3. "HASHHEM IS ON MY SIDE, I WILL NOT FEAR." 4. "HASHHEM TAKES MY PART WITH THOSE WHO HELP ME." 5. "IT IS BETTER TO TAKE REFUGE IN HASHHEM." 6. A SECOND "IT IS BETTER TO TAKE REFUGE IN HASHHEM." TOGETHER WITH THE THREE TIMES 'MAN' IS MENTIONED, WHICH ALLUDE TO THREE FEATURES, THEY ARE NINE, AND THESE NINE FEATURES ARE IN THE SECRET OF THE VERSE, "And the earth, brought forth grass, herb yielding seed after its kind, and tree, yielding fruit, whose seed was in itself, after its kind" (Beresheet 1:12). These nine FEATURES OF THE BEARD were uprooted from a whole name, NAMELY FROM THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, AND CAME TO ZEIR ANPIN. Afterwards, they were AGAIN planted in a complete name, as is said, "And Hashem Elohim planted", WHICH IS THE FULL NAME OF ATIK AND ZEIR ANPIN. There are thirteen features of the Beard in the supernal one, NAMELY ARICH ANPIN. The lower, WHICH IS ZEIR ANPIN, appears in nine features OF THE BEARD, AND THIRTEEN PLUS NINE EQUALS 22. These are the 22 letters that were engraved through them.

37. Therefore, IF ONE SEES IN a dream that he was holding in his hand the beard of an important man, then he is at peace with his Master and his enemies shall be subdued under him. The upper Beard, OF ARICH ANPIN, that illuminates to the lower BEARD OF ZEIR ANPIN is more so, because the upper Beard is called 'abundant in Chesed', while in Zeir Anpin it is CALLED plain 'Chesed'. When he needs light, the upper Beard then illuminates and HE TOO is called abundant in Chesed.

38. "And Elohim said, Let the waters swarm abundantly with moving creatures that have life (Heb. nefesh chayah)" (Beresheet 1:20), meaning Chai (lit. 'living') Yud Hei, BECAUSE CHAYAH INCLUDES THE LETTERS OF CHAI AND YUD HEI. CHAI IS YESOD OF ZEIR ANPIN, YUD HEI ARE ABA AND IMA, AND "LET THE WATERS SWARM" MEANS THAT the light of one should spread into the other, MEANING THAT THE LIGHT OF YUD HEI WILL SPREAD INTO CHAI, YESOD OF ZEIR ANPIN. THUS LIVING NEFESH WILL EMERGE, WHICH ARE THE NUKVA AND ALSO THE NEFESH OF ADAM. Everything swarmed at the same time, both good waters OF HOLINESS and evil waters OF THE OTHER SIDE. Once He said, "Let the waters swarm", they were intermingled and a supernal living creature (Heb. chayah), NAMELY THE NUKVA, a lower living creature, NAMELY THE NEFESH OF ADAM, a good living creature, WHICH IS THE NUKVA, and an evil living creature, WHICH IS LILIT, came out. FOR "LIVING CREATURE THAT MOVES" (IBID. 21) IS LILIT, AS MENTIONED ABOVE.

39. According to another explanation, "Let the waters swarm," is translated into Aramaic as 'move', meaning that his lips move with words of prayer purely and with a clear mind. The living Nefesh moves in CLEANSING AND PURIFYING waters, for when a person wishes to set out his prayer to his Master, his lips move thus: from below upwards, in order to elevate the glory of his Master to the place of the water source of the deep well, WHICH IS BINAH. Later, it will flow and draw from above downwards, from that water source of the river, WHICH IS BINAH, to each and every grade down to the last grade, WHICH IS MALCHUT, so that it may draw willingly for everyone from above downwards. Afterwards, He has to connect everything, NAMELY TO UNITE ALL THE GRADES IN BLESSED ENDLESS LIGHT, in a connection of devotion of Faith; and so all his requests, individual and communal, will be fulfilled.

36. כְּתִיב מִן הַמִּצַּר קָרָאתִי יְהוָה. תִּשְׁעָה אָמַר דָּוִד עַד כָּל גּוֹיִם סָבְבוּנִי, לְאַסְחָרָא וּלְאַגְנָא עֲלוּי. וְהוֹצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מְזֻרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עוֹשֶׂה פְרִי אֲשֶׁר זָרְעוּ בּוֹ לְמִינֵהוּ. תִּשְׁעָה אֲלִין אֶתְעַקְרוּ מִשְׁמַא שְׁלִים, וְאַשְׁמִילוּ לְבַתָּר בְּשְׁמַא שְׁלִים, דְּכִתְיב וַיִּטַּע יְיָ אֱלֹהִים. תְּקוּנִין דְּדִיקְנָא בְּתַלְיִסָּר אֶשְׁתַּכְחָן אִיהוּ, דְּהִיא עֲלָאָה. תַּתָּאָה, בְּתִשְׁעָה אֶתְחַזֵּן. כ"ב אֶתְוֹן אֶתְגְּלִימוּ בְּגִינֵהוּן.

37. עַל הָאִי, חֲלֵמָא דְאַחִיד דִּיקְנָא דְב"נ עֲלָאָה בְּיָדֵיהּ, שְׁלִים בְּמֵאֲרִיָּה. שְׁנַאִין תְּחֻתָּוֵי יִכְנַעוּן. כ"ש דִּיקְנָא עֲלָאָה דְנִהִירָא בְּתַתָּאָה, דְעֲלָאָה רַב חֶסֶד אֶקְרִיָּה, בְּזַעֲרָא חֶסֶד סְתָם, כִּד אֶצְטְרִיךְ נִהִירוּ אֲנָהּ וְאֶקְרִי רַב חֶסֶד.

38. וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, כְּלוּמַר, ח"י י"ה אֶתְמַשֵּׁט נִהִירוּ דְדָא בְּדָא, כְּלָא אֶתְרַחֲשׁוּן בְּזַמְנָא חָדָא, מֵיִם טְבָאן מֵיִם בִּישָׁן. בְּגִין דְּאִמַר יִשְׂרְצוּ, אֶתְכַלְלוּ דָא בְּדָא. חַיָּה עֲלָאָה, חַיָּה תַּתָּאָה. חַיָּה טְבָא. חַיָּה בִּישָׂא.

39. ד"א ישרצו המים, תרגום ירחשון. כלומר, בד מרחשין בשמוותיה פתגמי צלותא, בזכותא, ובנקיות דעתא, ובמיא הוה רחיש נפשא חיתא. וכד בעי בר נש לסדרא צלותיה למאריה, ושמוותיה מרחשן בהאי גוונא מתתא לעילא, לסלקא יקרא דמאריה, לאתר דשקיו דעמיקו דבירא, נגיד ונמיק. לבתר ונגיד לאמשכא מלעילא לתתא, מהווא שקיא דנחלא, לכל דרגא ודרגא, עד דרגא בתראה לאמשכא נדבה לכלא מעילא לתתא. לבתר בעי לקשרא קשרא בכלא, קשרא דכונה דמהימנותא ויעבדון כל משאלוהי, בין שאלתא דצבורא, בין שאלתא דיחידא.

40. The prayer in which a person asks of his Master is arranged in nine ways: 1. THE PRAYER is ARRANGED ACCORDING to the alphabet. 2. It is ARRANGED by mentioning the attributes of the Holy One, blessed be He: Merciful, Kind, etc. 3. It is ARRANGED by the precious names of the Holy One, blessed be He, namely, Eheyeh, Yah, Yud Hei Vav, El, Elohim, Yud Hei Vav Hei, Tzva'ot, Shadai, Adonai. 4. It is ARRANGED according to the ten Sfirot, which are Malchut, Yesod, Hod, Netzach, Tiferet, Gvurah, Chesed, Binah, Chochmah, Keter. 5. There is mentioning of the righteous, namely the patriarchs, the prophets and the kings. 6. It includes hymns and praises that have true acceptance. 7. And above all that, one who knows how to prepare corrections for his Master properly. 8. There is knowledge of how to raise from below upwards. 9. And there is one who knows how to draw plenty from above downwards.

40. ושאלתא דאית לבר נש לשאלא ממאריה, הן מסודרות בט' גווני, אית באלפא ביתא, ואית באדכר מכילוהי דקודשא בריך הוא, רחום וחנון וגו'. אית בשמהן יקירן דקודשא בריך הוא, כגון אהיה יה יהו אל אלהים יי צבאות שדי אדני. אית בע"ס, כגון: מ' י' ה' נ' ת' ג' ח' ב' ח' כ'. אית באדכר צדיקייא, כגון האבות והנביאים והמלכים. אית בשירי ובתושבחת, דאית בהון קבלה אמיתית. ועילא מנהון מאן דינע לתקן תקונין למאריה, בדקא יאות. ואית בידיעה סלקא מתתא לעילא, ואית מאן דינע להמשיך שפעא מעילא לתתא.

41. In all these nine manners OF PRAYER, great attention is necessary. If not, it is said about him, "and they that despise Me shall be lightly esteemed" (I Shmuel 2:30). And on meditating on answering Amen, ONE HAS TO DIRECT HIS THOUGHT that he is combining the two names Yud Hei Vav Hei Adonai, WHOSE NUMERICAL VALUE IS 91 AS IS THAT OF AMEN. And one NAME, WHICH IS YUD HEI VAV HEI, ZEIR ANPIN, hides its goodness and blessings in the treasury called 'sanctuary', WHICH IS ADONAI, MALCHUT. This is alluded to in the passage, "But Hashem is in His Temple; let all the earth keep silence before Him" (Chavakuk 2:20). To this the sages alluded, 'All the goodness of man lies in his house', BECAUSE THE NUMERICAL VALUE OF MAN (HEB. ADAM) IS 45, THAT OF THE NAME OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH, AND ALL HIS GOODNESS IN HIS HOUSE, WHICH IS ADONAI, MALCHUT, as is said, "In all My house he is trusted" (Bemidbar 12:7), which is translated into Aramaic as, "in all My people," MEANING MALCHUT.

41. ובכל ט' גווני אלין, צריכא כונה גדולה, ואי לא עליה קרא דכתיב ובוזי יקלו. ובכוונת אמן, דהוא כליל תרין שמהן יהוה אדני. והאחד גניז טוביה וברכוהי, באוצר הנקרא היכל, והוא רמז בפסוק זה' בהיכל קדשו הס מפניו ולדא רמזו רז"ל, כל טוב האדם בביתו, שנאמר בכל ביתי נאמן הוא, ומתרגמינן בכל דעמי.

42. If one meditates on each of the nine manners OF PRAYER, such as a person who honors the name of his Master, His Holy Name. Of this, it is written, "for them that honor Me will I honor, and they that despise Me shall be lightly esteemed." I shall honor him in this world to fulfill and maintain all his needs. All the nations of the world will see that he is named after Yud Hei Vav Hei, and they will fear him. In the World to Come, he shall stand in the proximity of the pious, MEANING IN THE SECTION OF THE PIOUS, even if he did not study the Torah as much as necessary, since he merited to behold the knowledge of his Master and had the proper intention.

43. What is the meaning of, "and they that despise Me shall be lightly esteemed"? This refers to one who does not know how to unify the Holy Name or tie the bond of Faith, and cause a flowing to the place that needs it and to honor his Master's name. It were better had he not been created, especially one who does not have proper meditation on Amen. For it is written of everyone who moves his lips with a clean heart and with cleansing waters, "And Elohim said, Let us make man" (Bereshheet 1:26). This relates to a person who knows how to properly unite image and likeness, WHICH ARE ZEIR ANPIN THAT IS CALLED 'IMAGE' AND THE NUKVA THAT IS CALLED 'LIKENESS'. "and let them have dominion over the fish of the sea." (End of the other explanation from verse 39)

44. "And Elohim said, Let us make man." It is not written, 'The man', WHICH WOULD HAVE IMPLIED ONLY THE FIRST MAN, but man in general, MEANING in order to bring forth AND PERFECT ALSO supernal man, THAT IS, MALE AND FEMALE THAT ARE CALLED 'MAN' that is made now with a whole name, YUD HEI VAV HEI ELOHIM. For when the one is completed, then the other is completed, MEANING THAT WHEN THE LOWER MAN IS COMPLETED THE UPPER MAN IS COMPLETED. He is perfected with male and female, so as to complete everything. Yud Hei Vav Hei is CALLED 'the aspect of male', WHICH IS ZEIR ANPIN, Elohim is CALLED 'the female aspect', WHICH IS MALCHUT, IN SUCH A WAY THAT YUD HEI VAV HEI ELOHIM IS A FULL NAME. The male, ZEIR ANPIN, expands and is built with his implements like Ima at the mouth of the penis, MEANING WITH THE CORONA OF YESOD. The SEVEN kings that were gone exist here, THROUGH YESOD OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN.

45. THE MALE IS THE SECRET OF THE RIGHT COLUMN, WHICH IS MAINLY OF CHASSADIM. THEREFORE, Judgments of the male are strong at the beginning, and are benign at the end. It is the opposite by the female, SINCE SHE IS OF THE LEFT COLUMN IN THE ASPECT OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS THAT DOESN'T ILLUMINATE, and fifteen hard judgments of smoke are submerged in her lap. There is a small Yud in her, WHICH IS THE SECRET OF LOWER CHOCHMAH THAT IS CALLED 'YUD', WHICH, BEING MALCHUT, IS SMALL.

46. Atika wanted to see if the Judgments OF THE NUKVA were mollified, ADAM AND HIS WIFE JOINED TOGETHER. The serpent came upon Eve WITH THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. A nest of filth was formed in her, IN THE FEMALE, and became the dwelling place of evil, for it is written, "And she conceived, and bore Cain" (Bereshheet 4:1), WHICH MEANS a nest (Heb. ken) and dwelling place of storms, demons and evil spirits.

42. ואי מכון בכל חד וחד מט' גוונני בדקא יאות, דא הוא בר נש דאוקיר לשמא דמאריה לשמא קדישא, ועל דא כתיב כי מכבדי אכבד ובוזי יקלו, אכבד בעלמא דין, לקיים ולמעבד כל צרכוי. ויחזון כל עממי ארעא, ארי שמא דה' אתקרי עליה, וידחלון מניה. ובעלמא דאתי, יזכי למיקם במחיצת חסידים, אף על פי דלא קרי כל צורכיה, כיון דזכה לאשגחא ידיעת מאריה, ואיכוון ביה בדקא יאות.

43. מאי ובוזי יקלו. דא הוא מאן דלא ידע לאחדא שמא קדישא, ולקשרא קשרא דמהימנותא, ולאמשכא לאתר דאצטריך, ולאוקיר שמא דמאריה טב ליה דלא אתברי. וכ"ש מאן דלא אתכוון באמן. ועל דא, כל מאן דמרחיש בשפוטתיה בנקיותא דלבא, במינא דמנפי, מאי כתיב בהדיה, ויאמר אלהים נעשה אדם, כלומר, בשביל אדם ידע לאחדא צלם ודמות בדקא יאות, וירדו בדגת הים. (עד כאן ד"א)

44. ויאמר אלהים נעשה אדם. האדם לא כתיב, אלא אדם סתם, לאפקא אדם דלעילא. דאתעביד בשמא שלים. בד אשתלים דא, אשתלים דא. אשתלים דכר ונוקבא לאשלמא בלא. ידו"ד סטרא דדכר. אלהים סטרא דנוקבא. אתפשט דכורא, ואתתקן בתקונוי כאמא, בפומיה דאמה. מלכין דאתבטלו, הכא אתקיימו.

45. דינין דרכורא תקיפין ברישא, בסומא נייחין. דנוקבא באיפכא. וי"ה קונטרין דקיטורא בעטמוי שקיעין. י' זעירא בגוהא אשתבח.

46. אי אתבסמו דינין, בעא עתיקא. אתא חויה על נוקבא, וקינא דזוהמא אתתקן בגוהא, למעבד מדורא בישא. דכתיב ותהר ותלד את קין. קינא דמדורא דרוחין בישין ועלעולין וקטפורין.

47. He prepared crowns in this man, in general and in particular. They were included in the particular and in the general, NAMELY the legs and arms, which are right and left, MEANING GENERAL AND PARTICULAR IN THE ARMS, AND PARTICULAR AND GENERAL IN THE LEGS.

48. When THE CENTRAL COLUMN divides to its sides, NAMELY TO THE RIGHT SIDE AND TO THE LEFT SIDE, male and female are formed by THE SECRET OF Yud Hei Vav, for Yud, WHICH IS THE RIGHT SIDE, is male and Hei, WHICH IS THE LEFT SIDE, is female. OF Vav it is written, "male and female He created them. And Elohim blessed them" (Bereshheet 1:27-28). And he called their name 'Adam', so that the image and face of Adam sits on the throne THAT IS THE NUKVA, as is written, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THUS VAV INCLUDES MALE AND FEMALE TOGETHER, IN ACCORDANCE WITH THE SECRET OF MAN SITTING UPON THE THRONE.

4. Fourth Chapter

This chapter tells us that Atika is hidden but Zeir Anpin, who is partially hidden, is revealed in Malchut. He cannot be comprehended in His own place, but He can be comprehended in a different place. When lower man descended in the image and likeness, there were two spirits in him from his two sides, because man combines right and left: the holy Neshamah and the living Nefesh. When he sinned the left expanded from above downwards. The theme of 'two' is carried throughout the rest of this chapter, in connection with the Holy Names, the climbing scales that go up and down, Male and Female, the two equal crowns of Dalet and Vav, two men to spy secretly, two women, two who were embracing above. All these allusions to two result again in the statement that it is necessary to unite the right and the left and the central columns together, for the healing of Hashem is drawn by this unity.

49. Fourth Chapter. Atika, WHICH IS KETER, is covered and hidden. Zeir Anpin is revealed yet not revealed, MEANING THAT THE REVELATION STARTS IN HIM AND THAT REVELATION IS IN MALCHUT. The revealed, WHICH IS ZEIR ANPIN, is spelled with letters, MEANING THAT IT IS EXPRESSED IN THE LETTERS OF THE NAME THAT IS CALLED 'YUD HEI VAV HEI', WHICH MEANS, 'WAS, IS AND WILL BE, FOR EVERYTHING IS REVEALED IN HIM. That which is covered, THAT IS, ATIKA, is concealed of letters, FOR IT IS CALLED 'EHEYEH' (LIT. 'I SHALL BE'), IN THE FUTURE TENSE, WHICH MEANS THAT He cannot be comprehended in His place BUT IN A DIFFERENT PLACE. Because He is, the upper and lower beings cannot comprehend Him, FOR EVEN THE UPPER BEINGS DO NOT GRASP HIM.

50. "And Elohim said, Let the earth bring forth living creatures after their kind, cattle and creeping things..." (Bereshheet 1:24). This is the meaning of, "Hashem, You preserve man and beast" (Tehilim 36:7). One is contained in the other, namely the living creatures is included in man, as is written, "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2). IT IS USEFUL FOR HIM, because the living creatures is included in the secret of man.

51. When the lower man descended in the upper form NAMELY IN IMAGE AND LIKENESS, there were two spirits in him from HIS two sides, because man combines right and left. The right is of the holy Neshamah and the left is of the living Nefesh. When he sinned, then the left expanded from above downwards, WHICH IS THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT DREW THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, FROM ABOVE DOWNWARDS. Then those who have no body expanded.

47. אֶתְקִין בֵּיהּ בְּהַאי אָדָם, כְּתָרִים, בְּכָלֵל וּפְרֵט, אֶתְכַלְלוּ בְּפֵרֵט וּבְכָלֵל, שׁוֹקִין וּדְרוּעִין, יְמִינָא וּשְׂמָאלָא.

48. דָּא אֶתְפְּלַג בְּסֵטְרוֹי אֶתְתַּקֵּן דְּכֵר וְנוֹקְבָא יְהוָה. וְיִדְכֵר דְּכֵר. ה' נֹקְבָא. וְכֵתִיב זָכָר וְנִקְבָּה בְּרָאָם וַיְבָרַךְ אוֹתָם וַיִּקְרָא שְׁמֵם אָדָם. הַיּוֹקְנָא וּפְרָצוּפָא דְאָדָם יְתִיב עַל כְּרִסְיָא, וְכֵתִיב וְעַל דְּמוּת הַכִּסֵּא דְמוּת בְּמִרְאֵה אָדָם עָלְיוּ מִלְמַעְלָה.

49. פְּרָקָא רְבִיעֵאָה. עֵתִיקָא, טְמִיר וְסֵתִים. זְעִירָא דְאַנְפִּין, אֶתְגַּלְיָא וְלֹא אֶתְגַּלְיָא. דְאֶתְגַּלְיָא, בְּאַתּוּן כְּתִיב. דְאֶתְכַסִּיָא, סֵתִים בְּאַתּוּן, דְלֹא מִתְיַשְׁבֵּן בְּאַתְרוֹי, בְּגִין דְאִיהוּ לֹא אֶתְיַשְׁבוּ בֵּיהּ עַלְאִין וְתַתְאִין.

50. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְגו', הַיְינוּ דְכֵתִיב אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. חַד בְּכָלֵלָא דְאַחְרָא מִשְׁתַּבַּחָא. בְּהֵמָה בְּכָלֵלָא דְאָדָם. אָדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן לִי מִן הַבְּהֵמָה, מִשׁוּם דְאֶתְכַלְל בְּכָלֵלָא דְאָדָם

51. כִּד נַחַת אָדָם דְלִתְתָא בְּדִיוֹקְנָא עַלְאָה, אֶשְׁתַּכְּחוּ תְרִין רוּחִין מִתְרִין סֵטְרִין, דִּימִינָא וּשְׂמָאלָא כְּלִיל אָדָם. דִּימִינָא, נִשְׁמַתָּא קְדִישָׁא. דְשְׂמָאלָא נֶפֶשׁ חַיָּה. חַב אָדָם אֶתְפָּשֵׁט שְׂמָאלָא, וְאֶתְפָּשֵׁטוּ אִינוּן בְּלֹא גּוּפָא.

52. HERE HE CONCLUDES EXPLAINING THE ABOVE-MENTIONED ARTICLE THAT SAYS THAT ZEIR ANPIN IS REVEALED YET IS NOT REVEALED. HE EXPLAINS: When THE RIGHT AND LEFT OF BINAH joined together, 22 concealed letters were born, like when an animal bears many at one time. THEY ARE THE ENTIRETY OF THE LIGHTS OF ZEIR ANPIN, THE SECRET OF THE RIGHT, and 22 revealed letters, WHICH ARE THE GENERALITY OF THE LETTERS OF THE NUKVA OF ZEIR ANPIN. THEY ARE THE SECRET OF THE TWO YUDS AT THE BEGINNING AND END OF 'YUD ALEPH HEI DALET VAV NUN HEI YUD,' WHICH IS THE PERMUTATION OF YUD HEI VAV HEI ADONAI, WHICH ARE MALE AND FEMALE. Yud AT THE BEGINNING, THE YUD OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is concealed, AS THE ILLUMINATION OF CHOCHMAH IS NOT REVEALED IN IT. BUT Yud AT THE END, WHICH IS OF ADONAI, is revealed, AS THE ILLUMINATION OF CHOCHMAH IS REVEALED IN IT. The concealed and revealed, RIGHT AND LEFT, ARE WEIGHED in the climbing scales, MEANING THAT THE PANS OF THE SCALES CLIMB UP AND DOWN. THIS IS THE SECRET OF THE CENTRAL COLUMN THAT BALANCES BOTH LIGHTS, RIGHT AND LEFT, SO THAT THEY WOULD HAVE THE SAME WEIGHT AND UNITE WITH EACH OTHER.

53. Male and female emerge from Yud, WHICH ARE Vav and Dalet OF THE FULLY SPELLED YUD. In this place Vav is male and Dalet is female, INSTEAD OF VAV HEI AS IN OTHER PLACES. Hence Du (Dalet Vav) MEANS IN HEBREW two, BECAUSE Dalet Vav are male and female. Dalet and Vav are two EQUAL crowns. Yud in itself is male. Hei is female. Hei was Dalet originally, MEANING THE DALET OF THE FULLY SPELLED YUD, AS EXPLAINED. When it conceived Vav within it, IT BECAME HEI, MEANING VAV WITHIN DALET. AFTERWARDS, it brought forth AND BORE the Vav, WHICH IS THE SECRET OF YUD HEI VAV OF THE NAME. And the Yud appears in its form, which is the entirety of Yud Hei Vav. BEFORE, THE YUD WAS COMPOUNDED OF VAV DALET AND AFTERWARDS, THE DALET CONCEIVED WITH THE VAV AND BECAME HEI AND AFTERWARDS BORE THE VAV. After Yud, which is of male and female, produced HEI VAV, WHICH ARE IMA AND ZEIR ANPIN, VAV was afterwards settled, THAT IS, RECEIVED MOCHIN, and covered Ima, WHICH IS HEI.

54. "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). This resembles the verse, "Two men to spy secretly, saying" (Yehoshua 2:1). What is the meaning of "the daughters of men"? It is written, "Then came two women, that were harlots, to the king" (I Melachim 3:16), because of them, it is written, "for they saw that the wisdom of Elohim was in him..." (Ibid. 28). "Then came", but not before. When the image of the unripe fig dominated, MEANING THE EATING OF UNRIPE FRUIT, two were embracing above. When they descended, they inherited dust. They lost the good portion that they possessed from the crown of Mercy, and became crowned with the aspect of grapes.

55. "And Hashem said to Moses, Why do you cry to Me?" (Shemot 14:15). "To Me" is precise. "Speak to the children of Yisrael, that they go forward" (Ibid.); "that they go forward" is precise.

52. כִּד מִתְדַבְּקִין דָּא בְּדָא, אֲתִיּוּלְדָן בְּהַאי חִיָּה
דְּאוּלִידַת סְגִיאוֹן בְּקִטְרָא חֲדָא. כ"ב אֲתוּן סְתִימִין,
כ"ב אֲתוּן אֲתִגְלוּן, י' סְתִים, י' גְלוּיָא. סְתִים
וּגְלוּיָא, בְּמִתְקְלָא דְטַפְסִין, אֲתִקְלוּ.

53. י' נִמְקִין מְנִיה דְכֹר וְנוֹקְבָא ו"ד, בְּהַאי אֲתֵר, ו'
דְכֹר, ד' נֹקְבָא. בְּגִין דָּא, ד"ו תְּרִין. ד"ו דְכֹר
וְנוֹקְבָא. ד"ו תְּרִין קְפִלִין. י' בְּלַחְדוּי דְכֹר. ה'
נוֹקְבָא. ה' ד' הוֹת בְּקִדְמִיתָא, וּמְדַאֲתַעְבְּרַת בּו'
בְּגוּה, אֲפִיקַת ו', אֲתַחְזִי יו"ד בְּחֻזִיה בְּלָלָא דִיה"ו.
מְדַאֲפִיקַת יו"ד דְהוּא דְכֹר וְנוֹקְבָא, אֲתִיּוּשְׁבַת
לְבַתֵּר, וּמְכַסְיָא לְאֵמָא.

54. וִירָאוּ בְנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם, הֵינּוּ
דְכֹתִיב שְׁנַיִם אֲנָשִׁים מְרַגְלִים חֲרַשׁ לְאִמֵּר, מֵאֵי בָנוֹת
הָאָדָם. דְכֹתִיב אֲז תְּבִאֲנָה שְׁתֵּים נָשִׁים זֹנוֹת אֶל
הַמֶּלֶךְ. בְּגִינֵיהוֹן כְּתִיב, כִּי רָאוּ כִי חִכְמַת אֱלֹהִים
בְּקִרְבוֹ וְגו'. אֲז תְּבִאֲנָה וְלֹא בְּקִדְמִיתָא. בְּקִיטְרָא
דְקִיטוּרֵי דְפִיגְאָן, תְּרִין מִתְחַבְּקִין הוּוּ לְעִילָא, לְתַתָּא
נְחַתוּ יִרְתּוּ עִפְרָא, אֲבִדּוּ חוּלְקָא טְבָא דְהוּהּ בְּהוּ.
עִטְרָא דְחִמְלָא, וְאֲתַעֲטֵר בְּקוּסְטָא דְעֻנְבָא.

55. וַיֹּאמֶר יי' אֶל מֹשֶׁה מַה תַּעֲצֵק אֵלַי. אֵלַי הֵיּיקָא.
דְכֹר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. וַיִּסְעוּ דֵיּיקָא.

56. It depended upon Mazal, for he wanted to glorify the Beard. FOR THEN THE ILLUMINATION OF CHOCHMAH WAS DRAWN FROM THE SUPERNAL MAZAL, WHICH IS THE SECRET OF THE EIGHTH OF THE THIRTEEN FEATURES OF THE BEARD THAT IS CALLED 'MAZAL'. THIS IS THE MEANING OF, "And will do that which is right in His sight" (Shemot 15:26). THIS IS THE LEFT COLUMN, IN WHICH CHOCHMAH IS DRAWN THAT IS CALLED 'HIS SIGHT'. "And will give ear to His commandments" (Ibid.), MEANS THE RIGHT COLUMN INTO WHICH CHASSADIM ARE DRAWN FROM BINAH CALLED 'EARS'. THEREFORE, IT SAYS, "GIVE EAR". "And keep all His statutes" (Ibid.) REFERS TO THE CENTRAL COLUMN, WHICH KEEPS THE STATUTES, SO THE RIGHT IS DRAWN FROM ABOVE DOWNWARDS AND THE LEFT ONLY FROM BELOW UPWARDS. Up to here, MEANING IT IS NECESSARY UP TO HERE TO DRAW AND UNITE THE THREE COLUMNS TOGETHER, "for I am Hashem that heals you," FOR MY HEALING IS DRAWN BY THIS UNITY, precisely OF THE THREE COLUMNS.

56. בְּמִזְלָא הוּוּה תְּלִי, דְּבִעָא לְאוֹקִיר דּוֹקְנִיָּה. וְהִישָׁר
בְּעֵינָיו תַּעֲשֶׂה וְהֵאֲזִינָה לְמִצְוֹתָיו וְשִׁמְרָתָ כָּל חֻקָּיו עַד
כָּאן. כִּי אֲנִי יי' רַפְאִיךָ, לְהֵאֵי דּוֹקָא.

5. Fifth Chapter

Rabbi Shimon begins by explaining the seven levels, that culminate in the souls of Adam and Eve outside of Atzilut. Zeir Anpin concealed His face from them because of their sin of the Tree of Knowledge of Good and Evil. After this we read about the verses in Beresheet that tell of the creation of the heavens and the earth, the firmament and the waters. The part played by various letters and the significant numerology are explored as well. Rabbi Shimon turns to the question of the Nefilim, speaking about those who fell from the grades of Atzilut. When Solomon came he corrected those who were not holy with his wisdom. The text now reviews the main points spoken of in all the five chapters, the characteristics of the beard and skull of Arich Anpin in particular, with emphasis on the numbers thirteen, nine and seven. We read that Malchut shelters under the shade of Yesod of Zeir Anpin, that rules over the Tree of Knowledge of Good and Evil. He who does good walks among the seven pillars (the lower seven Sfirot) and merits the four living creatures - Lion, Ox, Eagle and Man. Rabbi Shimon speaks about the Angel Metatron who was Enoch, and then about the courts of law - four above and four below. He tells us that there are different kinds of judgment, some more harsh and some less harsh. The last section here speaks about "And it came to pass when men began to multiply on the face of the earth"; we learn that "men" alludes to supernal man, namely Moses. Various references are made to "horn," one that is used for anointing and one, the horn of Jubilee, the first Hei of Yud Hei Vav Hei, that blows the breath of life into everything.

When the first Hei appears to the lower Hei, namely Binah to Malchut, then the name is considered full, Adonai Elohim. And when it becomes perfect, in the future to come, then "Hashem alone shall be exalted on that day."

57. Fifth Chapter. It is written, "Oh (Heb. Hoy - Hei Vav Yud) sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly..." (Yeshayah 1:4). THERE ARE seven levels, ONE COMING OUT OF THE OTHER, Yud Vav Dalet, Hei, Vav, Hei Hei. HE EXPLAINS: Yud brought forth Vav Dalet OF THE FULLY SPELLED YUD, AND THE DALET CONCEIVED VAV AND BECAME Hei, FOR THEN YUD BECOMES Hei Vav Yud. THESE ARE THE FOUR LEVELS, YUD, VAV, DALET, HEI. AND AFTERWARDS Hei bore the Vav, WHICH IS THE FIFTH LEVEL, and the Vav, WHICH IS ZEIR ANPIN, brought forth Hei FROM INSIDE ATZILUT WHICH IS THE NUKVA AND THE SIXTH LEVEL, AND BROUGHT FORTH Dalet Vav, THE SOULS OF ADAM AND EVE outside OF ATZILUT, AS THEY ARE THE SEVENTH LEVEL. It hid male and female of Adam being Dalet Vav OUTSIDE ATZILUT, MEANING THAT HE CONCEALED HIS FACE FROM THEM, as is written ABOUT THEM, "children that deal corruptly," BECAUSE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

57. פֶּרֶקָא חֲמִישָׁאָה הוּי גוּי חוּטָא עִם כְּבָר עוֹן זְרַע
מְרַעִים בְּנִים וְגו'. שְׁבַעָה דְרַגְיָן יוֹד ה' ו' ה' ה' י'
אָפִיק ו' ד' ה' הוּי, ה' אָפִיק ו' ו' אָפִיק ה' ו' ד' לְבָר
אֲסִתִּיר אָדָם דְּכָר וְנוֹקְבָא דְאִינוּן ד'ו' דְכִתְיִב בְּנִים
מְשַׁחִיתִים.

58. "In the beginning created": "Beresheet" (lit. 'In the beginning') is a saying, THAT IS, A COMPLETE LEVEL. "Bara" (lit. 'created') is half a saying, MEANING HALF A LEVEL. THEY ARE Father and Son, concealed and revealed, the upper Eden that is concealed and hidden and the lower Eden that emerges to its journeys IN THREE PLACES. Then are revealed Yud Hei Vav Hei, Yah, MEANING A SAYING AND HALF A SAYING ARE REVEALED THROUGH THE JOURNEY. "Elohim the (Heb. Et)" THAT FOLLOW "IN THE BEGINNING CREATED", MEAN Adonai Eheyeh, BECAUSE 'ET' IS THE SECRET OF MALCHUT THAT IS CALLED 'ADONAI', AND 'ELOHIM' THE SECRET OF BINAH, Right and Left joined together. THIS IS THE SECRET OF "the heavens," WHICH IS TIFERET THAT INCLUDES CHESED AND GVURAH, WHICH ARE RIGHT AND LEFT "and the (Heb. ve'et)" IS NETZACH, HOD, AND YESOD, as written, "And the glory (Tiferet) and the victory (Netzach), ETC." (I Divrei Hayamim 29:11) that joined together. FOR "HEAVENS" IS TIFERET AND "AND THE" IS NETZACH AND HOD. "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (IBID.) IS YESOD. "The earth" IS THE LAST MALCHUT, as written, "how majestic is Your name in all the earth" (Tehilim 8:2). "The whole earth is full of His glory" (Yeshayah 6:3), WHERE EARTH MEANS MALCHUT.

59. "Let there be a firmament in the water" (Beresheet 1:6) to divide between the Holy, WHICH IS ZEIR ANPIN, and the Holy of Holies, WHICH ARE ARICH ANPIN AND ABA AND IMA. THE FIRMAMENT DIVIDES between Atik, WHICH IS ARICH ANPIN, and Zeir Anpin. It is divided FROM ARICH ANPIN VIA THE FIRMAMENT yet clings AS IT IS NOT ACTUALLY DIVIDED by the mouth that speaks great things.

60. ZEIR ANPIN is severed to be crowned with small crowns in five kinds of LIVING water, MEANING IN THE SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD OF IMA, WHICH IS THE SECRET OF FIVE HUNDRED YEARS THAT ARE CALLED 'LIVING WATERS OR LIFE', as it is written, "And running (or: 'living') water shall be put thereto" (Bemidbar 19:17), WHICH IS CHESED. "He is the living Elohim, and an everlasting King" (Yirmeyah 10:10), IS GVURAH. "I shall walk before Hashem in the lands of the living" (Tehilim 116:9), IS NETZACH. "Yet the soul of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29), IS HOD. "And the Tree of Life also in the midst of the Garden" (Beresheet 2:9), IS TIFERET. Yud Hei IS CHOCHMAH AND BINAH, Yud Vav Dalet, Hei Aleph IS CHOCHMAH BINAH OF ZEIR ANPIN HIMSELF, WHICH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS. Eheyeh IS THE SECRET OF KETER. THEY ARE THE DIVISION between waters and waters, for the UPPER waters ABOVE THE FIRMAMENT, WHICH ARE YUD HEI, YUD VAV DALET, HEI ALEPH, AND EHEYEH are whole, while THE LOWER BEINGS BELOW THE FIRMAMENT ARE waters that are not whole. ABOVE THE FIRMAMENT, there is complete mercy and BELOW THE FIRMAMENT, there is incomplete mercy.

61. "And Hashem said, My spirit shall not abide in man for ever for that he also is flesh" (Beresheet 6:3). "And Hashem said," MEANING when He settled AND BECAME CLOTHED with Zeir Anpin. From here we derive that 'one quotes one', because concealed Atik THAT IS ARICH ANPIN, said, "My spirit shall not abide" in supernal man, ZEIR ANPIN. For with that spirit (also: 'wind') that blows from the two nostrils of the nose OF ARICH ANPIN, it draws LIFE to those below, WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH THAT IS CALLED 'LIFE.'

58. בְּרֵאשִׁית בָּרָא. בְּרֵאשִׁית מְאֹמֵר. בָּרָא חֲצִי מְאֹמֵר. אֵב וּבֶן. סִתִּים וּגְלִיָּא. עֵדֶן עֲלֵאָה דְסִתִּים וּגְנִיז. עֵדֶן תַּתְּאָה, נִפְיָק לְמִטְלָנוּ וְאִתְגְּלִיָּא יְהוָה. יְהִי אֱלֹהִים. אֵת. אֲדֹנֵי אֱהִיָּה. יְמִינָא וּשְׂמָאלָא כְּחָדָא אֲשֶׁתְּתַמּוּ, הַשְּׁמַיִם. וְאֵת, דְּכִתְיִב וְהַתְּפָאֶרֶת וְהַנִּצְחָא אֵינוֹן כְּחָדָא אֲשֶׁתְּתַמּוּ. הָאָרֶץ, דְּכִתְיִב מַה אֲדִיר שְׁמַךְ בְּכָל הָאָרֶץ. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

59. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם לְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדְשִׁים, עֵתִיקָא לְזַעִירָא, אִתְפָּרֵשׁ, וְאִתְדַבֵּק. לֹא אִתְפָּרֵשׁ מִמֶּשׁ פּוֹמָא מִמְלַל רַבְרָבָן.

60. אֲנִתִּיק וְאִתְעֵטֵר בְּכִתְרֵין זַעִירֵין, בְּחֻמְשָׁה זֵינִין מַיִם, וּכְתִיב וְנָתַן עָלָיו מַיִם חַיִּים. הוּא אֱלֹהִים חַיִּים וּמְלַךְ עוֹלָם. אִתְהַלַּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים. וְהִיתָה נֶפֶשׁ אֲדֹנֵי צְרוּרָה וְגו'. וְעַץ הַחַיִּים בְּתוֹךְ הַגֵּן. י"ה, יו"ד ה"א, אֱהִיָּה בֵּין מַיִם לְמַיִם. מַיִם שְׁלִימִין, וּמַיִם דְּלֹא שְׁלִימִין. רַחֲמִין שְׁלִימִין, רַחֲמִין דְּלֹא שְׁלִימִין.

61. וַיֹּאמֶר יְיָ לֹא יָדוֹן רוּחִי בְּאָדָם לְעוֹלָם בְּשֶׁגֶם הוּא בָּשָׂר. וַיֹּאמֶר יְיָ, כִּד אִתְיִשְׁבָּא בְּזַעִירָא. מְכַאן דְּבַר בְּשֶׁם אֲמָרוּ. דְּעֵתִיקָא סִתִּים קְאָמֵר לֹא יָדוֹן רוּחִי בְּאָדָם דְּלַעִילָא, מְשׁוּם דְּבַהֲהוּא רוּחָא דְּאִתְנַשְׁבָּא מִתְרִין נוֹקְבִין דְּפִרְדֵּשְׁקָא, מְשִׁיךְ לְתַתְּאִי.

62. Therefore it is written, "and His days shall be a hundred and twenty years" (Ibid.), because Yud Vav Dalet IS THE SECRET OF CHOCHMAH AND LIFE. It is whole yet not whole. Yud in itself is one hundred, MEANING TEN SFIROT, EACH INCLUDING TEN, AMOUNTING TO ONE HUNDRED. The two letters VAV DALET THAT ARE NOT WHOLE are twice TEN. TOGETHER THEY AMOUNT TO a hundred and twenty years. Yud in itself, when it is revealed in Zeir Anpin, spreads to ten thousand years, BECAUSE EACH OF THE SFIROT OF CHOCHMAH EXPANDS TO A THOUSAND. Now it is written, "You laid Your hand upon me" (Tehilim 139:5), MEANING THAT HIS HEIGHT WAS DIMINISHED TO ONE HUNDRED CUBITS. HE RECEIVED THE LIGHT OF LIFE FROM THE YUD, WHICH IS WHOLE AND NOT WHOLE, BECAUSE THE VAV DALET, WHICH ARE NOT WHOLE, ARE CONNECTED WITH THE YUD, AS MENTIONED.

63. "There were Nefilim (lit. 'fallen ones') in the earth in those days" (Bereshheet 6:4). This is as is written, "And from thence it was parted, and branched into four streams" (Bereshheet 2:10), for ever since the place where the Garden parted, WHICH IS MALCHUT OF ATZILUT, it is called 'fallen,' MEANING THROUGHOUT THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. FOR ALL THOSE THAT FELL THERE FROM THE GRADES OF ATZILUT ARE CALLED 'FALLEN', as is written, "And from thence it was parted." "There were...in the earth in those days," but not afterwards until Joshua came and the children of Elohim were hidden, NAMELY THE TWO SECRET SPIES, ABOUT WHIOM IT IS WRITTEN, "AND HID THEM" (YEHOShUA 2:4).

64. Until Solomon came and the daughters of men were incorporated IN HOLINESS, as is written, "and the delights of the sons of men" (Kohelet 2:8). The word "delights" has a feminine suffix INSTEAD OF A MASCULINE ONE, BECAUSE IT REFERS TO THE DAUGHTERS OF MAN MENTIONED EARLIER, "TWO WOMEN THAT WERE HARLOTS." "Sons of men," FROM THE WORDS "THE DELIGHTS OF THE SONS OF MEN", REFER TO THE SONS OF MEN that were cast from other spirits IN ATZILUT, and were not included in supernal Chochmah. It is written, "And Hashem gave Solomon wisdom" (I Melachim 5:26) and, "For he was wiser than all men" (Ibid. 11). It is because HE CORRECTED ALL THESE MEN, who were not included in man OF HOLINESS.

65. "And Hashem gave Solomon wisdom," MEANING THAT HE GAVE HIM the upper Hei, WHICH IS BINAH. "For he was wiser," because from it, FROM BINAH, he became wise below. "the same were mighty men of old (or: 'from the world')" (Bereshheet 6:4), meaning from the upper world, THE WORLD OF ATZILUT FROM WHICH THEY FELL AS MENTIONED, "men of renown (lit. 'name')" (Ibid.) who made use of the name. What is the name? It is the Holy Name, MEANING MALCHUT THAT IS CALLED 'NAME', and they used it, those unholy beings, MEANING THAT THE NEFILIM USED IT TO DRAW CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS NOT HOLY FOR IT IS FORBIDDEN TO DO SO. They utilized only the name, WHICH IS MALCHUT. IT IS SAID "men of name", in general, instead of 'men of Yud Hei Vav Hei', WHICH IS ZEIR ANPIN. It is not because the verse is ambiguous, MEANING THAT THE VERSE DOES NOT MENTION ANY PARTICULAR NAME, but it is rather diminishing yet not diminishing. IT IS DIMINISHING BECAUSE IT IS LESS THAN THE NAME YUD HEI VAV HEI, BUT IT IS ALSO NOT A LESSENING BECAUSE IT IS MALCHUT THAT IS CALLED 'NAME', AND IT COULD NOT BE WRITTEN IN ANY OTHER WAY. "Men of renown" is general; they are no longer part of humanity, as it is written, "Nevertheless man abides not in honor" (Tehilim 49:13). "Honor" REFERS TO the glory of the King, WHICH IS MALCHUT THAT IS CALLED 'NAME' AND IS THE GLORY OF ZEIR ANPIN. SINCE MAN MAKES USE OF THE NAME, WHICH IS MALCHUT, he "abides not," MEANS WHEN HE WAS without spirit.

62. ובג"כ כתיב והיו ימיו מאה ועשרים שנה. ויד שלים ולא שלים. י בלחודו מאה. תרין אתון תרין זמנין, מאה ועשרים שנה. י בלחודו בד אתגליא בזעירא, אתמשך בעשר אלפין שנין. מכאן כתיב, ותשת עלי כפכה.

63. הנפילים היו בארץ, היינו דכתיב ומשם יפרד והיה לארבעה ראשים. מאתר דאתפרש גנתא, אקרי הנפילים, דכתיב ומשם יפרד. היו בארץ בימים ההם, ולא לבתר זמנא. עד דאתא יהושע, ובני האלהים אסטמרו.

64. עד דאתא שלמה ובנות האדם אתכללא, הה"ד, ותענוגות. תענגת קארי בני האדם דאתרמינו מהאי רוחין אחרנין, דלא אתכללו בחכמה עלאה. דכתיב ויין נתן חכמה לשלמה. וכתיב ויחכם מכל האדם. משום דהני לא אתכללו באדם.

65. ויין נתן חכמה, ה' עלאה. ויחכם, דמינה אתחכם לתתא. המה הגבורים אשר מעולם, עולם דלעילא. אנשי השם, דאתנהגן בשמא. מאי שמא. שמא קדישא, דאתנהגן ביה דלא קדישין לתתא, ולא אתנהגן אלא בשמא. אנשי השם סתם, ולא אנשי הוי"ה. לאו מסתים סתימא, אלא גריעותא, ולא גריעותא אנשי השם סתם, מכללא דאדם נפקו, כתיב אדם ביקר בל ילין, אדם ביקר, ביקרו דמלכא, בל ילין, בלא רוחא.

66. HE NOW REVIEWS MOST OF THE MAIN POINTS THAT HE SPOKE OF IN ALL THE FIVE CHAPTERS WITH A FEW ADDITIONS VERY BRIEFLY. HE SAYS, Thirteen warring kings, NAMELY THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN in seven, MEANING THAT THE THIRTEEN RECEIVE FROM THE SEVEN FEATURES OF THE SKULL OF ARICH ANPIN. Seven kings, NAMELY THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN, WHEN THEIR LIGHT SPREADS in the earth, WHICH IS MALCHUT, appear to be victorious in war. Nine ascend the grades and run as they wish, NAMELY NINE FEATURES OF THE BEARD OF ZEIR ANPIN THAT ASCEND AND RUN THROUGHOUT THE GRADES. There is no one to detain them. Five kings stand in confusion and cannot stand before four.

67. HE SAYS, Four kings come out AND ARE BORN towards the four KINGS, they cling to them like grapes to a bunch. Seven runners are incorporated in them, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WITHIN THE WHOLE MALCHUT. WHEN CHOCHMAH IS REVEALED IN IT, THEY RUN AND HASTEN IN THE SECRET OF, "AND THE LIVING CREATURES RAN AND RETURNED" (YEchezkel 1:14). They give testimony when they are not in their places, BECAUSE WHEN THEY REVEAL THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'TESTIMONY', THEY ARE FORCED TO DESCEND FROM THEIR PLACE. The aromatic tree, WHICH IS YESOD OF ZEIR ANPIN, PROVIDES CHASSADIM TO MALCHUT AND CHOCHMAH BECOMES SCENTED WITH CHASSADIM. It is settled among THE SEVEN SFIROT OF MALCHUT. Among its branches THAT SPREAD FROM IT, birds take hold and nest. Under YESOD OF ZEIR ANPIN, the living creature, WHICH IS MALCHUT, shelters in its shade. It rules over that tree that has two ways, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE GAINS MERIT IT IS GOOD AND IF ONE DOES NOT, IT IS EVIL. AND IF HE MERITS, GOOD DOMINATES. THEN HE walks among the seven pillars - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE NUKVA, WHICH IS THE SECRET OF THE ILLUMINATION OF CHASSADIM that surround THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND RULE OVER IT. HE MERITS the four living creatures: Lion, Ox, Eagle, Man, WHICH ARE NETZACH, HOD, YESOD AND MALCHUT, WHICH IS THE SECRET OF THE LOWER CHARIOT, that revolve in the four directions.

68. The snake that runs with 370 leaps, "Leaping on the mountains, skipping on the hills" (Shir Hashirim 2:8), his tail in his mouth, between his teeth, pierced in two sides. While moving, he ceases and his body is divided into three aspects.

69. It is written, "And Enoch walked with the Elohim" (Beresheet 5:24) and also, "Train (Heb. chanoch) up a child in the way he should go" (Mishlei 22:6), MEANING that certain child THAT IS THE ANGEL METATRON. THIS IS THE MEANING OF THE VERSE. ENOCH BECAME A CHILD, METATRON; "with the Elohim", REFERS TO MALCHUT and not with Yud Hei Vav Hei WHICH IS ZEIR ANPIN, BECAUSE HE BECAME A SERVANT OF MALCHUT. "And he was not" (Beresheet 5:24) MEANS THAT he was not under the name Enoch, "for the Elohim took him" to be called in His name, FOR HE BECAME AN ANGEL OF ELOHIM.

66. תְּלִיסָר מַלְכֵי קְרָבָא, בְּשִׁבְעָה. שְׁבַע. מַלְכֵי בְּאַרְעָא, אֲתַחְזִיאֵוּ נִצְחֵי קְרָבָא. תְּשַׁע דְּסַלְקִין בְּדְרָגִין, דְּרַהֲטִין בְּרַעוּתְהוֹן, וְלִית דִּימְחֵי בִּידִיהוֹן. חֲמִשָּׁה מַלְכֵי קוּימִין בְּבְהִילוֹ, לְקַמֵּי אַרְבַּע לָא יְכַלִּין לְמִיקָם.

67. אַרְבַּע מַלְכֵי נִסְקִין לְקַדְמוֹת אַרְבַּע, בְּהוֹן תְּלִין בְּעֵנְבֵינָא בְּאַתְכְּלָא צְרִיכָן בְּהוֹ שְׁבַע רַהֲטִין. סְהַדִּין סְהַדוּתָא וְלֹא קוּימִין בְּרוּכְתֵיהוֹ. אֵילָנָא דְּמַבְסָם יְתִיב בְּגוֹ. בְּעֵנְפוֹי אַחֲרֵין וּמְקַנְנָן צְפָרִין. תְּחוּתוֹי תְּטַלֵּל חַיּוֹתָא דְּשְׁלִיטָא בְּהוּא אֵילָנָא בְּתַרֵּי כְּבִישִׁין, לְמַהֲךָ בְּשִׁבְעָה סְמִכִין סְחַרְנִיָּה, בְּאַרְבַּע חַיּוֹן, מִתְגַּלְגְּלִין בְּאַרְבַּע סְטָרִין.

68. חוֹיָא דְּרַהֲיֵט בְּשַׁע דְּלוּגִין, דְּלִיג עַל טוּרִין, מְקַפֵּץ עַל גְּבַעְתָּא, דְּכְתִיב מְדַלֵּג עַל הַהָרִים מְקַפֵּץ עַל הַגְּבַעוֹת. זְנַבִּיהָ בְּפּוּמִיָּה, בְּשָׁנוּי, נְקִיב בְּתַרֵּין גִּיסִין. כִּד נְטִיל גִּיסְטְרָא אֲתַעְבִּיד לְתַלְתָּ רַחוּן.

69. כְּתִיב וַיִּתְהַלֵּךְ חֲנוּךְ אֶת הָאֱלֹהִים. וְכְתִיב חֲנוּךְ לְנַעַר עַל פִּי דְּרַבּוֹ. לְנַעַר הַיְדוּעַ. אֶת הָאֱלֹהִים, וְלֹא אֶת יְיָ. וַאֲיַנְנָה בְּשֵׁם זֶה, כִּי לָקַח אוֹתוֹ אֱלֹהִים לְהַקְרִיא בְּשֵׁמוֹ.

70. The three courts of law are four. There are four courts of law above and four courts of law below, as it is written, "You shall not do unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). FOR JUDGMENT IS THE RIGHT COLUMN, LENGTH IS THE LEFT COLUMN, WEIGHT IS THE CENTRAL COLUMN AND MEASURE IS MALCHUT. AND HE EXPLAINS THAT THERE IS harsh judgment, judgment that is not harsh, there is the judgment of weight, a judgment that is not in EQUAL weight. There is light judgment that has neither HARSH JUDGMENT nor JUDGMENT THAT IS NOT HARSH.

71. "And it came to pass when men began to multiply on the face of the earth" (Bereshheet 6:1): "Men began to multiply," as is written, "for that he also (Heb. beshagam) is flesh" (Ibid. 3). BESHAGAM IS COMPOSED OF THE SAME LETTERS AS MOSES. BOTH HAVE SHIN AND MEM, AND BET AND GIMEL OF THE FORMER EQUAL HEI OF THE LATTER (IN NUMERICAL VALUE). THEREFORE, THE VERSE SAYS "MEN," WHICH ALLUDES TO supernal man, NAMELY MOSES WHO IS A CHARIOT TO ZEIR ANPIN, and it is written "on the face of the earth" EVEN THOUGH THE LEVEL OF MOSES WAS ABOVE IN ZEIR ANPIN THAT IS CALLED 'HEAVEN'. THIS IS THE MEANING OF THE VERSE, "Moses knew not that the skin of his face shone" (Shemot 34:29). This is the meaning of, "coats of skin" (Bereshheet 3:21), WHICH MEANS COATS FROM MALCHUT.

72. AND THE VERSE, "THE SKIN OF HIS FACE shone (Heb. karan)": "KARAN" RESEMBLES the words, "And Samuel took the horn (Heb. keren) of oil" (I Shmuel 16:13). Kings are anointed only with a horn, as it is written, "And in your favor our horn shall be exalted" (Tehilim 89:18), and also, "There will I make the horn of David to shoot up" (Tehilim 132:17). This refers to the tenth of the king, WHICH IS MALCHUT, THE TENTH SFIRAH OF ZEIR ANPIN. It comes from Jubilee, which is Ima, as is written, "And it shall come to pass, that when they make a long blast with the ram's horn (Keren of the Jubilee)" (Yehoshua 6:5). The Keren, WHICH IS MALCHUT, is crowned with Jubilee, NAMELY the tenth is crowned with Ima, WHICH IS BINAH THAT CLOTHES IT, SO IT BECOMES LIKE BINAH. AND IT IS CALLED 'Keren', SINCE MALCHUT takes Keren FROM BINAH, JUBILEE, and the spirit IN IT, so that the spirit OF BINAH should return to it, NAMELY ITS MOCHIN.

73. This horn is of Jubilee, and Jubilee IS IMA, NAMELY the FIRST Hei OF YUD HEI VAV HEI, and THIS Hei blows the breath of life into everything. They all return to their places, NAMELY AS IS WRITTEN, "IT SHALL BE A JUBILEE FOR YOU, YOU SHALL RETURN EVERY MAN TO HIS POSSESSION" (VAYIKRA 25:10). It is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6), MEANING ELOHIM IS SPELLED AS YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, AND ADONAI IS MALCHUT. When the FIRST Hei appears to the LOWER Hei, NAMELY BINAH TO MALCHUT, WHEN THEY BOTH ARE CLOTHED WITH EACH OTHER, the name is considered full, Adonai Elohim. AND WHEN THIS ATTIREMENT WILL BE PERMANENT, NAMELY IN THE FUTURE TO COME, THEN it is written, "And Hashem alone shall be exalted on that day" (Yeshayah 2:17). Until here the concealment of the King has been hidden and crowned, namely the Concealed Book. Blessed is he who enters WISDOM and comes out, and knows its paths and ways.

End of Trumah

70. תלת בתי דינין, ארבע אינון. ארבע בתי דינין דלעילא. ארבע לתתא. דכתיב לא תעשו עול במשפט במדה במשקל ובמשורה. דינא קשיא. דינא דלא קשיא, דינא בשקולא, דינא דלא בשקולא. דינא רפיא. דאפילו לא האי ולא האי.

71. ויהי כי החל האדם לרב על פני האדמה. החל האדם לרב. היינו דכתיב בשגם וגו', האדם דלעילא. וכתיב על פני האדמה. ומשה לא ידע כי קרן עור פניו, היינו דכתיב כתנות עור.

72. קרן, דכתיב ויקח שמואל את קרן השמן. לית משיחא אלא בקרן, ובשמך תרום קרננו. שם אצמיח קרן לדוד. היינו עשיראה דמלכא. ואתיא מן יובלא דהיא אימא, דכתיב והיה במשוך בקרן היובל. קרן ביובלא אתעטר עשיראה באימא. קרן, דנטיל קרן ורוח לאתבא רוחיה ליה.

73. והאי קרן דיובלא הוא. ויובל ה'. וה' נשיבא דרוחא לכלא. וכלא תיובין לאתרייהו, דכתיב אהה יי' אלהים, כד אתחזי ה' לה' יי' אלהים אתקרי שם מלא וכתיב ונשגב יי' לבדו ביום ההוא. ע"כ סתים ואתעטר צניעותא דמלכא, דהיינו ספרא דצניעותא. זכאה מאן דעאל ונמק וידע שבילוי וארחוי.

(סליק פרשת תרומה)