

1. "And you shall command"

This passage tells about the Shechinah, Zeir Anpin and the Nukva in the context of building the Tabernacle. In the title verse, Rabbi Shimon finds that "And you" is written to be inclusive of the Shechinah. Rabbi Yitzchak believes that the Upper Light, Zeir Anpin, and the Lower Light, the Nukva, are included in that phrase. He says that the sun, Zeir Anpin, dwelled in the moon, the Nukva, and they came together to dwell upon the work of the tabernacle. Rabbi Shimon talks about the Shechinah that is called 'heart' and the Nukva that is called 'heart', so that when the sun dwells in the moon everything is replete with everything. We are also told that the unity of the name "And you" includes male and female, and therefore all that are wise-hearted. Those who built the tabernacle were able to do so only after the Holy Spirit secretly whispered to them how it should be done, since the Holy Spirit is alluded to in the name "And you." Rabbi Shimon prays that the Supernal Light will not move away from the Lower Light, because when it does, light is not present in the world; it was because of this that the Temple was destroyed in the days of Jeremiah. And although the Temple was later rebuilt, the light did not return properly even then. The name Isaiah brings redemption and the return of the Supernal Light, and the final rebuilding of the Temple. Rabbi Shimon explains that vast significance of the two names Jeremiah and Isaiah, one meaning 'shall rise' and the other meaning 'salvation', and tells us that it is the combination of the letters in names that brings about action according to their meaning, both good and evil. The letters of the Holy Names cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

1. "And you shall command the children of Yisrael..." (Shemot 27:20), "And take you to you Aaron your brother..." (Shemot 28:1). Rabbi Chiya said: Why is this different than all other places? For it is written: "And take you to you"; "And you shall speak to all that are wise hearted" (Ibid. 3); "And you shall command the children of Yisrael"; "Take you also to you the best spices, of pure myrrh" (Shemot 30:23). IT IS NOT WRITTEN, AS IN ALL OTHER PLACES: 'AND OFFER', 'AND SPEAK', 'AND COMMAND', 'AND TAKE'. HE ANSWERS, but everything is done with a supernal secret, in order to include the Shechinah with Him. BECAUSE THE SHECHINAH IS CALLED 'YOU'; AND WHEN IT IS WRITTEN, "AND YOU," IT IS DONE TO INCLUDE THE SHECHINAH WITH HIM IN COMMANDING, SPEAKING, ETC.

2. Rabbi Yitzchak said: The Upper Light, WHICH IS ZEIR ANPIN, and the Lower Light, WHICH IS THE NUKVA, are included together IN, "AND YOU," BECAUSE "YOU" IS THE NAME OF THE NUKVA, AS MENTIONED BEFORE, AND THE EXTRA VAV (=AND) IS ZEIR ANPIN. As you say, "And You do preserve them all" (Nechemyah 9:6) THAT ALLUDES TO ZEIR ANPIN AND THE NUKVA. Therefore, it is not written: 'And take to you Aaron your brother'; 'And command the children of Yisrael'; 'And speak to all that are wise hearted,' because at that time the sun, WHICH IS ZEIR ANPIN, dwelt in the moon, WHICH IS THE NUKVA, and they came together, NAMELY ZEIR ANPIN AND THE NUKVA, to dwell upon the craftsmanship of this work. THEREFORE, IT IS WRITTEN OF THEM, "AND YOU," WHICH DENOTES ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said: From here, IT IS IMPLIED THAT THE HOLY ONE, BLESSED BE HE, DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS WRITTEN: "In whom Hashem put wisdom and understanding" (Shemot 36:1).

3. Rabbi Shimon said: From this IT IS IMPLIED THAT ZEIR ANPIN AND THE NUKVA DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS IT IS WRITTEN: "And you shall speak to all that are wise hearted, whom I have filled with the spirit of wisdom" (Shemot 28:3). 'Whom (sing.) I have filled' should have been IN PLURAL, IF IT REFERS TO THE WISE HEARTED. But, "whom I have filled," IS IN SINGULAR, REFERRING TO that heart, THE SHECHINAH THAT IS CALLED 'HEART', AS IS WRITTEN: "And the spirit of Hashem shall rest upon him, the spirit of wisdom..." (Yeshayah 11:2). Therefore, it should SAY, "whom (sing.) I have filled with the spirit of wisdom," TO TEACH that the sun, WHICH IS ZEIR ANPIN, dwells in the moon, WHICH IS THE NUKVA THAT IS CALLED 'HEART', replete with everything. Therefore, they are all recorded, NAMELY ZEIR ANPIN AND THE NUKVA, throughout the texts OF THE WORK OF THE TABERNACLE, THAT IT IS WRITTEN OF THEM, "AND YOU," WHICH ALLUDES TO ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said to him: If so, how are all these instances of "and you," explained in the course of the passages, IF WE EXPLAIN THAT THEY PERTAIN TO ZEIR ANPIN AND THE NUKVA?

1. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וְגו'. וְאַתָּה הַקָּרֵב אֵלֶיךָ אֶת אֶהְרֵן אָחִיךָ וְגו'. אָמַר רַבִּי חֵיִיא, מֵאֵי שְׁנָא הֵכָא מִבְּכֹל אֶתְרִי, דְּכִתְיִב וְאַתָּה הַקָּרֵב אֵלֶיךָ וְאַתָּה תְּדַבֵּר אֶל כָּל חֲכָמֵי לֵב. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל. וְאַתָּה קָח לְךָ בְּשָׂמִים רֵאשִׁי מִרְדּוֹר. אֲלֵא כִּלְאֵי בְרוּזָא עֲלָאָה אֵיהּוּ, לְאַכְלֵלָא שְׂכִינְתָא בְּהַרְדִּיהָ.

2. אָמַר רַבִּי יִצְחָק, נְהוּרָא עֲלָאָה, וְנְהוּרָא תִּתָּאָה כְּלִיל כְּחָדָא, אֶקְרִי וְאַתָּה. כְּמָה דְּאֵת אָמַר וְאַתָּה מְחִיָּה אֶת כְּלָם. וְעַל דָּא לֹא כְּתִיב, וְהַקָּרֵב אֶת אֶהְרֵן אָחִיךָ. וְצוּיָת אֶת בְּנֵי יִשְׂרָאֵל. וְדַבְרַת אֶל כָּל חֲכָמֵי לֵב. בְּגִין דִּיהוּא זְמָנָא שְׂרִיָא שְׂמֵשָׁא בְּסִיְהֵרָא, וְאַשְׁתַּתֵּף כִּלְאֵי כְּחָדָא, לְשְׂרִיָא עַל אוּמְנוּתָא דְּעוֹבְדָא. אָמַר רַבִּי אֶלְעָזָר, מֵהֵכָא, אֲשֶׁר נָתַן יי' חֲכָמָה וְתְבוּנָה בְּהֵמָה.

3. רַבִּי שִׁמְעוֹן אָמַר מֵהֵכָא, וְאַתָּה תְּדַבֵּר אֶל כָּל חֲכָמֵי לֵב אֲשֶׁר מְלֵאתִי רוּחַ חֲכָמָה. אֲשֶׁר מְלֵאתִים מִבְּעֵי לֵיָהּ. אֲלֵא אֲשֶׁר מְלֵאתִי, לִהְיוּא לְבָא, מְלֵאתִי רוּחַ חֲכָמָה. כִּד"א וְנָחָה עָלֵינוּ רוּחַ יי' רוּחַ חֲכָמָה וְגו' וְעַל דָּא אֶצְטְרִיךְ אֲשֶׁר מְלֵאתִי רוּחַ חֲכָמָה, דְּשְׂרִיָא שְׂמֵשָׁא בְּסִיְהֵרָא בְּאַשְׁלָמוּתָא דְּכִלְאֵי, וְעַל דָּא אֶתְרָשִׁים כִּלְאֵי בְּכָל אֶתְרִי. אָמַר רַבִּי אֶלְעָזָר, אֵי הֵכִי הֵנִי וְאַתָּה וְאַתָּה, הֵינָךְ מִתִּישְׁבֵּן בְּקָרְאֵי.

4. Rabbi Shimon said to him: They are all satisfactorily defined: "And take you to you," MEANS THAT HE SAID TO MOSES TO TAKE "AND YOU," WHICH IS ZEIR ANPIN AND THE NUKVA, TO AARON - NAMELY, to properly unite in him and take to him the secret of the Holy Name, "AND YOU." SIMILARLY, "And you shall speak to all that are wise hearted," MEANS THAT HE SHOULD SPEAK AND BRING NEAR AND DECLARE THE UNITY OF THE NAME "AND YOU," WHICH IS MALE AND FEMALE, TO ALL THAT ARE WISE HEARTED. For they all came to do the work of the Tabernacle only after the Holy Spirit spoke to them and secretly whispered to them HOW TO DO IT. Only then did they do the work. IN THE SAME MANNER: "And you shall command the children of Yisrael," MEANING the Holy Spirit, WHICH IS ALLUDED TO IN THE NAME, "AND YOU" shall command the children of Yisrael and shine on them so they do the work with complete willingness. So we have established what, "(And) Take you also to you" (Shemot 30:23), MEANS. And so, "And take you to you," and all of these occurrences OF "AND YOU," THAT ARE WRITTEN here are by the work of the Tabernacle. For it was all done by means OF THE NAME "AND YOU."

5. Rabbi Shimon opened the discussion, saying: "But (And) you, Hashem, be not far from me. O, my strength, haste You to help me" (Tehilim 22:20). In, "And You, Hashem," "YOU" IS THE NUKVA AND THE NAME YUD HEI VAV HEI (HASHEM) IS ZEIR ANPIN. He PRAYS that it all SHALL BECOME one, THAT THEY SHALL BE UNITED TOGETHER. "Be not far," MEANS He shall not distance Himself and leave him; that the Supernal Light, ZEIR ANPIN, shall not move away from the Lower Light, THE NUKVA, because when the Supernal Light moves away from the Lower Light, every light is darkened and is not present in the world. BECAUSE THE WORLD RECEIVES ONLY FROM MALCHUT, WHICH IS THE LOWER LIGHT, IF THE SUPERNAL LIGHT, WHICH IS ZEIR ANPIN, DOES NOT ILLUMINATE IN HER, SHE HAS NOTHING TO SHINE TO THIS WORLD.

6. Because of this, the Temple was destroyed in the days of Jeremia, MEANING BECAUSE ZEIR ANPIN WAS REMOVED FROM MALCHUT. Although it was later rebuilt, NAMELY THE SECOND TEMPLE, nonetheless, the light did not properly return to its place. Therefore, the name of the prophet who predicted this is Jeremia, WHICH IS COMPOSED OF THE LETTERS YARUM (ENG. 'SHALL RISE') YUD HEI VAV, WHICH MEANS the rising of the Supernal Light high up FROM MALCHUT. And it did not again afterwards illuminate properly DURING THE SECOND TEMPLE. THE NAME Jeremia SIGNIFIES THAT THE SUPERNAL LIGHT was gone up FROM MALCHUT, and did not return to its place, the Temple was destroyed and the luminaries were darkened.

7. But the name Isaiah, WHICH IS COMPOSED OF THE LETTERS YESHA (ENG. 'SALVATION') YUD HEI VAV, brings redemption and the return of the Supernal Light to its place, TO MALCHUT, the rebuilding of the Temple, and ensures that every goodness and every light will return as before. Therefore, the names of these two prophets are in opposition to each other. FOR THE NAME OF ONE MEANS 'YUD HEI VAV WILL RISE' AND THE NAME OF THE OTHER IS THE OPPOSITE, 'YUD HEI VAV WILL SAVE'. The name causes, and the combination of the letters with each other brings about action, ACCORDING TO THEIR MEANING, both good and evil. And based on this secret is the combination of the letters of the Holy Names and also the letters on their own. They cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

4. אָמַר לִיָּהּ, כִּלְהוּ מִתְיִשְׁבֵּן נִינְהוּ. וְאַתָּה הַקָּרֵב אֵלַיךְ: לִיחֲדָא בְּהַדְיָה, וְלִקְרָבָא בְּהַדְיָה, רְזָא דְשִׁמְא קְדִישָׁא בְּדָקָא יֵאוּת. וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמֵי לְבָב: בְּגִין דְכִלְהוּ לֹא אֲתִיבִין לְמַעְבַּד עֲבִידְתָּא, עַד דְרוּחַ קְדָשָׁא מְמַלְלָא בְּגוּוּיָהּ, וְלַחֲשׁ לֹוֹן בְּלַחֲשׁוֹ, וּבְדִין עֲבִידְתָּא. וְאַתָּה תְּצַוֵּה אֶת בְּנֵי יִשְׂרָאֵל: רוּחַ קְדָשָׁא פְּקֵדָא עֲלֵיהּ, וְאַנְהִיר עֲלֵיהּ, לְמַעְבַּד עוֹבְדָא בְּרַעוּתָא שְׁלִים. וְאַתָּה קַח לְךָ: בְּמָה דְאוֹקִימְנָא. וְאַתָּה הַקָּרֵב אֵלַיךְ, וְהִנֵּי כִלְהוּ, הִכָּא בְּעוֹבְדָא דְמִשְׁכְּנָא. דְכִלְלָא אֲתַעְבִּיד בְּרְזָא דָא.

5. פִּתַח ר"ש וְאָמַר וְאַתָּה יי' אֵל תִּרְחַק אֵילוּתֵי לְעֹזְרֵתִי חוֹשֶׁה. וְאַתָּה יי' כִּלְלָא חַד. אֵל תִּרְחַק: לְאַסְתַּלְקָא מִינֵן, לְמַהוּי סְלִיק נְהוּרָא עֲלָאָה מִתְתַּאָּה. דְהָא כַּד אֲסְתַּלְק נְהוּרָא עֲלָאָה מִתְתַּאָּה, בְּדִין אֲתַחֲשֵׁךְ כָּל נְהוּרָא, וְלֹא אֲשַׁתְּכַח כָּלל בְּעֵלְמָא.

6. וְעַל דָּא אֲתַחֲרַב בֵּי מְקַדְשָׁא בְּיוֹמוֹ דִּירְמִיָּהוּ. וְאֵע"ג דְאַתְּבְּנִי לְבֵתֵךְ, לֹא אֶהְדֵּר נְהוּרָא לְאַתְרֵיהּ בְּדָקָא יֵאוּת. וְעַל רְזָא דָא, שְׁמָא דְהָהוּא נְבִיאָה דְאַתְּבְּנִי עַל דָּא, יִרְמִיָּהוּ. אֲסְתַּלְקוּתָא דְנְהוּרָא עֲלָאָה, דְאַסְתַּלְק לְעוֹלָא לְעוֹלָא, וְלֹא אֶהְדֵּר לְאַנְהֵרָא לְבֵתֵךְ בְּדָקָא יֵאוּת. יִרְמִיָּהוּ: אֲסְתַּלְק וְלֹא אֶהְדֵּר לְאַתְרֵיהּ, וְאַתְחַרְבַּ בֵּי מְקַדְשָׁא וְאַתְחַשְׁכוּ נְהוּרִין.

7. אֲבָל יִשְׁעִיהּ, שְׁמָא גְרִים לְפּוֹרְקָנָא, וְלֹאֶהְדֵּרָא נְהוּרָא עֲלָאָה לְאַתְרֵיהּ, וְלִמְבְּנֵי בֵּי מְקַדְשָׁא, וְכָל טְבִין וְכָל נְהוּרִין, יֶהְדְּרוּן כְּדַבְּקְדִמִּיתָא. וְעַל דָּא, שְׁמָהּ דְתִרְוִין נְבִיאִין אֵלַיִן, קִיּוּמִין דָּא לְקַבֵּל דָּא, בְּגִין דְשְׁמָא גְרִים, וְצִרּוּפָא דְאַתּוּן דָּא בְּדָא, גְרִמִּין עוֹבְדָא, הֵן לְטַב וְהֵן לְבִישׁ. וְעַל רְזָא דָא, צִרּוּפָא דְאַתּוּן דְשְׁמָהּ קְדִישִׁין, וְכֵן אֲתוּן בְּגִרְמִיָּהוּ, גְרִמִּין לְאַתְחַזָּאָה רְזִין עֲלֵאִין, כְּגוּוּנָא דְשְׁמָא קְדִישָׁא, דְאַתּוּן בְּגִרְמִיָּהוּ, גְרִמִּין רְזִין עֲלֵאִין קְדִישִׁין לְאַתְחַזָּאָה בְּהוּ.

2. The secret of the letters of the Holy Name

In this section, Rabbi Shimon expounds upon the shapes of letters and vowels. He tells us that the Sfirot of Chochmah are called 'dots', corresponding to the vowels. The purpose of all permutations of the Holy Name Ayin-Bet is to reveal the wisdom in thought. Rabbi Shimon then talks at length about the Holy Name, and says that the entire secret of the Holy Name is based on the letter Yud, while the first Hei is the secret of the sanctuary. We learn that there are large letters above and small letters below. There are holy supernal letters above in Binah that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names in Malchut that are drawn by speech, and by directing thought and will towards them. There are also other names below, of the Other Side. The Vav in Yud Hei Vav Hei is the secret of the form of man, and the last Hei is Malchut. The Vav between the two Hei's, therefore, unites the Upper World, Binah with the Lower World, Malchut, and they become one.

8. The first secret is Yud OF YUD HEI VAV HEI, WHICH IS the first point, NAMELY CHOCHMAH, which stands upon nine pillars that support it. They are stationed to the four directions of the world: SOUTH, NORTH, EAST AND WEST, WHICH ARE THE THREE COLUMNS AND MALCHUT. Similarly, the end of thought, the last point, WHICH IS MALCHUT, stands to the four directions of the world, WHICH ARE SOUTH, NORTH, EAST AND WEST, THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. THEY ARE ALL EQUAL, ONE TO THE OTHER, except THAT THE UPPER POINT, WHICH IS YUD OF YUD HEI VAV HEI, is male, and THE LAST POINT, WHICH IS MALCHUT, is female.

9. This YUD, WHICH IS CHOCHMAH, has no body. When it is clothed by them, it stands on nine pillars, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, according to the secret of the letter final Mem, without a circle. Even though the letter Samech is round and shaped like a circle, YUD IS THE SECRET OF SAMECH, AND FIRST HEI IS THE SECRET OF FINAL MEM. According to the secret of the letters that are engraved with dots, MEANING THOSE LETTERS THAT ALLUDE TO THE ASPECT OF CHOCHMAH THAT IS CALLED 'DOTS', IT IS CONSIDERED that the supernal lights are a quadrangle and those of below are circular.

10. This square has the amount of three points, three to each side. They amount to the number of eight points, which are nine POINTS. AND HE ELABORATES: And these exist by AND COME FROM the secret of the luminary quadrupled, NAMELY FINAL MEM with nine pillars for the letter Yud, WHICH IS one OF THEIR points - NAMELY CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD are nine. Yet they are eight by means of the quadrupled letter final Mem, three to each side WHEN YOU DO NOT COUNT THE YUD ITSELF, MEANING BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD.

11. HE EXPLAINS FURTHER SAYING: And this is the secret. The letter Yud is one point (dot) and even though it is one point, its shape has a head above, WHICH IS THE UPPER TIP OF THE YUD, a tip below, AND THE DOT ITSELF. THEREFORE, it amounts to three points like the Hebrew dot Segol, IN THE SECRET OF RIGHT, LEFT AND CENTRAL, WHICH IS THE INNER MEANING OF THE THREE COLUMNS. Therefore, the expansion to four sides, three on each side, equals nine TOGETHER WITH THE YUD, and eight WITHOUT THE YUD ITSELF, AS EXPLAINED.

12. These EIGHT POINTS are pillars that stem from the secret of the luminary to support the letter Yud, and they are considered its Chariot. They are not called by name, just by the secret of the nine dots (vowels) in the Torah, WHICH ARE KAMATZ, PATACH, TZEREI, THE FIRST THREE SFIROT. SEGOL, SHVA AND CHOLAM ARE CHESED, GVURAH AND TIFERET. CHIRIK, KUBUTZ, SHURUK THAT ARE ALSO CALLED CHIRIK, SHURUK, MELAFUM, ARE NETZACH, HOD AND YESOD, BECAUSE THE SFIROT OF CHOCHMAH ARE CALLED 'DOTS.'

8. רָזָא קְדָמָאָה, יו"ד, נְקוּדָה קְדָמָאָה דְקַיִמָא עַל תְּשַׁע סְמִכִין דְסִמְכִין לָהּ. וְאִינוּן קַיִמִין לְאַרְבַּע סְטְרֵי עֲלָמָא. כְּמָה דְסוּפָא דְמַחְשְׁבָה, נְקוּדָה בְתֵרָאָה, קַיִמָא לְאַרְבַּע סְטְרֵי עֲלָמָא. בְּרֵיהּ דְהָאֵי דְכָר, וְאִיהִי נּוֹקְבָא.

9. וְהָאֵי קַיִמָא בְלָא גּוּפָא, וְכַד קַיִמָא בְלִבּוּשָׁא, דְאֵתְלַבֵּשׁ בְּהוּ, אִיהִי קַיִמָא עַל תְּשַׁע סְמִכִין, בְּרֵזָא דְאֵת ם בְּלָא עֲגוּלָא. וְאֵע"ג דְאֵת ס' אִיהִי בְעֲגוּלָא, וְקַיִמָא בְעֲגוּלָא. אֲבָל בְּרֵזָא דְאֵתוּן חִקִיקוּן, גּוּ נְקוּדֵי, טְהִירִין לְעִילָא, אִינוּן בְּרַבּוּעָא, דְלֵתְתָא אִיהוּ בְעֲגוּלָא.

10. הָאֵי בְרַבּוּעַ אִיהִי קַיִמָא בְשִׁיעוּרָא דְתְשַׁע נְקוּדִין, תְּלַת תְּלַת לְכָל סְטֵר. וְאִינוּן בְשִׁיעוּרָא דְחוּשְׁבָנָא תְּמַנִּיא נְקוּדִין, וְאִינוּן תְּשַׁע. וְאֵלִין אִינוּן דְקַיִמִין מְרֻזָא דְבוּצִינָא בְרַבּוּעָא בְסִמְכִין תְּשַׁע לְאֵת יו"ד, נְקוּדָה חֲדָא. אִינוּן תְּשַׁע. אִינוּן תְּמַנִּיא בְרֵזָא דְאֵת ם בְּרַבּוּעָא, כְּגוּוּנָא דְאֵת תְּלַת תְּלַת לְכָל סְטֵר.

11. וְדָא אִיהוּ רָזָא. דְאֵת יו"ד נְקוּדָה חֲדָא, וְאֵף עַל גַּב דְאִיהִי נְקוּדָה חֲדָא, דְיוֹקְנָא דִילָהּ, רִישָׁא לְעִילָא, וְקוּצָא לְתַתָּא, וְשִׁיעוּרָא דִילָהּ תְּלַת נְקוּדִין כְּגוּוּנָא דְאֵת וְעַל דָּא אֵתְפִשְׁטוּתָא לְאַרְבַּע סְטְרִין, תְּלַת תְּלַת לְכָל סְטֵר, אִיהִי תְשַׁע, וְאִיהִי תְמַנִּיא.

12. וְאֵלִין אִינוּן סְמִכִין דְנִמְקִין מְרֻזָא דְבוּצִינָא, לְמַהוּי סְמִכִין לְאֵת יו"ד, וְאֵלִין אֲקָרוּן רְתִיבָא דִילָהּ. וְלֹא קַיִמִין בְּשִׁמָּא, בְּרֵזָא דְתְשַׁע נְקוּדִין דְאִוְרִייתָא.

13. In the secret of the Book of Adam, these nine that are eight divided into permutations of letters of the Holy Name. This is in order to combine and unite them in all these manners, because when these eight, which are nine, travel - MEANING WHEN THEY SHINE BY MEANS OF THE THREE COLUMNS, ONE AFTER THE OTHER - they shine with the illumination of the letter final Mem quadrupled, and extract eight lights that appear like nine. They divide below to carry the Tabernacle.

14. They are the permutation of the Holy Name by means of 72 engraved letters that stem from the secret of the three colors - right, left and central - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And they all come from the secret of the three points, which are the dimension of the letter Yud, NAMELY ITS TOP, MIDDLE AND END, AS MENTIONED, and it ILLUMINATES to four directions. They are eight points BESIDES CHOCHMAH and nine points INCLUDING CHOCHMAH, AS MENTIONED, FOR EACH OF THE THREE POINTS OF THE TOP, MIDDLE AND END OF THE YUD INCLUDES THE THREE. THEY ARE NINE, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And they are twelve supernal points, three to every side. From here, they descend as twelve to the six extremities. When these twelve are engraved on the six extremities OF ZEIR ANPIN, they are 72 Names, BECAUSE SIX TIMES TWELVE EQUALS 72, for they are the secret of the Holy Name of Ayin-Bet (72). They are the Holy Name THAT EMANATES FROM THE TWELVE POINTS OF YUD OF YUD HEI VAV HEI.

15. And the wish comes to support thought, WHICH IS CHOCHMAH, with the supports of the letter Yud, MEANING THAT THE PURPOSE OF ALL THE PERMUTATIONS OF THE NAME OF AYIN-BET (72) IS TO REVEAL THE CHOCHMAH THAT IS IN THE YUD OF YUD HEI VAV HEI, THAT IS CALLED 'THOUGHT'. Therefore, the letters come permuted IN THE NAME OF AYIN-BET (72), three letters to each permutation, in order to gain favor with the letter Yud OF YUD HEI VAV HEI THAT CONTAINS three points - TOP, MIDDLE, AND END, as we have said. Therefore the permutation comes up only from the essence and root of the secret of the supports of the letter Yud, according to the secret of the letter final Mem quadrupled, AS MENTIONED. FOR THEY ARE THE THREE POINTS: TOP, MIDDLE AND END, WHICH ARE THE ESSENCE AND ROOT OF ALL THE SUPPORTS THAT EVOLVE FROM IT, WHICH ARE nine points, eight points, twelve points, 72 points. Thus the entire secret of the Holy Name is based on the letter Yud. It all pertains to the same secret, MEANING THE SECRET OF DRAWING CHOCHMAH, and exists by means of the luminary - WHICH IS BINAH OF ARICH ANPIN, THE KETER OF THIS YUD, WHICH IS ABA AND IMA, as we have said - to support every letter OF THE NAME YUD HEI VAV HEI. And the supports, THE NINE, THE EIGHT, THE TWELVE AND THE 72, MENTIONED ABOVE, are a Chariot to every letter OF THE NAME YUD HEI VAV HEI, as we have said.

16. The second secret is the letter Hei OF YUD HEI VAV HEI that stands upon five pillars that support it, that emerge from the secret of luminary, WHICH IS BINAH OF ARICH ANPIN after it was gathered in and ascended above the secret of the curtain.

17. This letter is called 'the Holy Sanctuary' for the point that we mentioned, NAMELY THE YUD OF YUD HEI VAV HEI. For everything is based on the secret we spoke of, that of the letter final Mem quadrupled. Here, THE LETTER FINAL MEM is not imprinted, but rather the letter Hei, BECAUSE HERE STARTS THE REVELATION, and its Chariot is the five pillars we mentioned.

13. וּבְרִזָּא דְסַפְרָא דְאָדָם, אֲתַמְלְגוּ אֵלַיִן תְּשַׁע דְּאֵינּוֹן תְּמֻנָּיָא, בְּצִרּוּפָא דְאַתּוּן דְשִׁמְא קְדִישָׁא, לְצִרְפָּא לֹון וְלִיחְרָא לֹון בְּכַל אֵינּוֹן גּוּוּנִין, כַּד נְטֻלִין אֵלַיִן תְּמֻנָּיָא דְאֵינּוֹן תְּשַׁע, נְהָרִין בְּנִהִירוּ דְאַתּוּן בְּרַבּוּעָא, וְאַפִּיק נְהוּרִין תְּמֻנָּיָא, אֲתַחְזוּן וְאַתּוּן תְּשַׁע. וְאַתְּפֻלְגִין לְתַתָּא לְנִטְלָא כָּל מִשְׁכְּנָא.

14. וְאֵינּוֹן צִרּוּפָא דְשִׁמְא קְדִישָׁא, בְּרִזָּא דְשִׁבְעִין וְתָרִין אֲתוּן מַחְקָקוּ, דְנִפְקִי מִרְזָא דְתַלְתָּ גּוּוּנִין, יְמִינָא וְשִׁמְאַלָּא וְאַמְצִיעִיתָא. וְכֹלָא מִרְזָא דְתַלְתָּ נְקוּדִין, שִׁיעוּרָא דְאַתּוּן יו"ד, דְּאֵינּוֹן לְד' סְטְרִין, וְאֵינּוֹן תְּמֻנָּיָא נְקוּדִין, וְאֵינּוֹן תְּשַׁע נְקוּדִין, וְאֵינּוֹן תְּרִיסַר נְקוּדִין עֲלָאִין. ג' ג' לְכֹל סְטְרָא וְסְטְרָא, וּמִהֲבָא נְחֻמִּין לְתַתָּא בְּתִרִיסַר לְשִׁית סְטְרִין. וְכַד אֲתַחְקָקוּ תְּרִיסַר אֵלַיִן בְּשִׁית סְטְרִין, אֵינּוֹן שִׁבְעִין וְתָרִין שְׁמֵהוּן, רִזָּא דְשִׁמְא קְדִישָׁא דְשִׁבְעִין וְתָרִין דְּאֵינּוֹן שְׁמָא דְאֵי קְדִישָׁא.

15. וְכֹלָא אֵינּוֹן סְלִיק בְּרַעוּתָא, דְסַמִּיכוּ דְמַחְשְׁבָּהּ בְּאֵינּוֹן סַמְכִין דְאַתּוּן יו"ד, וְעַל דְּאֵי אֲתוּן בְּצִרּוּפִיהוּ, תַּלְתָּ תַּלְתָּ בְּכַל צִרּוּפָא דִּילִיָּהּ, בְּגִין לְסַלְקָא בְּרַעוּתָא דְאַתּוּן י', דְתַלְתָּ נְקוּדִין, כְּמָה דְאַתְמַר, וְעַל דְּאֵי לֹא אֲסַתְּלִיק בְּסִלְיָא דְצִרּוּפָא, אֲלֹא מַעְקְרָא וְשִׁרְשָׁא דְרִזָּא דְאֵלַיִן סַמְכִין, דְסַמְכִין לְאַתּוּן י' רִזָּא דְאַתּוּן בְּרַבּוּעָא, ט' נְקוּדִין, תְּמֻנָּיָא נְקוּדִין, תְּרִיסַר נְקוּדִין, שִׁבְעִין וְתָרִין נְקוּדִין. אֲשַׁתְּבַּח, דְכֹל רִזָּא דְשִׁמְא קְדִישָׁא, קִיּוּמָא בְּאַתּוּן י', וְכֹלָא רִזָּא חֲדָא, וְקִיּוּמָא בְּרִזָּא דְבוּצִינָא, כְּמָה דְאַתְמַר לְמַעַבְדִּי סַמִּיכוּ לְכֹל אֲתַ וְאַתּוּן. וְאֵינּוֹן סַמְכִין אֵינּוֹן רְתִיבָא דְלְהוּן, דְכֹל אֲתַ וְאַתּוּן, כְּמָה דְאַתְמַר.

16. רִזָּא תְּנִינָא, אֲתַ ה', דְקִיּוּמָא עַל חֲמִשָּׁה סַמְכִין, דְסַמְכִין לְה', דְנִפְקִין מִרְזָא דְבוּצִינָא, כַּד אֲתַכְנַשׁ לְאַסְתְּלִקָּא לְעִילָא, מִרְזָא דְמִשְׁחָתָא.

17. אֲתַ דְּאֵי הִיכְלָא קְדִישָׁא אֲקָרִי, לְגוּ, נְקוּדָה דְקְאֻמְרָן. וְכֹלָא אֵינּוֹן בְּרִזָּא דְקְאֻמְרָן דְאַתּוּן בְּרַבּוּעָא. אֲבָל הִכָּא לֹא אֲתַרְשִׁים בְּרִזָּא דְאַתּוּן ה', וְרְתִיבָא דִּילָּהּ חֲמִשָּׁה סַמְכִין דְקְאֻמְרָן.

18. HE EXPLAINS WHAT THE FIVE SUPPORTS ARE, SAYING when the light of the luminary illuminates the letter Yud, it is lit up. For from that illumination the luminary projected, these nine pillars that we said were made - WHICH ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT SPREAD FROM THE TOP, MIDDLE, AND END OF YUD, AS MENTIONED. AND THEN, from the illumination that lit the letter Yud, the three points of the Yud spread, two points up, which are at the top OF YUD, NAMELY, THE UPPER TIP AND THE BODY OF THE YUD, and one point down, which is the LOWER tip of the Yud, like THE HEBREW DOT SEGOL, as we explained. When two points expanded IN THE SECRET OF CHIRIK and they became three, the one, WHICH IS THE CENTRAL COLUMN, became two, and became one sanctuary. After the sanctuary became the first point, the secret of the letter Hei became concealed and hidden, and stands on other five.

19. There are four concealed together with one point between them in the middle. They are five, which is Hei. Just as the lower Hei, NAMELY MALCHUT, stands on four, NAMELY, ON THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, and is a point over four - MEANING THAT MALCHUT HERSELF, WHICH IS A POINT, standing in their midst - here it is also like that. And as for its standing on five OTHER supports, NAMELY ON THE HEI OF YUD HEI VAV HEI, it is certainly so, because this supernal point, THE YUD OF YUD HEI VAV HEI, is of two aspects, one on its own and one concealed. THEREFORE, THERE ARE TWO HEI'S.

20. In the Book of Secrets of Enoch, HE SAYS, Hei certainly stands on five supports that stem from the luminary, WHICH IS BINAH OF ARICH ANPIN. Then THIS HEI produces five other pillars, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI. So this Hei is of the secret of ten, NAMELY ITS OWN FIVE SUPPORTS AND FIVE SUPPORTS OF THE HEI OF YUD HEI VAV HEI, WHICH TOGETHER ARE IN PLACE OF THE YUD. When HEI OF YUD HEI VAV HEI separates FROM THE HEI, AND RETURNS TO ITS PLACE, this Hei stands on FIVE supports; THE FOUR SUPPORTS ARE THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, AND THE FIFTH IS THE SECRET OF THE POINT IN THEIR CENTER. AND THE FOUR SUPPORTS ARE INCLUDED WITHIN EACH OTHER IN SUCH A WAY THAT THERE ARE THREE COLUMNS IN EACH OF THE FOUR SUPPORTS, WHICH ARE TWELVE. They are the thirteen Attributes of Mercy together with one level added to them, NAMELY, THE POINT IN THE CENTER OF THE FOUR SUPPORTS.

21. These twelve pillars are in the six. Sometimes they are considered AS THE NAME OF Mem Bet (42), and sometimes Ayin Bet (72), but THIS IS when they go down. Here, FROM THE 72, paths extend in all directions, namely 32 PATHS OF CHOCHMAH. WHEN YOU SUBTRACT 32 FROM 72, 40 remains, which together with the two ears to the right and left equal 42, WHICH IS THE SECRET OF THE NAME OF MEM BET. These are the 42 supernal large letters in the Torah.

22. There are large letters and small letters. Large letters are above IN BINAH, and small letters are below IN MALCHUT. Everything below, IN MALCHUT, is in the likeness of above, IN BINAH, because there are holy, supernal names IN BINAH that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names IN MALCHUT that are drawn by speech, and with directing thought and will towards them.

18. דָּכַד בָּטַשׁ נִהִירוּ דְּבוּצִינָא בָּאֵת י', אֲתֵנְהִיר, וּמֵהוּא בְּטִישׁוּתָא, אֲתַעְבִּידוּ אֵינּוֹן תְּשַׁע סְמִכִין דְּקֵאמְרֵן. וּמִגּוּ נִהִירוּ דְּאֲתֵנְהֵר אֵת י', אֲתַפְּשׁוּ תְּלַת נְקוּדִין דִּי'. תְּרִין לְעִילָא, דְּאֵינּוֹן רִישָׁא. וְחַד לְתַתָּא, דְּאֵיהּ קוּצָא דִי', כְּגוּוֹנָא דְּאֵי דְּקֵאמְרֵן. כִּד אֲתַפְּשׁוּ, תְּרִין, אֲתַעְבִּידוּ תְּלַת. חַד אֲתַעְבִּיד תְּרִין. וְאֲתַפְּשׁוּ, וְאֲתַעְבִּיד חַד הִיכְלָא. דְּאֵי הִיכְלָא, לְבַתֵּר דְּאֲתַעְבִּיד הִיכְלָא לְחַד נְקוּדָה קְדָמָא, אֲתַעְבִּיד בְּגִיזוּ טְמִיר רְזָא דְּאֵת דָּא, וְקֵימָא עַל חֲמֵשׁ אַחֲרָנִין.

19. אַרְבַּעָה גְּנִיזִין אֵינּוֹן, בְּחַד נְקוּדָה דְּקֵימָא לְגוּ בְּאֲמֻצְעִיתָא, אֵינּוֹן חֲמֵשׁ. וְאֵיהִי ה'. כְּמָה דְּהָ"א דְּלְתַתָּא, קֵימָא עַל אַרְבַּע, וְאֵיהִי נְקוּדָה עַל אַרְבַּע, דְּקֵימָא בְּגוּ אֲמֻצְעִיתָא. אוֹף הָכָא נְמִי הָאִי. וּמֵה דְּקֵימָא עַל ה' סְמִכִין, הָכִי הוּא וְדָאִי, בְּגִין דְּהָאִי נְקוּדָה עֲלָא, אֵיהִי עַל תְּרִין גּוּוֹנִין, חַד בְּלַחֲדוּי, וְחַד בְּטְמִירוּ.

20. וּבְסִפְרָא דְּרִיזִין דְּחֲנוּךְ, ה' וְדָאִי קֵימָא עַל חֲמֵשׁ סְמִכִין דְּנִמְקִין מִגּוּ בּוּצִינָא. וְכַדִּין אֲפִיק חֲמֵשׁ קֵימִין אַחֲרָנִין, וְאֲשַׁתְּכַח הָאִי ה' בְּרְזָא דְּעֶשְׂרֵה. וְכִד אֲתַפְּרֶשֶׁת, קֵימָא ה' דָּא, עַל סְמִכִין, וְאֵינּוֹן הוּוּ תְּלִיסַר מְכִילִן דְּרַחֲמִי, בְּחַד דְּרָגָא דְּאֲתוּסָף עֲלֵיהּ.

21. וְאֵלִין אֵינּוֹן תְּרִיסַר דְּקֵימִין בְּשִׁית. זְמַנִּין אֵינּוֹן אַרְבַּעִין וְתִרִין. זְמַנִּין שְׁבַעִין וְתִרִין הוּוּ, אֲבָל נְחֻתִין לְתַתָּא. וְהָכָא אֲתַפְּרֶשׁוּ שְׁבִילִין לְכָל סֵטֵר, דְּאֵינּוֹן תְּלַתִין וְתִרִין, אֲשַׁתָּא אַרְבַּעִין. וְתִרִין אוּדְנִין יְמִינָא וּשְׂמָאלָא, דְּאֵי אַרְבַּעִין וְתִרִין, אֵלִין מ"ב אֲתוּן עֲלָאִין, דְּאֵינּוֹן אֲתוּן רַבְרַבִּין דְּאוּרִייתָא.

22. בְּגִין דְּאֵית אֲתוּן רַבְרַבִּין, וְאֵית אֲתוּן זְעִירִין. אֲתוּן רַבְרַבִּין אֵינּוֹן לְעִילָא, אֲתוּן זְעִירִין לְתַתָּא. וְכִלָּא לְתַתָּא כְּגוּוֹנָא דְּלְעִילָא. בְּגִין דְּאֵית שְׂמֵהּ קְדִישִׁין עֲלָאִין, דְּקֵימִין בְּרַעוּ דְּרוּחָא וְלָבָא בְּלָא מְלוּלָא כְּלָל. וְאֵית שְׂמֵהּ קְדִישִׁין תְּתָאִין, דְּקֵימִין בְּמֵלָה, וּבְמִשְׁכּוֹ דְּמַחְשְׁבָה וְרַעוּ עֲלֵיהּ.

23. There are other names below, which are of the Other Side, which is the Side of Impurity. These are drawn only by the willingness in an action below to raise to them that wish contained in the action below. For the Impure Side AWAKENS only through actions in this world, to be defiled through them, such as Bilaam and the people of the east countries and all those who are occupied with that Other Side, WHO AWAKENED IT BY PERFORMING ACTIONS BELOW TO AWAKEN IT.

24. Those THAT ARE OF THE OTHER SIDE are not based on any of the imprinted letters of the 22 letters of the Torah except for two, which are Chet and Kuf. FOR THE KLIPAH OF YESOD IS CALLED 'CHET', WHICH IS THE SECRET OF THE CHILDREN OF CHET WHO NEGOTIATED WITH ABRAHAM ABOUT THE CAVE OF MACHPELAH, AND THE KLIPAH OF MALCHUT IS CALLED 'KUF'. They support THE OTHER SIDE with the support of THE THREE letters - Shin, Kuf, Resh (Heb. sheker, Eng. 'lie') - THAT ARE ATTACHED TO THEM, but CHET AND KUF frequent them even more. Therefore, in "A praise of David" (Tehilim 145), a Vav is written in THE MIDDLE OF EVERY SENTENCE of every letter AFTER THE CANTILLATION MARK ETNACHTA, FOR EACH SENTENCE BEGINS WITH A DIFFERENT LETTER OF THE ALPHABET, except for these two letters, CHET AND KUF. NAMELY, "HASHEM IS GRACIOUS (HEB. CHANUN), AND FULL OF COMPASSION; SLOW TO ANGER, AND OF ABUNDANT LOVE" (TEHILIM 145:8), which has no Vav, FOR IT IS NOT WRITTEN, 'AND SLOW TO ANGER AND OF ABUNDANT LOVE...'. AND ALSO, "HASHEM IS NEAR (HEB. KAROV) TO ALL WHO CALL UPON HIM, TO ALL WHO CALL UPON HIM IN TRUTH" (IBID. 18), WHERE IT IS WRITTEN: 'AND TO ALL WHO CALL UPON HIM IN TRUTH.' The reason is that Vav (lit. 'and') is the Name of the Holy One, blessed be He, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, AND THE OTHER SIDE HAS NO DESIRE FOR THE CENTRAL COLUMN. THEREFORE, SINCE THOSE LETTERS HAVE AN ATTACHMENT TO THE OTHER SIDE, THERE IS NO VAV (ENG. 'AND') IN THE MIDDLE OF THE SENTENCE IN ORDER TO SHOW THAT THEY HAVE AN ASSOCIATION WITH THE OTHER SIDE.

25. HE RETURNS TO THE FIRST SUBJECT AND SAYS: Therefore, those 42 letters by which this world was created, together with this supernal Hei OF YUD HEI VAV HEI equal 92. THEY ARE THE FORTY REMAINING FROM ITS 72, WHICH, TOGETHER WITH THE TWO EARS, RIGHT AND LEFT, AS MENTIONED, ARE 42; EACH OF ITS FIVE SUPPORTS COMPRISED TEN, WHICH AMOUNT TO FIFTY. FIFTY PLUS 42 IS 92. They are ninety besides the two ears, right and left. This is the secret of: "And shall Sarah, that is ninety years old, give birth?" (Beresheet 17:17) BECAUSE SARAH ALLUDES TO IMA, THE UPPER HEI OF YUD HEI VAV HEI. But it amounts to 92, THAT IS, WITH THE TWO EARS. When the grade of Covenant is added to them, WHICH IS YESOD, which is the eighth firmament, and rests on the eighth day - MEANING THAT CIRCUMCISION IS AT THE EIGHTH DAY - 92 AND EIGHT OF YESOD EQUAL one hundred. They are certainly the hundred blessings that the Congregation of Yisrael, WHICH IS MALCHUT, needs to be daily adorned with. This is all by means of Hei.

23. וְאִית שְׁמֵהּ אַחֲרָיִן לְתַתָּא, דְּאִינּוּן מְהֵוּא סְטְרָא אַחֲרָא, דְּאִיְהוּ מְסֻטְרָא דְּמִסְאָבָא, וְאֵלִין לָא קִיּוּמִין, אֶלָּא בְּרַעוּ דְּעוּבְרָא לְתַתָּא, לְסַלְקָא רַעוּ דְּהֵוּא עוּבְרָא דְּלְתַתָּא לְגַבְיָהּ. בְּגִין דְּאִיְהוּ סְטְרָא אַחֲרָא לָאוּ אִיְהוּ, אֶלָּא בְּעוּבְרִין דְּהֵאִי עֲלֵמָא, לְאַסְתָּאבָא בְּהוּן. כְּגוּוּנָא דְּבַלְעָם, וְאִינּוּן בְּנֵי קָדָם, וְכָל אִינּוּן דְּמִתְעַסְקֵי בְּהֵוּא סְטְרָא אַחֲרָא.

24. וְאֵלִין, לָא קִיּוּמִי בְּאַתּוּן רְשִׁימִין מִן כ"ב דְּאוּרִייתָא, בְּרַ תְּרִין, וְאֵלִין ח' וְק', וְסַמְכִין לוּן בְּסַמְיָכוּ אַתּוּן דְּשִׁקְרָא. אֲבָל אֵלִין אִינּוּן אֲשֶׁתְּמוּדְעָן לְגַבְיָהּ וְתִירָא. וְע"ד בְּתַהֲלָה לְדוּד, בְּכֹלְהוּ כְּתִיב ו' בְּכָל אֶת וְאֶת, בְּרַ מְאֵלִין תְּרִין, דְּלָא כְּתִיב ו', דְּהָא ו' שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיְהוּ.

25. וּבג"כ אִינּוּן אַרְבַּעִין וְתִרִין אַתּוּן, דְּעֲלֵמָא דְּאִי אַתְּבְּרִי בְּהוּ, אֲשֶׁתְּכַח הֵאִי ה' עֲלָא, לְסַלְקָא לְתַשְׁעִין וְתִרִין, תַּשְׁעִין הוּוּ, בְּרַ תְּרִין אוּדְנִין יְמִינָא וְשְׂמָאלָא. וְרָזָא דְּאִי וְאִם שְׂרָה הֵבֶת תַּשְׁעִים שְׁנָה תֵּלֵד. אֲבָל אִיְהוּ בְּחֻשְׁבָּנָא תַּשְׁעִין וְתִרִין, וְכַד אַתּוּסָף דְּרָגָא דְּרָזָא דְּבְרִיתָא, דְּאִיְהוּ רְקִיעָא תְּמִינָא, וְקִיּוּמָא לְתַמְנִיא יוּמִין, הֵאִי מְאָה. וְאֵלִין וְדֵאִי מְאָה בְּרַכָּאן בְּכָל יוּמָא דְּאַצְטְרִיכָא כְּנִסְתַּת יִשְׂרָאֵל לְאַתְעֵטְרָא בְּהוּ. וְכֹלְלָא בְּרָזָא דְּה'.

26. This Hei is shaped like two Nun's, which is the secret meaning of one hundred, MEANING THAT THE TWO HEI'S, EACH OF WHICH HAS TEN SUPPORTS, EACH COMPRISED OF TEN, AMOUNT TO ONE HUNDRED. ONE HEI IS five supports and Chariots that emerge from the luminary. THE SECOND HEI IS the other five supports that emerge from it, FROM THE FIRST HEI OF YUD HEI VAV HEI. AND THE TEN SUPPORTS OF THE TWO HEI'S ARE THE TWO NUN'S. Therefore, their shapes are like two final Nun's with a dot in the middle. Therefore, there is always a Vav between them, thus: Nun Vav Nun, because here is where ZEIR ANPIN, WHICH IS VAV is crowned, MEANING IT RECEIVES THE MOCHIN OF THE THREE FIRST SFIROT. Even though there are other secrets to the Hei, they are among the secrets of the Book of Enoch, and it is certainly so.

27. When it is fixed only with fifty, it is in one dot that is based on the secret of the Nun, thus: Nun Vav Nun - MEANING IT IS SO HEARD ON PRONUNCIATION. FOR THE VAV IS a dot between them which dominates them, and it all pertains to one secret, AS MENTIONED. Blessed are they who know the ways of Torah, to go in the way of Truth. Blessed are they in this world and blessed are they in the World to Come.

28. The third secret is the letter Vav OF YUD HEI VAV HEI. This letter is the secret of the form of man, MEANING ZEIR ANPIN, FOR WITHIN HIM IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF ADAM (MAN), NAMELY 45, as we have learned. We have established that this letter, WHICH IS VAV THAT ALLUDES TO ITS THREE EXTREMITIES, stands on twelve Chariots, THE TWELVE OF WHICH SHINE ON EVERY EXTREMITY IN THE VAV, AND TWELVE TIMES SIX EQUALS 72. When divided BY THREE, there are 24 Chariots, BECAUSE THREE TIMES 24 EQUALS 72. In this letter is included the expansion of the form of man, corresponding to the arms, WHICH ARE CHESED AND GVURAH, the legs, WHICH ARE NETZACH AND HOD, and the torso, WHICH IS TIFERET AND YESOD. There are 24 limbs in the arms, 24 in the legs, AND 24 in the torso, as we have already learned, but they are all concealed in the torso, WHICH IS TIFERET, and the body stands in all THREE 24's. All 72 Chariots are included in the body and, because they are all included in it, the Vav expands once, MEANING ONE LINE THAT INCLUDES THEM ALL.

29. AND HE EXPLAINS: a body includes 24 Chariots. They are the head OF THE VAV with six CHARIOTS and the body OF THE VAV with eighteen CHARIOTS, AND SIX AND EIGHTEEN EQUALS 24. Even though in all there are twelve Chariots at each end OF THE SIX EXTREMITIES, AND SIX TIMES TWELVE IS 72 AND NOT 24, ASSUREDLY the body is in them all, but FROM THE ASPECT OF 24, MEANING WHEN WE CONSIDER THE BODY AS ONLY A THIRD OF 72, AS MENTIONED ABOVE, they are DEFINED AS six in the head, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT ARE IN THE HEAD. They are limbs by which to carry the head - NAMELY, THE THREE FIRST SFIROT THAT ARE CALLED 'HEAD', AND 18 ARE the 18 vertebrae OF THE SPINAL CORD, upon which the head stands and by which the body is supported.

26. האי ה', איהי דיוקנא דילה בתרין נונין, רזא דמאה, ואינון חמש סמכין רתיכין, דנפקי מגו בוצינא, ואינון חמש אחרנין דנפקין מינה. וע"ד דיוקנהא בגוונא דא ו-ן, תרין נונין, ונקודה דקיימא באמצעיתא. וע"ד ו' קיימא בינייהו תדיר, בגוונא דא נון, בגין דהכא איהו אתריה לאתעטרא, ואע"ג דרזין אחרנין אינון ברזא דה', אבל דא איהו ברזין דספרא דחנוך, והכי הוא ודאי.

27. וכד אתתקנא באינון חמשין בלחודייהו, איהו נקודה חדא דקיימא ברזא דנ', בגוונא דא נון, וחד נקודה באמצעיתא דאיהו שלטא עלייהו, וכלא רזא חדא. זכאין אינון דידעי ארחוי דאורייתא, למהך בארחי קשוט. זכאין אינון בהאי עלמא, וזכאין אינון בעלמא דאתי.

28. רזא תליתאה את ו', האי את דיוקנא דרזא דאדם, במה דאתמר. והא אוקימנא, דהאי את, קיימא על י"ב רתיכין. וכד מתפרשאן, אינון כ"ד רתיכין, דכלילין בהאי את פשיטו דיוקנא דבר נש, לקבל דרועין וירכין וגופא שויפין דלהון כ"ד אינון דדרועין, וירכין, וגופא, הא אתמר, אבל כלהו סתימין בגופא, וגופא קיימא בכלהו כ"ד, וכלהו רתיכין כלילין ביה בגופא, ובגין דכלילין כלהו ביה, קיימא, ו' פשיטו חד.

29. גופא חד כליל בכ"ד רתיכין, ואלין אינון: רישא בשית. גופא בי"ח, ואע"ג דכל רתיכין אינון י"ב לכל סטר, בכלא קיימא גופא. אבל עשרים וארבע אינון שית דרישא, דאינון שויפין לאעלאה רישא. תמני סרי חוליון דקיימא רישא, וסמכא גופא עלייהו.

30. All ABOVE-MENTIONED 24 CHARIOTS expand in one in the head and body OF THE VAV. The sixty SFIROT are all included IN THE VAV, which is the secret of six SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH INCLUDING TEN. Therefore, the measure of the letter Vav, the head OF THE VAV is actually six points, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND the body is eighteen. Similarly, all the secrets are explained as included in the torso, because the arms and legs - THAT ARE CHESED, GVURAH, NETZACH AND HOD - are hidden. Therefore, everything is included in the letter Vav and its form.

31. When the letter appears to perfection, NAMELY THE VAV, WHICH IS THE CENTRAL COLUMN, AS MENTIONED, all the Evil Sides are blocked and depart from the moon, WHICH IS MALCHUT, and do not cover it. Because THE CENTRAL COLUMN cleaves through all the lintels in the firmament and illuminates on it, ON MALCHUT, the Inciter is unable to cause any harm. When it departs, NAMELY THE VAV THAT IS THE CENTRAL COLUMN, the Inciter rises, incites and accuses and seduces, and can denounce all the people of the world because he is an old and foolish king, as we have already established.

32. The Vav OF YUD HEI VAV HEI is the light that illuminates the moon, WHICH IS MALCHUT. Even though many lights are included IN THE VAV, WHICH IS ZEIR ANPIN, the light that illuminates the moon is just one expansion that fills it. He, ZEIR ANPIN, is the secret of the Aleph, WHICH IS SHAPED AS A VAV IN BETWEEN TWO YUD'S TO ITS RIGHT AND LEFT, NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN THAT RECONCILES AND UNITES THE RIGHT AND LEFT. AND HE IS imprinted with all those secrets THAT ARE IN THE ALEPH. When he illuminates the moon, WHICH IS MALCHUT, he shines on it with the secret of the Vav, THE SHAPE OF WHICH IS ONE LINE, WHICH IS THE EXPANSION OF THE CENTRAL COLUMN ALONE.

33. In the Book of Adam, regarding the shape of the letters HE SAYS THAT THE SHAPE OF THE Vav is one point on top, WHICH ALLUDES TO THE YUD OF YUD HEI VAV HEI, and five points below, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI, THE SECRET OF FIVE POINTS, WHICH ARE FIVE SUPPORTS. Also the measure OF THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is such, NAMELY, IT INCLUDES IN IT YUD-HEI OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE SON OF YUD-HEI. Every point OF THE SIX POINTS THAT ARE IN IT is based on the secret of ten, for there is no point that is not completed to ten, for every point has nine supports and Chariots, WHICH ARE ITS TOP, MIDDLE, AND END, EACH COMPRISING THREE COLUMNS. THEY ARE THE THREE POINTS OF SEGOL. With the point itself it completes ten, for the point on the right has nine supports and Chariots and, with itself, it is ten. And so it is with the point on the left and so on all sides. Therefore, all the points comprise ten each, it and its Chariots. They are part of the expansion of the letter Vav. Therefore, everything has the shape of the letter Vav, NAMELY, IT HAS THE FORM OF ONE POINT ABOVE AND FIVE POINTS.

30. וְכִלְהוּ פְּשִׁטוֹ חֵד, בְּרִישָׁא וְגוּפָא, וְאִינוּן שִׁתִּין בְּלָהוּ כְּלִיל לֹון, דְּאִיהוּ רְזָא דְשִׁית. וְעַל דָּא שִׁיעוּרָא דָּאֵת ו', רִישָׁא שִׁיעוּרָא בְּשִׁית נְקוּדִין מִמֶּשׁ, גּוּפָא בְּתַמְנֵי סְרִי. כְּגוּוּנָא דָּא כָּל אֲלִין רְזִין מִתְפָּרְשִׁין, לְאֲכַלְלָא לֹון בְּגוּפָא, בְּגִין דְּהִרְוּעִין וִירְכִין בְּלָהוּ בְּגִיזוֹ, וְעַד כֹּלָא אֲתַכְלִיל בְּרְזָא דָּאֵת ו' וְדִיוקְנָא דִילָהּ.

31. וְכִד שְׁלִימוֹ דָּאֵת דָּא אֲתַחְזִי, כְּדִין כָּל סְרִין בִּישִׁין אֲסִתְתַּמוּ, וְאֲתַפְּרִשֵׁן מִסִּיהֲרָא, וְלֹא אֲתַחְפִּיין, בְּגִין דְּאִיהוּ מִבְּקַע כָּל מִשְׁקוּפִין דְּרִקִיעִין, וְאֲנָהִיר לָהּ, וְלֹא יִכְלָא מְקַטְרָגָא לְאַבְאָשָׁא כָּלִל. וְכִד הָאִי אֲסִתְלַק, כְּדִין סְלִיק וְאֲסִטִּי וּמִפְתִּי, וְיִכִּיל לְקַטְרָגָא עַל כָּל בְּנֵי עֲלְמָא, בְּגִין דְּאִיהוּ מֶלֶךְ זָקֵן וְכֹסִיל, וְהָא אֻקְיַמְנָא.

32. ו' אִיהוּ נְהוּרָא דְנְהִיר לְסִיהֲרָא, וְאֲעִ"ג דְּנְהִירִין סְגִיָּאִין אֲתַכְלִילֵן בֵּיהּ, נְהוּרָא דְנְהִיר לְסִיהֲרָא אִיהוּ חֵד פְּשִׁטוֹ לְמַלְיָא לָהּ. וְאִיהוּ רְזָא דְאֲלֶפֶת, רְשִׁימוֹ בְּכָל אִינוּן רְזִין. וְכִד נְהִיר לְסִיהֲרָא בְּרְזָא דְו' נְהִיר לָהּ.

33. וּבְסִפְרָא דְאָדָם קְדַמָּא, בְּדִיוקְנֵין דְּאֲתוּוּן, ו' חֵד נְקוּדָה לְעִילָא, וְחֲמִשׁ נְקוּדִין דְּלַתְתָּא, וְכֵן שִׁיעוּרָא דִילָהּ כְּגוּוּנָא דָּא, וְכָל נְקוּדָה קִימָא בְּרְזָא דְעֶשֶׂר, בְּגִין דְּלִית לָךְ נְקוּדָה דְּלֹא אֲשֻׁלִים לְעֶשֶׂר, דְּכָל נְקוּדָה אִית בֵּיהּ תִּשְׁע סְמִכִין רְתִיכִין, וְהִיא נְקוּדָה אֲשֻׁלִים לְעֶשֶׂר. נְקוּדָה דִּימִינָא תִּשְׁע סְמִכִין רְתִיכִין לָהּ, וְאִיהִי עֶשְׂרָה. וְכֵן לְשִׁמְאַלָּא. וְכֵן לְכָל סְרִין. וְעַד, כְּלָהוּ נְקוּדִין אִינוּן כָּל חֵד וְחֵד כְּלָלָא דְעֶשֶׂר, אִיהִי וְרְתִיכִוי. וְכִלְהוּ כְּלִילֵן בְּהוּא פְּשִׁטוֹ דָּאֵת ו', בְּגִ"כ כֹּלָא אִיהוּ בְּדִיוקְנָא בְּרְזָא דָּאֵת ו'.

34. When the sun, WHICH IS ZEIR ANPIN, entered the moon, WHICH IS MALCHUT, an expansion emerges from this Vav, which is the secret of the Covenant, NAMELY YESOD, which is in the likeness of Gimel. Its purpose is to come into the Nukva, WHICH IS MALCHUT, and when all this is included in this expansion of the letter Vav, WHICH IS ZEIR ANPIN, then it is ready to mate with the Nukva. This is the secret of the scripture: "And take you to you Aaron your brother" (Shemot 28:1), who came to include the RIGHT arm, WHICH IS CHESED THAT IS CALLED 'AARON', with the torso, WHICH IS MOSES. "And his sons with him" (Ibid.), refers to his Chariots and supports. The left arm is included IN MOSES, WHO IS A CHARIOT TO ZEIR ANPIN, WHICH IS VAV, as it is written: "Take the Levites" (Bemidbar 3:45), THE LEVITES BEING THE LEFT ARM, WHICH IS GVURAH. So the Vav THAT IS MOSES includes everything in one expansion so as to be one.

35. Therefore, there is unity in this VAV - in the right, left and center - FOR THE CENTER IS MOSES AND THE RIGHT IS AARON AND THE LEFT ARE THE LEVITES, and it is all one. Therefore, a single expansion is formed, which is called 'one' and there is only one expansion IN THE VAV, NAMELY, ONE LINE. This is THE SECRET MEANING OF one.

36. The last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, becomes a body in the central point. The Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, enters it so the Vav is located between two points, one above, WHICH IS IMA, and one below, WHICH IS MALCHUT. Then the Upper World, WHICH IS BINAH, unites with the Lower World, WHICH IS MALCHUT, and they become one, as we have established. Rabbi Elazar and Rabbi Aba came and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said: Woe to the world when the sun will set, THAT IS, RABBI SHIMON, and the world will become dark.

37. Rabbi Elazar said: How do we know that the legs below, WHICH ARE NETZACH AND HOD, that pertain to the secret of the letter Vav, WHICH IS TIFERET, are included in the letter Vav? He said to him: It is written: "Remember the Torah of Moses my servant" (Malachi 3:22). It is not written, 'my prophet' to show that everything is included in the Vav, WHICH IS TIFERET, AND PROPHETS, THE SECRET OF NETZACH AND HOD, ARE INCLUDED IN MOSES, WHO IS TIFERET. THEREFORE, IT IS NOT NECESSARY TO WRITE 'MOSES MY PROPHET'. The letter VAV is considered 'one'; it is but one and one expansion, as explained.

3. "And take you to you"

Rabbi Shimon says that Moses, the sun, did not unite with the moon, Malchut, until he comprised all aspects including right and left. When the offering is proper, the shining countenance of God is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not done properly, or the unison is not performed correctly, then the moon is concealed and the Other Side rules in the world. Lastly we hear that God did not test Job, but instead aroused the Inciter against him, as the Inciter is constantly coming around to denounce people.

34. וכד עייל שמשא בסיהרא, נפק מהאי ו' חד פשיטו רזא דברית, כגוונא דא ג', ודא איהו לאעלא בנוקבא. וכד אתכליל כללא בהאי פשיטו דאת ו', כדן קיימא לשמשא בנוקבא. ורזא דא דכתיב, ואתה הקרב אליך את אהרן אחיך, לאתכללא דרועא בגופא, ואת בניו אתו, אלין כל אינון רתיכין וסמכין דיליה. דרועא שמאלא לגביה, דכתיב קח את הלויים, לאשתבחא ו' דכליל כללא בחד פשיטו, למהוי חד.

35. וע"ד אשתבח יחודא בהאי ימינא ושמאלא ואמצעיתא, כללא איהו חד. וע"ד אתעביד חד פשיטו, ואקרי אחד, ולא תשבח בר פשיטו חד בלחודו, ודא הוא חד.

36. ה' בתראה, אתעביד חד גופא, בהאי נקודה דאמצעיתא. ואעיל בה ו', ואשתבח ו' בין ב' נקודין, חד לעילא, וחד לתתא. וכדן, אתאחיד עלמא עלאה, בעלמא תתאה, ואיהו חד. ואוקימנא אתא רבי אלעזר ורבי אבא ונשקו ידו. בכה רבי אבא ואמר, ווי לעלמא כד יתכניש שמשא ויתחשך עלמא.

37. אמר ר' אלעזר, ירכין לתתא, ברזא דאת ו', מנ"ל דאתכלילו בהאי את. אמר ליה, דכתיב זכרו תורת משה עבדי, ולא כתיב נביאי, לאתחזאה דכללא אתכליל ברזא דו', ואת ו' אקרי חד, ואיהו חד בלחודה, ופשיטו חד והא אתמר.

38. "And take you to you" (Shemot 28:1). Rabbi Shimon said: Moses, who is the sun, did not unite with the moon, WHICH IS MALCHUT, until he comprised all aspects in accordance with the secret meaning of the letter Vav, as we have established, NAMELY, HE INCLUDED AARON AND THE LEVITES, WHO ARE RIGHT AND LEFT. Come and behold: it is written, "From among the children of Yisrael that he may minister to Me" (Ibid.). 'To minister to Me' is spelled with an extra Vav, WHICH LITERALLY MEANS 'for its service' - for the service of the letter Vav, assuredly for its service. IT IS AS IF IT WERE WRITTEN, 'TO SERVE VAV', WHICH IS TIFERET, 'TO Me' which is the letter Hei, NAMELY MALCHUT, to bring in the Vav to unite with the Hei, so everything will become one. Blessed are the children of Yisrael who entered IN THE SECRETS OF TORAH and came out. They know the secrets of the ways of the Torah so as to walk the true path.

39. HE ASKS: Why "from among the children of Yisrael"? HE ANSWERS: nothing is called 'one' or is properly one, except from among the children of Yisrael. For the children of Yisrael stand below to open ways and to illuminate paths and to kindle the candles, WHICH ARE THE SUPERNAL SFIROT, and to take everything from below upwards, so that everything shall be one. Therefore, it is written: "But you who did cleave to Hashem your Elohim..." (Devarim 4:4).

40. "And take you to you...": Rabbi Shimon said: Everything is taken near by one who knows how to affect unity and to serve his Master, for when the offering is found to be proper, everything is brought together, MEANING THE RIGHT AND LEFT SIDES. The shining countenance OF THE HOLY ONE, BLESSED BE HE, is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not found to be proper, or the unity was not properly affected, then the face is sad and light is not prevalent. And the moon, WHICH IS MALCHUT, is concealed and the Other Side rules in the world, because there is no one who knows how to unite the Holy Name properly.

41. Rabbi Shimon said: The Holy One, blessed be He, did not test Job and did not bring him to a test like the tests of other righteous people. For is it not written of him: 'Elohim tested Job', as is written about Abraham: "Elohim did test Abraham" (Beresheet 22:1), who offered his only son to Him with his own hand. Job did not give Him or hand Him anything. It is not said to him THAT HE SHOULD GIVE, but he was given over to the Inciter through the Judgment of the Holy One, blessed be He, as He aroused the Inciter against him, which he did not request. The Inciter is constantly coming to denounce people. Here, the Holy One, blessed be He, aroused the Inciter against him, as is written: "Have you considered My servant Job" (Iyov 1:8), but this is a deep secret.

38. וְאַתָּה הַקָּרֵב אֵלַיךְ וְגו'. אָמַר רַבִּי שִׁמְעוֹן, לֹא שָׁמַשׁ מֹשֶׁה דְאִיהוּ שְׁמֵשׂא בְּסִיְהָרָא, עַד דְּאַתְבָּלִיל בְּכָל סְטָרִין בְּרִזָּא דו', כְּמַה דְּאוֹקִימְנָא. תָּא חֲזִי, מַה כְּתִיב, מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוּ לִי. לְכַהֵן לִי לֹא כְּתִיב, אֱלֹא לְכַהֲנוּ לִי, לְשִׁמּוֹשָׁא דִּילִיָּהּ, לְשִׁמּוֹשָׁא דְאַתְּ דָּא, לְשִׁמּוֹשָׁא דִּילִיָּהּ וְדָאֵי. לִי דָּא אֶת ה', לְאַעְלָא וּלְשִׁמּוֹשָׁא ו' בְּה', לְמַהוּי כְּלָא חַד. זְכַאִין אֵינּוֹן יִשְׂרָאֵל, דְּעָאֵלוּ וְנִפְקָו וִידְעוּ בְּרִזָּא דְאַרְחוּי דְאוֹרִייתָא, לְמַהֲךְ בְּאַרְחָ קְשׁוּט.

39. מִתּוֹךְ בְּנֵי יִשְׂרָאֵל אֲמַאי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. אֱלֹא כְּלָא לֹא אֶתְקָרִי לְמַהוּי חַד בְּדָקָא יְאוּת, אֱלֹא מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. דְּהָא בְּנֵי יִשְׂרָאֵל קִיּוּמֵי לְתַתָּא, לְאַתְמַתְחָא אֲרַחֵן, וּלְאַנְהָרָא שְׁבִילִין, וּלְאַדְלָקָא בּוּצִינִין, וּלְקַרְבָּא כְּלָא מִתְתָּא לְעוּלָא, לְמַהוּי כְּלָא חַד, וּבְגִינֵי כִךְ כְּתִיב וְאַתֶּם הַדְּבָקִים בִּי וְגו'.

40. וְאַתָּה הַקָּרֵב אֵלַיךְ וְגו' אַר"ש, כְּלָא אִיהוּ קְרִיבָה, לְמַאן דִּינְדַע לִיחְדָּא יַחְדָּא, וּלְמַפְלַח לְמַאֲרִיָּה, דְּהָא בּוּזְמָנָא דְאַשְׁתַּכַּח קַרְבְּנָא בְּדָקָא יְאוּת, כְּדִין אֶתְקָרִיב כְּלָא כְּחַדָּא, וְנִהִירוּ דְאַנְפִּין, אֶשְׁתַּכַּח, בְּעֵלְמָא בְּבֵי מְקַדְשָׁא, וְאַתְכַּפִּיא וְאַתְכַּסִּיא סְטָרָא אַחְרָא, וְשְׁלִיט סְטָרָא דְקַדוּשָׁא בְּנִהִירוּ וְחִידוּ. וְכַד קַרְבְּנָא לֹא אֶשְׁתַּכַּח בְּדָקָא יְאוּת, אוּ יַחְדָּא לֹא הוּי בְּדָקָא יְאוּת, כְּדִין אַנְפִּין עֲצִיבוּ. וְנִהִירוּ לֹא אֶשְׁתַּכַּח, וְאַתְכַּסִּיא סִיְהָרָא, וְשְׁלֵטָא סְטָרָא אַחְרָא בְּעֵלְמָא, בְּגִין דְּלֹא אִית מַאן דִּינְדַע לִיחְדָּא שְׁמָא קְדִישָׁא, בְּדָקָא יְאוּת.

41. אַר"ש, קוּדְשָׁא בְּרִיךְ הוּא לֹא נָסִי לְאִיּוֹב, וְלֹא אֶתָּא עֲמִיָּה בְּנִסְיוֹנָא, בְּנִסְיוֹנָא דְשֹׁאֵר צְדִיקָא, דְּהָא לֹא כְּתִיב בֵּיהּ וְהֵאֱלֹהִים נָסָה אֶת אִיּוֹב, כְּמַה דְּכְתִיב בְּאַבְרָהָם וְהֵאֱלֹהִים נָסָה אֶת אַבְרָהָם. דְּאִיהוּ בִּידֵיהּ אֶקְרִיב לְבְרִיָּהּ יַחְדָּאֵי לְגַבִּיָּהּ. וְאִיּוֹב לֹא יְהִיב לִיָּהּ וְלֹא מָסַר לִיָּהּ כְּלוּם. וְלֹא אֶתְמַר לִיָּהּ, אֲבָל אֶתְמַסֵּר בִּידָא דְמְקַטְרָגָא, בְּדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ אֶתְעַר לְהֵוּא מְקַטְרָגָא לְגַבִּיָּהּ, מַה דְּאִיהוּ לֹא בְּעָא. דְּהָא בְּכָל זְמָנָא אֶתָּא הוּא מְקַטְרָגָא לְאַתְעָרָא עַל בְּנֵי נְשָׂא, וְהֵכָא קוּדְשָׁא בְּרִיךְ הוּא אֶתְעַר לְגַבִּיָּהּ, דְּכְתִיב הִשְׁמַת לְבַן עַל עַבְדֵי אִיּוֹב. אֲבָל רְזָא עֲמִיקָא אִיהוּ.

4. "And it came to pass at the end of days"

Rabbi Shimon tells us that "the end of days" means impurity, while "the end of right" is holiness. He says that Cain's offering was not accepted because it "came to pass" "at the end of days," so it came from the Other Side. Abel included a small portion for the Other Side in his offering with the largest portion for God, while Cain included the largest portion for the Other Side. We are also told that Job did not properly arrange his offering either.

42. He opened the discussion, saying: "And in process of time (lit. 'at the end of days') it came to pass, that Cain brought of the fruit of the ground an offering to Hashem" (Bereshheet 4:3). "At the end of days," has a secret meaning; it is "the end of days (Heb. yamim)," WHICH IS IMPURITY, rather than 'the end of right (Heb. yamin; also 'days')', WHICH IS HOLINESS. He rejected the 'end of right (Heb. yamin)' and sought to bring near the "end of days (Heb. yomin)." We have established that it is written: "But go you your way till the end be" (Daniel 12:13). The Holy One, blessed be He, said to Daniel: "But go you your way till the end be." He kept asking Him: 'which end? the end of days or end of right?', until He said to him: 'The end of the right.'

43. This is what David feared, as it is written: "Let me know, Hashem, my end," (Tehilim 39:5) whether the end of the days or the end of the right. And here, BY CAIN, it is written: "And it came to pass" "at the end of days", rather than 'at the end of the right'. Therefore, his offering was not accepted, because it all came from the Other Side.

44. Come and behold: it is written, "And Abel, he also brought" (Bereshheet 4:4). What is the meaning of "he also"? Its purpose is to add everything, one within the other - MEANING THAT IN THE OFFERING OF ABEL THERE WAS ALSO A PORTION FOR THE OTHER SIDE, AND IN THE OFFERING OF CAIN THERE WAS ALSO A PORTION FOR HOLINESS. HOWEVER, WITH ABEL, the whole and main part of his offering was to the Holy One, blessed be He, and he gave a portion for the Other Side, as is written: "And of the fat parts thereof" (Ibid.); THE FATTEST AND BEST WAS FOR THE HOLY ONE, BLESSED BE HE. But with Cain, the main was for "the end of days," WHICH IS THE OTHER SIDE, and he gave only a small portion to the Holy One, blessed be He. Therefore, he and his offering were rejected.

45. About Job, it is written: "And his sons used to go and feast... And when the days of their feasting were gone about" (Iyov 1:4-5), and also, "And they used to send and call for their three sisters to eat and drink with them" (Ibid.). This was the main portion HE GAVE to the Other Side, and only afterwards did he offer burnt offerings. Now, a burnt offering (Heb. olah) is male rather than female, and wholly rises (Heb. olah) up, but he did not offer a sacrifice that would properly include it as well, MEANING TO ALSO GIVE A PORTION TO THE OTHER SIDE.

5. Giving a portion to the Other Side

We read that if Job had given a portion to everyone then the 'Inciter' or negative force would not have been able to approach him later. Rabbi Shimon says that when the Other Side is given a proper portion, it removes itself from the Sanctuary; therefore the side of Holiness rises higher and higher. God aroused the Inciter against Job because of his incorrect offering. We are told that God united with Yisrael in Egypt at Pascal while the Other Side was occupied with Job. Regarding the unleavened bread, Rabbi Shimon says that the Evil Inclination in a person is like yeast in a dough: it enters the belly of a person slowly and then multiplies there until the whole body is mixed with it. This is idolatry.

42. פֶּתַח וְאָמַר וַיְהִי מִקֶּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה. וַיְהִי מִקֶּץ יָמִים, רָצָא אִיהוּ, מִקֶּץ יָמִים, וְלֹא מִקֶּץ יָמִין, דְּחָה לְקֶץ יָמִין, וְקָרִיב לְקֶץ יָמִים. וְהָא אֻקְיָמְנָא, דְּכִתְיִב וְאַתָּה לְךָ לְקֶץ. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְדַנְיָאֵל וְאַתָּה לְךָ לְקֶץ. אָמַר לִיָּה, לְאַן קֶץ, לְקֶץ הַיָּמִים אִו לְקֶץ הַיָּמִין, עַד דְּאָמַר לִיָּה לְקֶץ הַיָּמִין.

43. וְעַד דְּחִיל דְּוֹד, דְּכִתְיִב הוֹדִיעֵנִי יְיָ קְצִי. אִו לְקֶץ הַיָּמִים, אִו לְקֶץ הַיָּמִין. וְהִכָּא מָה כְּתִיב, וַיְהִי מִקֶּץ יָמִים וְלֹא מִקֶּץ יָמִין. וּבְגִינֵי כֵךְ לֹא אֶתְקַבַּל קִרְבָּנִיהָ דְּהָא מִסְטָרָא אַחְרָא הוּוּ בְּלָא.

44. ת"ח מָה כְּתִיב, וְהִבֵּל הִבִּיא גַם הוּא. מָאִי גַם הוּא. לְאַסְגָּאָה בְּלָא דָּא בְּדָא. קִרְבָּנָא בְּלָא וְעֻקְרָא דִּילִיָּה הוּוּ לְקוֹדֶשׁא בְּרִיךְ הוּא, וַיְהִיב חוּלְקִיָּה לְסְטָרָא אַחְרָא, כְּד"א וּמְחַלְבִּיָּהּ. וְקִינ, עֻקְרָא עֲבַד מִקֶּץ יָמִים, וַיְהִיב חוּלְקָא לְקוֹדֶשׁא בְּרִיךְ הוּא, וְעַל דָּא אֶתְדַחַּא אִיהוּ וְקִרְבָּנִיהָ.

45. בְּאִיּוֹב מָה כְּתִיב, וְהִלְכוּ בְּנָיו וְעָשׂוּ מִשְׁתֵּה וְגו'. וְכִתְיִב וַיְהִי כִּי הִקִּיפוּ יָמֵי הַמִּשְׁתֵּה. וְכִתְיִב וְשִׁלְחוּ וְקִרְאוּ לְשִׁלְשֵׁת אַחֵיותֵיהֶם לְאֹכֹל וּלְשִׁתּוֹת עִמָּהֶם, דְּדָא אִיהוּ עֻקְרָא לְסְטָרָא אַחְרָא. וּלְבָתַר אֻקְרִיב עוֹלוֹת, וְעוֹלָה אִיהוּ דְּכֹר, וְלֹא נּוֹקְבָא, וְסִלְקָא לְעוֹלָא, וְקִרְבָּנָא לָא קָרִיב לְאַכְלָלָא לִיָּה בְּדָקָא יְאוּת.

46. Come and behold: had he given a portion to everyone, MEANING ALSO TO THE OTHER SIDE, then the Inciter could not have approached him later. One may ask why the Holy One, blessed be He, did him evil FOR NOT GIVING A PORTION TO THE OTHER SIDE? WHAT IS THE SIN HERE? HE ANSWERS: It was because he caused the light to be covered and concealed, for he did not properly offer another offering to sustain others, MEANING THE OTHER SIDE, AS IT HAS A PORTION IN THE OFFERINGS, but rather offered ONLY a burnt offering (Heb. olah), that ascends (Heb. olah) above, AND THE OTHER SIDE HAS NO PART IN IT. Therefore, it is written: "Thus Job did all the days" (Iyov 1:5); HE DID NOT GIVE A PORTION TO THE OTHER SIDE, for if the Other Side had been nourished with a proper portion, it would have been removed from the Sanctuary and would have departed from it, and the side of Holiness would have risen higher and higher.

47. But he did not want another, MEANING THE OTHER SIDE, to gain any benefit from his offering, so he removed himself from it. Whence do we know this from? From the verse: "And turns away from evil" (Iyov 1:8); HE REMOVED HIMSELF FROM EVIL, SO AS NOT TO GIVE IT ANY PORTION. Therefore, he always offered a burnt offering, because the Other Side never receives any pleasure from it. Thus, whatever the Other Side took afterwards FROM JOB, it took from its own. In this way, Job caused a foreskin to cover the Holy Covenant, and it did not move from it, FROM THE HOLY COVENANT. Therefore, the Holy One, blessed be He, aroused against him the Inciter, as it is written: "Have you considered My servant Job?"

48. Come and behold: when the Holy One, blessed be He, wished to unite with Yisrael in Egypt, the time was not propitious because the foreskin, MEANING THE OTHER SIDE, covered the light, until the time came and the Inciter took that which belonged to him from Job. Then the Holy One, blessed be He, commanded to eat the Pascal sacrifice in haste, MEANING while the Other Side was occupied with Job, and commanded the removal of the foreskin from them. The Holy One, blessed be He, united with Yisrael, and the Other Side separated from Holiness and was occupied with Job and took what was its own. Then "it is Hashem's passover" (Shemot 12:11), for until now, the passover was not Hashem's. Blessed are they who know how to properly affect the unity of their Master.

49. It is written: "You shall make you no molten Elohim" (Shemot 34:17), followed by, "The feast of unleavened bread (Heb. matzot) shall you keep" (Ibid. 18). HE ASKS: why is one adjacent to the other? HE ANSWERS: This is what has been explained, that whoever eats leaven (Heb. chametz) on Pesach (Passover), it is as if he worships idols.

46. ות"ח, אלמלא חולקא יהב לכלא, מקטרגא לא יכיל ליה לבתר, ואי תימא אמאי אבאיש ליה קודשא בריך הוא. אלא, בגין דגרים לכסיא נהורא ולא תחפאי, ואיהו לא קריב קרבנא אחרא, לאתזנא ביה אחרנין, אלא עולה, דסלקא לעילא, ועל דא בתיב, ככה יעשה איוב כל הימים, דאלמלא סטרא אחרא אתזנת בחולקא, אתעבר מעל מקדשא ואסתלק מניה, וסטרא דקדושה הוה סליק לעילא לעילא.

47. אבל איהו לא בעא דאתהני אחרא מקרבניה, ואעדי גרמיה מניה. מנא לן. דכתיב, וסר מרע. ועל דא קריב תדיר עולה, דהא עולה לא אתהני מניה סטרא אחרא לעלמין. ובגין כך, כל מה הנטיל לבתר, מדידיה נטיל. ועל דא איוב גרים לחפאי ערלה על ברית קיימא, דלא הוה אעדי מניה. ובגין כך קודשא בריך הוא אתער להווא מקטרגא, דכתיב השמת לבך על עבדי איוב.

48. ת"ח, כד בעא קודשא בריך הוא לאתאחרא בהו בישראל במצרים, לא קיימא שעתא. בגין דערלה חפאי נהורא, עד זמנא דההוא מקטרגא הוה נטיל דייליה מאיוב, ועל דא פקיד ליה קודשא בריך הוא למיכליה להווא פסח בבהילו, עד דההוא סטרא אחרא אשתדל ביה באיוב, ופקיד לאתעברא ערלה מנייהו, וכדין אתאחד קודשא בריך הוא בישראל, וההוא סטרא אחרא אתפרש מן קדשא, ואשתדל ביה באיוב, ונטיל מדיליה. וכדין פסח הוא לני ודאי. דעד השתא לא הוה פסח לני. זכאין אינון דידעי ומיחדי יחודא דמאריהון בדקא יאות.

49. בתיב אלהי מסכה לא תעשה לך, וכתיב בתריה את חג המצות תשמור. מאי האי לגבי האי. אלא הכי אוקמוה, מאן דאכיל חמץ בפסח כמאן דפלח לכו"ם איהו.

50. Come and behold: when Yisrael left Egypt, they left their jurisdiction, namely the rule of the other SIDE, the rule that is called 'leaven', evil bread. Therefore, idol worship is called by that name, CHAMETZ (ENG. 'LEAVEN'). This is the secret of the Evil Inclination that is idol worship, which is also called 'leaven' (lit. 'yeast'). This is the Evil Inclination, because the Evil Inclination in the person is like yeast in a dough. It enters the belly of the person slowly and then multiplies there until the whole body is mixed with it. This is idolatry. Therefore, it is written: "There shall be no strange EI among you" (Tehilim 81:10), a strange EI assuredly.

50. ת"ח, כִּד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם נִמְקוּ מִרְשׁוֹ דְלֵהוֹן, מִרְשׁוֹ אַחְרָא, מֵהָהוּא רְשׁוֹ דְאִקְרִי חֲמִץ, נִהְמָא בִישָׂא. וְע"ד אִקְרִי כו"ם הָכִי, וְדָא אִיהוּ רְזָא דִיצַר הָרַע, פּוֹלְחָנָא נּוֹכְרָאָה, דְאִקְרִי אוּף הָכִי שְׂאוּר. וְדָא אִיהוּ יִצַר הָרַע, דְהָכִי אִיהוּ יִצַר הָרַע בְּבַר נֶשׁ, בְּחֻמִּיר בְּעִיסָה, עָאֵל בְּמַעוּי דְבַר נֶשׁ זַעִיר זַעִיר, וּלְבַתֵּר אֲסָגִי בֵיה, עַד דְכָל גּוּפָא אֲתַעְרַב בְּהִדְיָה. וְדָא אִיהוּ כו"ם. וְעַל דָּא כְּתִיב, לֹא יִהְיֶה בְךָ אֵל זָר. אֵל זָר וְדָאֵי.

6. "Cease from man, though his breath be in his nostrils"

Rabbi Yehuda wonders if the title verse means that people should avoid one another, but Rabbi Shimon answers that God has cautioned people to guard themselves from those who have turned to evil. We learn that the Holy Spirit in man consists of three - Nefesh, Ruach and Neshamah, Neshamah being the highest of all, since it is a supernal force with which to know and keep the commandments of God. The only thing that can significantly damage the Neshamah and lead to idolatry is anger, which Rabbi Shimon warns us about strongly. He says that one must not even look at the face of an angry man, and should certainly not associate with him.

51. "The festival of unleavened bread (Heb. matzot) shall you keep" (Shemot 34:18). Rabbi Yehuda opened the discussion, saying: "Cease from man, though his breath be in his nostrils, for in what is he to be accounted of" (Yeshayah 2:22). They have established this passage, yet what is the meaning of "Cease from man"? Is THE PROPHET warning to avoid other people and that likewise, other PEOPLE should avoid him? It would then come to pass that people would never come near each other. HE ANSWERS: They have established this passage as referring to one who arrives early at the door of his friend to greet him, BEFORE HE HAS BLESSED THE HOLY ONE, BLESSED BE HE. AND THEREFORE IT IS SAID, "CEASE..."

51. אֵת חַג הַמִּצּוֹת תִּשְׁמֹר, רַבִּי יְהוּדָה פָּתַח, חֲדָלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפּוֹ כִּי בַמָּה נַחֲשָׁב הוּא. הָאִי קָרָא אוּקְמוּהּ. אֲבָל מֵאִי חֲדָלוּ לָכֶם מִן הָאָדָם, וְכִי אֲזַהֵר לִיה לְבַר נֶשׁ לְאַתְּמַנַּע מִשְׂאֵר בְּנֵי נֶשׂא. אוּף אֵינּוֹן נְמִי לְגַבְיָה, יִשְׁתַּכַּחֲוֹן בְּנֵי נֶשׂא דְלֹא יִקְרַבּוּן אֵלֵין בְּאֵלֵין לְעֵלְמִיּוֹן. אֲלֵא הָא אוּקְמוּהּ בְּמֵאן דְאַשְׁכִּים לְפַתְחָא דְחַבְרִיָּה לְמֵיחָב לִיה שְׁלָם.

52. I have explained the passage: "CEASE..." together with another passage that says: "He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). Even though it is all well, MEANING EVEN THOUGH HE HAS ALREADY BLESSED THE HOLY ONE, BLESSED BE HE, AND IT IS NOT NECESSARY TO CAUTION ABOUT IT "CEASE...", what is "Cease from man, though his breath be in his nostrils"? Here, the Holy One, blessed be He, has commanded the man and cautioned him to guard himself from those people who have turned from a good way to an evil way, and defile themselves with the impurity of the Other Side.

52. וְאֵנָּא אוּקְיִמָּנָא לִיה בְּקָרָא אַחְרָא, דְכְּתִיב, מְבַרֵךְ רַעְהוּ בְּקוֹל גְּדוֹל בְּבִקְרַר הַשֶּׁכֶם קִלְלָהּ תִּחֲשָׁב לוֹ. וְאֵף עַל גַּב דְכָלָא שְׁמִיר. אֲבָל מֵאִי חֲדָלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפּוֹ. הֵכָא פְקִיד קוּדְשָׁא בְּרִיךְ הוּא לְבַר נֶשׁ, וְאֲזַהֵר לִיה לְאַסְתַּמְרָא מֵאֵינּוֹן בְּנֵי נֶשׂא, דְסֵטוּ אֲרַחֲיֵהוּ מֵאַרְחָ טַב לְאַרְחָ בִישׁ, וּמִסְאָבֵי נַפְשֵׁייהוּ בְהָהוּא מִסְאָבוּ אַחְרָא.

53. When the Holy One, blessed be He, created man, He made him in the supernal image and blew into him a Holy Spirit combined of three, as we have established, so that he would contain Nefesh, Ruach, Neshamah. And Neshamah is the highest of all of them, for it is a supernal force with which to know and to keep the commandments of the Holy One, blessed be He. If one brings the sacred Neshamah into another worship, he defiles it and leaves the service of his Master. For these three forces are all one, Nefesh, Ruach and Neshamah, together in partnership. And they are one, as in the supernal secret THAT BINAH AND ZEIR ANPIN AND MALCHUT ARE ONE, SO TO NEFESH, RUACH AND NESHAMAH ARE ONE, BECAUSE THEY STEM FROM THEM.

53. דְהָא כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְבַר נֶשׁ, עֶבֶד לִיה בְּדִיוּקְנָא עֲלָאָה, וְנִפְחַ בֵּיה רוּחָא קְדִישָׁא, דְכָלִיל בְּתַלְת כְּמָה דְאוּקְיִמָּנָא, דְאִית בֵּיה נֶפֶשׁ רוּחַ וְנִשְׁמָה, וְעִילָא מְכָלָא נִשְׁמָה, דְאִיהוּ חִילָא עֲלָאָה לְמַנְדַּע, וְלִמְטַר פְּקוּדֵי דְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי הָיִי נִשְׁמָתָא קְדִישָׁא אֲעִיל לָהּ בְּפּוֹלְחָנָא אַחְרָא, הָאִי אִיהוּ מִסְאָיֵב לָהּ, וְנִמְיֵק מִפּוֹלְחָנָא דְמֵאֲרִיָּה. בְּגִין דְתַלְת חִילֵין אֵלֵין, כְּלָהוּ חַד, נֶפֶשׁ רוּחַ וְנִשְׁמָה מִשְׁתַּתְּמִי כְּחַדָּא, וְהוּוּ חַד, וְכָלָא כְּגוּוֹנָא דְרְזָא עֲלָאָה.

54. If we see a man that has all these levels, WHICH ARE NEFESH, RUACH AND NESHAMAH, and still not know clearly what he is, how can we determine whether to approach that man or avoid him? Here then, in his real anger, one could know and recognize him for what he is. If he guards the holy Neshamah in his anger, so as not to uproot it from its place and bring a foreign El to replace it, then he is a proper man. Such is a servant of his Master; such is a whole man.

55. If that man does not guard it but uproots this supernal Holiness BY BECOMING ANGRY, and causes the Other Side to dwell in its place, assuredly such a man has rebelled against his Master. It is forbidden to come near him or join him. Such a one "tears himself in his anger" (Iyov 18:4). He tears and uproots his soul because of his anger and causes a foreign El to dwell within him. In reference to him, it is written: "Cease from man, though his breath be in his nostrils" (Yeshayah 2:22), meaning that he tears his holy Neshamah and defiles it in his anger, MEANING BECAUSE HE BECAME ANGRY, exchanging his Neshamah in his anger. "For in what (Heb. bameh) is he to be accounted of" (Ibid.), means that man is considered A STAGE (HEB. BAMA), ON WHICH idols ARE WORSHIPPED.

56. Whoever joins him and whoever speaks with him, is as though he actually joins with idolatry. What is the reason? Because actual idolatry dwells within him, MEANING A STRANGE EL. Moreover, he has uprooted the supernal Holiness from its place and caused idolatry to dwell instead, a strange El. As it is written of a strange El: "Turn not to idols" (Vayikra 19:4), it is similarly forbidden to look at the face OF THE ANGRY MAN.

57. You may ask: But what about the anger of sages? HE ANSWERS: The anger of sages is good from every aspect, for we have learned that the Torah is fire and the Torah causes him to seethe, as it is written: "'Is not My word like a fire,' says Hashem" (Yirmeyah 23:29). The anger of sages is in the words of Torah. The anger of sages is to give honor to the Torah, and it is all in the service of Hashem. Therefore, it says, "Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24).

54. וְאִי חֹזֵינֵן לְהָאִי בְּרַ נֶשׁ, דְּהוּוּ בֵּיה אֵלִין דְּרַגִּין כְּלָהוּ. עַד לֹא קִיּוּמָא בְּקִיּוּמֵיהּ לְמַנְדַּע מֵאֵן אִיהוּ, בְּמֵאִי אֲתִידַע לְקַרְבָּא בְּרַ נֶשׁ בְּהַדְּיָה, אוּ לְאַתְמַנְעָא מִנְיָה. בְּרוּגְזֵיהּ מִמֶּשׁ, יַדַּע לִיָּה בְּרַ נֶשׁ, וּיִשְׁתַּמּוּדַּע מֵאֵן אִיהוּ. אִי הָיִא נִשְׁמַתָּא קְדִישָׁא נֶטַר בְּשַׁעֲתָא דְּרוּגְזוּי, דְּלֹא יַעֲקֹר לָהּ מֵאַתְרָהּ, בְּגִין לְמִשְׁרֵי תַּחוּתָהּ הָהוּא אֵל זָר, דָּא אִיהוּ בְּרַ נֶשׁ כְּדַקָּא יְאוּת. דָּא אִיהוּ עֲבָדָא דְּמֵאֲרִיָּה, דָּא אִיהוּ גְבַר שְׁלִים.

55. וְאִי הָהוּא בְּרַ נֶשׁ לֹא נָטִיר לָהּ, וְאִיהוּ עֲקֹר קְדוּשָׁה דָּא עֲלָאָה מֵאַתְרֵיהּ, לְמִשְׁרֵי בְּאַתְרֵיהּ סְטְרָא אַחְרָא. וְדָאִי דָּא אִיהוּ בְּרַ נֶשׁ דְּמֵרִיד בְּמֵאֲרִיָּה, וְאִסִּיר לְקַרְבָּא בְּהַדְּיָה וּלְאַתְחַבְרָא עִמֵּיהּ, וְדָא אִיהוּ טוּרְף נִמְשׁוּ בְּאִפּוּ. אִיהוּ טְרִיף וְעֲקֹר נִמְשִׁיָּה, בְּגִין רוּגְזֵיהּ, וְאִשְׁרֵי בְּגִיָּה אֵל זָר. וְעַל דָּא כְּתִיב חֲדָלוּ לְכֶם מִן הָאֲדָם אֲשֶׁר נִשְׁמָה בְּאִפּוּ, דְּהָיִא נִשְׁמַתָּא קְדִישָׁא טְרִיף לָהּ, וְסָאִיב לָהּ, בְּגִין אִפּוּ. אֲשֶׁר נִשְׁמָה אַחֲלַף בְּאִפּוּ. כִּי בַמָּה נִחְשָׁב הוּא. כּו"ם אֲתַחֲשִׁיב הָהוּא בְּרַ נֶשׁ.

56. וּמֵאֵן דְּאַתְחַבְרַת עִמֵּיהּ, וּמֵאֵן דְּאַשְׁתַּעֲי בְּהַדְּיָה, כְּמֵאֵן דְּאַתְחַבְרַת בְּכו"ם מִמֶּשׁ. מ"ט. בְּגִין דְּכו"ם מִמֶּשׁ שְׁאֲרֵי בְּגִיָּה. וְלֹא עוֹד, אֲלֹא דְּעֲקֹר קְדוּשָׁה עֲלָאָה מֵאַתְרֵיהּ, וְשְׁאֲרֵי בְּאַתְרֵיהּ כּו"ם אֵל זָר. מַה אֵל זָר כְּתִיב בֵּיה אֵל תַּפְנוּ אֵל הָאֱלִילִים, כְּגוֹנוֹתָא דָּא, אִסִּיר לְאַסְתַּכְּלָא בְּאַנְפּוּי.

57. וְאִי תִיּוּמָא הָא רּוּגְזָא דְּרַבָּנָן. רּוּגְזָא דְּרַבָּנָן טַב אִיהוּ לְכָל סְטְרִין, דְּהָא תְּגִינָן דְּאוּרִייתָא אֲשָׁא אִיהוּ, וְאוּרִייתָא קָא מְרַתְחָא לִיָּה, דְּכְתִיב הֲלֹא כֹה דִּבְרֵי כָּאֵשׁ נָאִם יי'. רּוּגְזָא דְּרַבָּנָן בְּמִלּוּ דְּאוּרִייתָא. רּוּגְזָא דְּרַבָּנָן לְמִיָּהֵב יַקְרָא לְאוּרִייתָא, וְכֹלָא לְפּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי, לְכַךְ נְאֻמַּר כִּי יי' אֱלֹהֵיךְ אֲשׁ אוֹכְלָהּ הוּא אֵל קָנָא.

58. But if THE ANGER is for other matters, AND NOT FOR WORDS OF TORAH, then it is not the service of the Holy One, blessed be He. Of all the sins that a person commits, none are actual idol worship like one WHO IS ANGRY. It is forbidden to approach him. If you say that he only temporarily transgressed AND BECAME ANGRY but afterwards repented, it is not so! Since once he has uprooted the Holiness of his soul from himself and from its place and that strange El appropriated that place, he strengthens himself there and does not leave him. The only exception is when that person becomes entirely purified and has uprooted from himself THE STRANGE EL forever, and afterwards endeavors to become holy and to draw Holiness upon himself, THEN hopefully he will become holy. Rabbi Yosi said to him: He actually becomes holy.

59. He said to him: Come and behold. At the moment he uproots the Holiness of his soul and in its place dwells that strange El that is called 'impure', the person becomes defiled and he defiles whoever approaches him. That Holiness is uprooted from him, and when it has been uprooted once, in relation to what he did, it will never return to its place.

60. He said to him: Yet there are many defiled people who are purified. He said to him: Other impurities are different, for they cannot do more THAN DEFILE HIM ON THE OUTSIDE, but one WHO GETS ANGRY is different from them all, for his whole body becomes defiled inside and out, and he contaminates the soul and everything else. Other impurities in the world only defile the body on the outside. Therefore, it is written: "Cease from man, though his breath be in his nostrils (or: 'anger')"; MEANING that he exchanged the Holiness of his Master for his anger. Such an impurity defiles everything, "For in what (Heb. bameh) is he to be accounted of," he is certainly considered an altar (Heb. bamah) for idol worship.

7. Matzot and the counting of the Omer

We read that in order to raise Malchut to be connected with the supernal days above, men must stand on their feet to count the Omer. The counting of the Omer is the secret of the male, being connected to the Holy Covenant, so women are exempted from this counting. Rabbi Shimon says that throughout the seven supernal days of Zeir Anpin, one of the lower days of Malchut becomes holy, and this lower day is called a week. When the seven Sfirot of Malchut are sanctified through the 49 supernal Sfirot, the House is prepared so that Malchut can join with Zeir Anpin; then it is called Shavuot. Then the fiftieth day, Binah, rules over the 49 days and, by way of awakening the lower beings, produces the Torah.

61. Come and behold: this anger is idolatry, the Other Side, as we have said. Thus, a person must guard himself against it and separate from it. Therefore, it is written: "You shall make you no molten Elohim" (Shemot 34:17). "Make you" MEANS you shall NOT harm yourself. And immediately following, it is written: "The feast of unleavened bread shall you keep" (Ibid. 18). "Keep" refers to the side of Holiness that a person should keep and not exchange it for the Other Side. If he exchanges it FOR THE OTHER SIDE, he becomes defiled and defiles whoever comes near him.

58. אַבֵּל אִי בְּמִלִּין אַחֲרָיִן, לֹא פוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הָאִי, בְּגִין דְּבִכַל חֲטָאִים דְּקָא עָבִיד בְּרִיךְ הוּא, לֹא אִיהוּ כּוּ"ם מִמֶּשׁ בְּהָאִי, וְאִסִּיר לְקִרְבָּא בְּהַדְּיָה, דְּהָאִי. וְאִי תִימָא הָא לְשַׁעְתָּא הוּא, דְּעָבַר וְהָדָר אַהֲדָר. לֹא הִכִּי, דְּכִינּוּן דְּאֶעְקֵר קְדוּשָׁא דְּנַפְשִׁיהּ מִנִּיהּ וּמֵאֲתָרֶיהּ, וְהוּא אֵל זֶר, מִקְּפָח הוּא אֲתֵר, אֲתַתְּקֵף בֵּיהּ, וְלֹא שְׂבִיק לִיהּ. בְּרִיךְ הוּא אֲתֵדְבִי בְּרִיךְ הוּא מִכָּל וְכָל, וְעָקֵר לִיהּ לְעֵלְמִין, וְלִבְתֵּר אֲשַׁתְּדַל לְאֲתַקְדָּשָׁא וְלֹאֲמַשְׁכָּא קְדוּשָׁה עֲלֵיהּ. כְּדִין וְלֹאִי דְּאֲתַקְדָּשׁ. א"ל ר' יוֹסִי, אֲתַקְדָּשׁ מִמֶּשׁ.

59. א"ל ת"ח, בְּשַׁעְתָּא דְּאִיהוּ עָקֵר קְדוּשָׁה דְּנַפְשִׁיהּ, וְשִׁרְיָא בְּאֲתָרֶיהּ הוּא אֵל זֶר דְּאֶקְרִי טֵמָא, אֲסַתָּאב בְּרִיךְ הוּא, וְסָאִיב לְמָאן דְּקָרִיב בְּהַדְּיָה, וְהוּא קְדוּשָׁה עָקֵר מִנִּיהּ, וְכִינּוּן דְּעָקֵר מִנִּיהּ זְמַנָּא חָדָא, כְּמָה דְּיַעֲבִיד בְּרִיךְ הוּא עוֹד, לֹא תִיתוּב לְאֲתָרֶיהּ.

60. א"ל אִי הִכִּי, כְּמָה מְסָאֲבִין אִינוּן דְּמִתְדַכָּאן. א"ל שְׂאִנִּי מְסָאֲבוּ אַחֲרָא, דְּלֹא יָכִיל לְמַעַבְדַּד יְתִיר. אַבֵּל דָּא שְׂנִיָּא מִכָּלָא, דְּכָל גּוֹפָא סָאִיב מִגּוּ וּמִבְּרִי, וְנַפְשָׁא, וְכָלָא מְסָאִיב. וְשָׂאֵר מְסָאֲבוּ דְּעֵלְמָא, לֹא אִיהוּ אֵלָא גּוֹפָא לְבַר בְּלַחוּדוּי, וּבְגִ"כ כְּתִיב חֲדָלוּ לְכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, דְּאֲחַלְף קְדוּשָׁה דְּמֵאֲרִיָּה בְּגִין אִפּוֹ, דְּדָא אִיהוּ מְסָאֲבוּ דְּמְסָאִיב כָּלָא. כִּי כְּמָה נַחֲשָׁב הוּא. כְּמָה כּוּ"ם וְדָאִי נַחֲשָׁב אִיהוּ.

61. ת"ח, הָאִי אִיהוּ רוּגְזָא דְּאִיהוּ כּוּ"ם, סְטְרָא אַחֲרָא, כְּמָה דְּאֲמַרְן, דְּבַעֲי בְּרִיךְ הוּא לְאֲסַתְּמָרָא מִנִּיהּ וְלֹאֲתַפְרָשָׁא מֵעֲלוּי, וְע"ד כְּתִיב אֱלֹהִי מִסְכָּה לֹא תַעֲשֶׂה לָךְ. לָךְ: בְּגִין לְאֲבֹאֲשָׁא גְרַמְךָ. וְכְתִיב בְּתִרְיָה אֵת חַג הַמִּצּוֹת תִּשְׁמֹר. תִּשְׁמֹר: דָּא סְטְרָא דְּקְדוּשָׁה, דְּבַעֲי בְּרִיךְ הוּא לְנִטְרָא לִיהּ, וְלֹא יַחַלְף לִיהּ בְּגִין סְטְרָא אַחֲרָא. וְאִי יַחַלְף לִיהּ הָא אִיהוּ מְסָאִיב, וְסָאִיב לְכָל מָאן דְּקָרִיב בְּהַדְּיָה.

62. This is a place called "Shmor" ('observe', 'be careful with', 'guard') NAMELY MALCHUT THAT IS CALLED "SHMOR": therefore it is written, "The Festival of Matzot shall you observe, seven days shall you eat matzot as I have commanded you" (Shemot 34:18). These seven days OF THE FESTIVAL OF MATZOT, are not like the seven days of Sukkot (holiday of the booths), BECAUSE THOSE OF SUKKOT are supernal, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF BINAH THAT ZACHAR AND NUKVAH ASCENDED AND CLOTHED. BUT THOSE OF THE FESTIVAL OF MATZOT are of below, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF MALCHUT. Therefore DURING THOSE OF SUKKOT we say whole Hallel AND DURING THOSE OF THE FESTIVAL OF MATZOT, we do not say whole Hallel. And because they are SEVEN DAYS of below, OF MALCHUT, it is written "seven days shall you eat Matzot." The word "Matz-t" is found wanting, namely, missing the letter Vav, TO SHOW, that it was still (the interval) prior to the dwelling upon them of the supernal days (that incorporated) the secret of the letter Vav, WHICH IS ZEIR ANPIN.

63. If you ask: if the secret meaning of the feast of unleavened bread has been sanctified, SINCE ON THE FIRST NIGHT OF PESACH, MALE AND FEMALE WERE SANCTIFIED AND RECEIVED THE MOCHIN OF SUPERNAL ABA AND IMA, THAT IS, THEY ROSE TO BE A GARMENT TO THEM, why did MALCHUT AGAIN go down from Her place? Have we not learned that 'One should enhance (raise), and not lessen (Lower), (the importance of) holy matters'? Why did She go FROM ABA AND IMA down to the lower seven days?

64. Come and behold: it is written, "And make atonement for himself, and for his house" (Vayikra 16:6), TO TEACH that one who atones has to atone for himself first, and afterward for his household. Similarly this grade, NAMELY MALCHUT, started to be sanctified and to emerge into Holiness DURING THE FIRST NIGHT OF PESACH, in order to atone for Herself. As soon as She was sanctified, She had to atone for Her household and sanctify them. Therefore, She came down to sanctify Her house. How are they sanctified? It is through Yisrael below. Once they were sanctified, they need to raise Her up, because when the house of the Queen, WHICH IS MALCHUT, is sanctified, She then rises to be connected with the supernal days above.

65. For this purpose, we make a reckoning, MEANING THAT WE COUNT THE OMER, standing on our feet, because the days that we count are supernal days, NAMELY THE SFIROT OF ZEIR ANPIN, WHICH IS MALE. Likewise, every time a person enters the supernal days OF ZEIR ANPIN, both in prayer and in praise, that person must stand on his legs so that the legs and body SERVE there, IN ZEIR ANPIN, EQUALLY together. The legs and body MUST stand like a man who stands with power, and not like a woman who customarily sits. Also, for the praise of the Upper World, ONE SHOULD STAND.

62. אֶת חַג הַמִּצּוֹת תִּשְׁמֹר, הַאִי אִיהוּ אֶתֶר דְּאֶקְרִי שְׁמֹר. וּבג"כ כְּתִיב, אֶת חַג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת כַּאֲשֶׁר צִוִּיתִיךָ. שִׁבְעַת יָמִים אֲלִין, לֹא אֵינֹן כְּשִׁבְעַת הַיָּמִים דְּסִכּוֹת, דְּאֵינֹן עֲלֵאִין וְאֲלִין תְּתַאֲיִן. וְעַל דָּא, בְּאֵינֹן הִלֵּל גְּמֹר, וּבְהֵנִי לֹא הִלֵּל גְּמֹר, וְעַל דְּאֵינֹן לְתַתָּא, שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת. מִצַּת כְּתִיב חֶסֶר בְּלֹא ו', דְּעַד לֹא שְׂרָאן אֵינֹן יוֹמִין עֲלֵאִין, רְזָא דִּו'.

63. וְאִי תִימָא, בֵּינֹן דְּהַאִי רְזָא דְּחַג הַמִּצּוֹת אֶתְקַדְּשׁ, אֲמַאי נְחָתָא, דְּהַא תְּגִינֵן מַעְלִין בְּקַדְּשׁ וְלֹא מוֹרִידִין, אֲמַאי נְחָתָא לְתַתָּא בְּאֵינֹן יוֹמִין תְּתַאֲיִן.

64. ת"ח, כְּתִיב וּכְפָר בְּעַדוֹ וּבְעַד בֵּיתוֹ וְגו', מֵאֵן דִּיכְפָר, אֲצַטְרִיךְ לְכַפֵּרָא עֲלֵיהּ בְּקַדְמִיתָא, וּבְתַר עַל בֵּיתֵיהּ. כְּגִוּוֹנָא דָּא, הַאִי דְרָגָא, שְׂאֲרֵי לְאֶתְקַדְּשָׁא וּלְנַמְקָא בְּקְדוּשָׁה, לְכַפֵּרָא עֲלֵיהּ, וּכְיֹן דְּאִיהוּ אֶתְקַדְּשׁ, בְּעֵי לְכַפֵּרָא עַל בֵּיתֵיהּ, וּלְקַדְּשָׁא לֹון, וְעַל דָּא נְחָתָא לְתַתָּא לְקַדְּשָׁא בֵּיתֵיהּ. וּבְמָה מְקַדְּשׁ לֹון, בְּיִשְׂרָאֵל דְּלְתַתָּא. וּכְיֹן דְּאֲלִין מִתְקַדְּשָׁאן, בְּעֵינֵן לְסַלְקָא לָהּ לְעֵילָא, דְּהַא בְּדִ בֵּיתָא דְּמִטְרוֹנִיתָא אֶתְקַדְּשַׁת, כְּדִין סְלֶקַת לְעֵילָא, לְאֶתְקַשְׂרָא בְּאֵינֹן יוֹמִין עֲלֵאִין לְעֵילָא.

65. וְעַל דָּא אֲנֵן עֲבָדִין חוֹשְׁבָנָא, בְּקִיּוּמָא עַל קִיּוּמִין, בְּגִין דְּאֵינֹן יוֹמִין יוֹמִין עֲלֵאִין אֵינֹן, וּכְן בְּכָל זְמַנָּא דְּעָאֵל בְּרַ נֶשׁ לְאֵינֹן יוֹמִין עֲלֵאִין, בִּין בְּצִלוֹתָא, בִּין בְּשִׁבְחָא, אֲצַטְרִיךְ לְקִיּוּמָא עַל רַגְלוֹ, יִרְכִין וְגוֹפָא כְּחַדָּא תְּמֹן. יִרְכִין וְגוֹפָא לְקִיּוּמָא, כְּדְכוּרָא דְּקִיּוּמָא בְּחִילֵיהּ, וְלֹא כְּנוֹקְבָא דְּאֶרְחָהָא לְמִיתָב. וְעוֹד בְּגִין שְׁבָחָא דְּעֵלְמָא עֲלָאָה.

66. Since THE COUNTING OF THE OMER is the secret of the Male, FOR WE DRAW THE SUPERNAL SFIROT OF ZEIR ANPIN, women are exempted from this counting. Only the men are obligated to count, in order to bind each one properly. Thus, "All you males shall appear" (Shemot 23:17), for the males are obligated to appear, but not the women. This is because the secret of the Covenant is in the Male but not in the Female. Since the secret is above IN THE MALE, IN ZEIR ANPIN, women are not obligated.

67. Here, we have learned a secret: throughout the seven supernal days OF ZEIR ANPIN, one of the lower days OF MALCHUT becomes holy. This lower day OF MALCHUT is called a week, because it is sanctified from the seven supernal days. Similarly, it is so for each and every seven of these fifty supernal days, until (but not including) THE FIFTIETH DAY, MEANING THAT THE FIFTIETH DAY IS NOT INCLUDED AMONG THOSE WHICH AMEND THE LOWER DAYS. When there are 49 supernal days present, then below, IN MALCHUT, HER seven days are sanctified, BECAUSE EACH DAY IS AMENDED BY SEVEN SUPERNAL DAYS. FOR THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF CHESED OF ZEIR ANPIN, CHESED OF MALCHUT IS AMENDED AND THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF GVURAH OF ZEIR ANPIN, GVURAH OF MALCHUT IS AMENDED, AND SO ON IN THIS MANNER. Each one THAT IS AMENDED IN MALCHUT is called a week, because it enters into those seven SUPERNAL DAYS. Therefore, it is written: "Seven complete Shabbatot shall there be," (Vayikra 23:15), WHICH INDICATES THE SEVEN LOWER DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, AS EACH ONE IS CALLED A 'WEEK'. Because they are female, BEING THE SEVEN SFIROT OF MALCHUT, the Torah uses the feminine suffix FOR THEM, AS IS WRITTEN: "SEVEN COMPLETE SHABBATOT SHALL THERE BE" (FEM.).

68. When THE SEVEN SFIROT OF MALCHUT are sanctified through them, THE 49 SUPERNAL SFIROT, the House, WHICH IS THE SEVEN SFIROT OF MALCHUT THAT WERE NOT CORRECTED DURING THE FIRST NIGHT OF PESACH, is prepared so a wife would unite with her husband, NAMELY, SO MALCHUT WOULD JOIN WITH ZEIR ANPIN. Then it is called Shavuot (holiday of weeks') after the females, MEANING THE SEVEN SFIROT OF MALCHUT THAT ARE CALLED 'SEVEN WEEKS', AS MENTIONED ABOVE, over which the supernal days dwell, WHICH ARE THE 49 DAYS OF ZEIR ANPIN, through which they are sanctified. Therefore, it is written "in your (feast of) weeks" (Bemidbar 28:26), WHICH MEANS that they are yours. It is not written 'in the feast of weeks', BECAUSE JUST AS THE SEVEN SFIROT OF MALCHUT WERE SANCTIFIED, WHICH ARE CALLED 'WEEKS', Yisrael below were also sanctified with them, BECAUSE YISRAEL BELOW DEPEND UPON THE SANCTIFICATION OF MALCHUT, FROM WHOM THEY RECEIVE; THEREFORE, IT SAYS: "IN YOUR WEEKS."

69. When we reach 49 days, that supernal day which is above them, the fiftieth day, WHICH IS BINAH, rules over the 49 days - NAMELY THE 49 SFIROT OF ZEIR ANPIN, which are the secret of the entirety of the Torah, MEANING ZEIR ANPIN THAT IS CALLED 'TORAH', that has 49 aspects. Then the supernal day, WHICH IS the fiftieth day, BINAH, by means of the awakening of the lower beings, produces the Torah - WHICH IS ZEIR ANPIN, MEANING THE MOCHIN OF HIS THREE FIRST SFIROT, which is the entirety of the 49 aspects CORRECTED THROUGH THE COUNTING OF THE 49 DAYS.

66. וּבְגִין דְּאִיהוּ רְזָא דְּרִכּוּרָא, נְשִׁים פְּטוּרוֹת מִחוּשְׁבָּנָא דָּא, וְלֹא מִתְחַיִּיבֵן לְמִימְנֵי בַר דְּכוּרִין, לְאַתְקֶשְׂרָא כָּל חַד כְּדָקָא יְאוּת. כְּגוּוּנָא דָּא, יִרְאֶה כָּל זְכוּרֵךְ, דְּכוּרִין, וְלֹא נְשִׁין. בְּגִין דְּרְזָא דְּהַבְרִית בְּדְכוּרָא אִיהוּ, וְלֹא בְּנוּקְבָא, וּבְגִין דְּקִיּוּמָא רְזָא לְעִילָא, נְשִׁין לֹא מִתְחַיִּיבֵן.

67. וּרְזָא אוֹלִימְנָא הֶכָּא, דְּבְכָל שְׁבַעַת יוּמִין מְאִלִין יוּמִין עֲלָאִין, נְטִלָא קְדוּשָׁא יוּמָא חַד דְּאֵלִין תְּתַאֲי, וְהָאִי תְּתַאֲה אֶקְרִי שְׁבוּעָא, דְּאַתְקֶדֶשׁ בְּשְׁבַעַה יוּמִין עֲלָאִין. וְכֵן בְּכָל שְׁבַעַה וְשְׁבַעַה מְאִינּוֹן חֲמִשִּׁין יוּמִין, עַד וְלֹא עַד בְּכָלֵל, וְכֵד אֲשַׁתְּכּוּ אַרְבַּעִין וְתִשַׁע יוּמִין עֲלָאִין, אֲשַׁתְּכּוּ לְתַתָּא שְׁבַע יוּמִין, דְּאַתְקֶדֶשׁוּ בְּהוּ וְכָל חַד אֶקְרִי שְׁבוּעָא, דְּעָאֵל בְּאִינּוֹן שְׁבַע. וְעַל דָּא כְּתִיב, שְׁבַע שַׁבְּתוֹת תְּמִימוֹת תְּהִינֶה. בְּגִין דְּאִינּוֹן נּוּקְבִין, נְקִט קְרָא לְיִשְׁנָא דְּנוּקְבִין.

68. וְכֵד אֲתְקֶדֶשׁוּ בְּהוּ, וּבֵיתָא, מִתְתַּקְנָא לְאַתְחַבְרָא אֲתַתָּא בְּבַעְלָהּ, כְּדִין אֶקְרִי חַג שְׁבוּעוֹת, מְאִינּוֹן נּוּקְבֵי דְּשָׂארוּ עֲלֵיהוּ אִינּוֹן יוּמִין עֲלָאִין, דְּאַתְקֶדֶשׁוּ בְּהוּ. וּבְגִ"כ כְּתִיב בְּשְׁבוּעוֹתֵיכֶם, אִינּוֹן דְּלִכּוֹן, וְלֹא כְּתִיב בְּשְׁבוּעוֹת, בְּגִין דְּהִכִּי נְמִי מִתְקַדְּשִׁין יִשְׂרָאֵל לְתַתָּא עֲמֵהוֹן.

69. וְעַל דָּא כְּד מְטוֹן לְתִשַׁע וְאַרְבַּעִין יוּמִין, הֵהוּא יוּמָא עֲלָאֵה דְּעֲלִינְהוּ, דְּאִיהוּ יוּמָא דְּחֲמִשִּׁין, דְּשְׁלִיט עַל תִּשְׁעָה וְאַרְבַּעִין יוּמִין, רְזָא דְּכָלְלָא דְּאוּרִייתָא, בְּתִשְׁעָה וְאַרְבַּעִין אַנְפִין, וְכְדִין הֵהוּא יוּמָא עֲלָאֵה, יוּמָא דְּחֲמִשִּׁין, בְּאַתְעָרוּתָא דְּלְתַתָּא, אֶפִּיק אוּרִייתָא כְּלָלָא בְּתִשְׁעָה וְאַרְבַּעִין אַנְפִין.

8. "Even the sparrow has found a home"

Rabbi Elazar continues the theme of Binah, the fiftieth day, and the creation of the Torah. The sparrows alluded to in the title verse are the birds of

the sky, the ultimate meaning of which is 'freedom'. 'Freedom' alludes to Binah and 'sparrow' to Malchut. Since freedom emerges from the fiftieth year, Binah, the Torah that emerges from Binah is called 'freedom'. We are told that Upper freedom is Binah or Jubilee, and Lower freedom is Malchut or the Sabbatical Year - but both are as one.

70. Rabbi Elazar opened the discussion, saying: "Even the sparrow has found a home, and the swallow (Heb. dror) a nest for herself, where she may lay her young. Your altars..." (Tehilim 84:4). "Even the sparrow has found a home": these are the birds of the sky. Some of them nest outside and some of them nest in an abode, THE DWELLING PLACE OF A MAN, like the swallow (Heb. dror) that is a bird that places its nest in the home of any man and has no fear. Why? Because everyone calls it 'dror'. What is dror? It is freedom, as it is written: "And proclaim liberty (Heb. dror)" (Vayikra 25:10) in its Aramaic translation, freedom. Such is the swallow, from the day it nests in the house and has young, it lives (Heb. dar) in the house fifty days, and then they separate from each other. This is the bird that is called 'dror', WHICH MEANS freedom, WHICH ALLUDES TO BINAH AND MALCHUT IS CALLED SPARROW.

71. Come and behold: it is written, "And you shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Vayikra 25:10). THE FIFTIETH YEAR IS BINAH, for from here freedom emerges to everyone. Because freedom emerges from it, the Torah that emerges FROM BINAH is called 'freedom' (Heb. cherut). Therefore, it is written: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut', but rather "cherut," for this is the Torah that is called 'freedom', because whatever this supernal day, WHICH IS BINAH, brings forth is called 'freedom' and it is freedom for all. That day is supernal freedom, because there is upper freedom and lower freedom, MEANING upper Hei, WHICH IS BINAH, and lower Hei, WHICH IS MALCHUT. Upper freedom and lower freedom, which are Sabbatical year, WHICH IS MALCHUT, and Jubilee, WHICH IS BINAH, are as one, MEANING THAT THEY CLOTHE EACH OTHER. AND THEN BINAH IS CALLED 'UPPER FREEDOM' AND MALCHUT 'LOWER FREEDOM'.

9. The bread of the first fruits

We learn that two types of bread were eaten by Yisrael: when they left Egypt they ate matzah, the bread from Malchut; when they were in the wilderness they ate manna, the bread from heaven, Zeir Anpin. The question is asked why, now that Yisrael merited the higher bread, was leavened bread not abolished entirely? Why was the offering of the first fruits leavened bread? Rabbi Shimon explains that as soon as Yisrael had eaten matzah, leavened bread could no longer harm them. The chametz is burned on the altar and can have no power over Yisrael. When God gave the Torah to Yisrael He had them taste the supernal bread, manna, through which they knew and observed the teachings of the Torah. After these explanations Rabbi Shimon and his companions meet an old man holding a boy by the hand.

72. Two types of bread were eaten by Yisrael: when they left Egypt, they ate matzah, the bread of affliction, WHICH IS BREAD FROM MALCHUT. And in the wilderness they ate bread from heaven, WHICH IS THE BREAD OF ZEIR ANPIN, THAT IS CALLED 'HEAVEN', as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Therefore, the offering of this day OF THE FEAST OF WEEKS is bread, and all the other offerings were offered with the bread. The bread is the main part, as is written: "And you shall offer with the bread seven lambs..." (Vayikra 23:18), "You shall bring out of your habitations two wave loaves" (Ibid. 17). For this is the bread with which Yisrael became wise with the supernal Wisdom of the Torah, and entered its ways.

70. ר' אלעזר פתח ואמר, גם צפור מצאה בית דרור קן לה אשר שתה אפרוחיה את מזבחותיך וגו'. גם צפור מצאה בית, אליו צפרי שמיא, דמנהון שויין מדוריהון לבר, ומנהון שויין מדוריהון בביתא, כגון דרור, דאיהו עופא דשוי דיוריה בביתא דכל בר נש, ולא דחיל. אמאי בגין דכלא קראן ליה דרור. מאי דרור. חירו, כד"א, וקראתם דרור, ותרגמו חירו. ודא איהו צפור דרור. דהא מיומא דעביד קנא בביתא אפיק בנין, מדוריה בביתא חמשין יומין, ולבתר מתפרשן אליו מאליו, ודא הוא עופא דאקרי דרור: חירו.

71. תא חזי מה כתיב, וקדשתם את שנת החמשים שנה וקראתם דרור בארץ. מהכא נפקא חירו לכלא, ובגין דנפקא מניה חירו, אורייתא דנפקת מניה אקרי חירו. ועל דא כתיב, חרות על הלחת, אל תקרי חרות, אלא חירות, ודא אורייתא דאתקרי חירות דהא מה דאפיק יומא דא עלאה, אקרי חירו, ואיהו חירו דכלא. והאי יומא איהו חירו עלאה, בגין דאית חירו תתאה, וחירו עלאה. ה"א עלאה, ה"א תתאה. חירו עלאה. חירו תתאה שמטה ויובל כחדא אינון.

72. תרין נהמי אכלו ישראל, חר, כד נפקו ממצרים, אכלו מצה, לחם עוני. וחד במדברא, לחם מן השמים. דכתיב הנני ממטיר לכם לחם מן השמים ועל דא קרבנא דיומא דא נהמא איהו. ועל נהמא, אתקריבו כל שאר קרבנין. דנהמא איהו עקר, דכתיב והקרבתם על הלחם שבעת כבשים וגו', ממושבותיכם תביאו לחם תנופה וגו', דדא איהו נהמא דאחכימו ביה ישראל, חכמתא עלאה דאורייתא, ועאלו בארחה.

73. We should now observe that during Pesach, Yisrael came away from the bread that is called 'chametz', as it is written: "And there shall no leavened bread (Heb. chametz) be seen" (Shemot 13:7), and: "For whoever eats that which is leavened" (Shemot 12:19). What is the reason THAT THEY ABANDONED CHAMETZ? It is because of the honor of the bread that is called 'matzah'. HE ASKS: Now that Yisrael merited a higher bread, THE BREAD OF ZEIR ANPIN, would it not have been proper for the chametz to be abolished and not be seen at all? Why was the offering OF THE FIRST FRUITS BREAD chametz, as it is written: "they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Also on this day, the Evil Inclination was negated, WHICH IS THE SECRET OF CHAMETZ, as the Torah, that is called 'freedom', was available. WHY THEN DID THEY BRING CHAMETZ?

74. HE ANSWERS: THIS IS SIMILAR to a king who had an only son who became ill. One day he wished to eat. They said: Let the king's son take this medicine, but before he eats it, no food whatsoever should be in the house. They did so. After he had taken the medicine, they said: From now on he may eat whatever he desires and it will do him no harm.

75. Similarly, when Yisrael left Egypt, they did not know the essence and secret of Faith. The Holy One, blessed be He, let Yisrael taste medicine, but while they take this medicine, no other food should be visible to them, NAMELY CHAMETZ. As soon as they had eaten matzah, which is a curative to aid in coming into and knowing the secret of Faith, WHICH IS MALCHUT, the Holy One, blessed be He, said: 'From now on, chametz is suitable for them and they may eat it, because it can no longer harm them'. And more so on the day of Shavuot, when the supernal bread OF ZEIR ANPIN is present, which is a complete cure!

76. Therefore, we offer chametz, WHICH IS THE EVIL INCLINATION, to be burnt on the altar, MEANING THROUGH THE OFFERINGS THAT ARE OFFERED ON THE ALTAR. Two other loaves of bread are offered BY WAVING THEM together. 'OTHERS' MEANS IN ADDITION TO THE OFFERINGS. The chametz, WHICH IS THE EVIL INCLINATION, is burned in the fire on the altar, THROUGH THE OFFERINGS, and cannot have power over nor harm Yisrael. Therefore, Yisrael cleave to the Holy One, blessed be He, on this day through the remedy of Torah. If Yisrael observed those two types of bread, NAMELY MATZAH AND THE HOLY SUPERNAL BREAD OF ZEIR ANPIN, they would never be punished.

73. הַשְּׂתָא אִית לֶן לְאַסְתַּבְּלָא, בְּפֶסַח נִמְקוּ יִשְׂרָאֵל מִנְהֵמָא דְאַתְקְרִי חֲמֵץ, כְּתִיב, וְלֹא יִרְאֶה לְךָ חֲמֵץ, וְכְתִיב כִּי כָל אוֹכֵל מִחֲמֶצֶת מַאי טַעְמָא. בְּגִין יִקְרָא דִּיהוּא נִהְמָא דְאַתְקְרִי מִצָּה. הַשְּׂתָא דְזָכוּ יִשְׂרָאֵל לְנִהְמָא עֲלָאָה יִתִּיר לֹא יֵאוֹת הוּא לְאַתְבְּטָלָא חֲמֵץ, וְלֹא אֶתְחַזֵּיא כְּלָל. וְאַמְאי קִרְבְּנָא דָא, חֲמֵץ הוּא, דְכְּתִיב סֵלֶת תְּהֵינְהָ חֲמֵץ תֵּאֲמִינָה. וְתוּ, דִּיהַשְּׂתָא בְּיוֹמָא דָא אֶתְבְּטַל יִצַר הָרַע, וְאוֹרֵייתָא דְאַתְקְרִי חִירוֹ אֶשְׁתַּכַּחַת.

74. אָלָא, לְמַלְכָא דִּיהוּה לִיה בַּר יַחֲידָאי, וְחֻלְשׁ. יוֹמָא חָד הוּא תְּאִיב לְמִיכָל, אָמְרוּ וַיִּכּוֹל בְּרִיָּה דְמַלְכָא אֶסּוּתָא דָא, וְעַד דֵּיכִיכּוֹל לִיה, לֹא יִשְׁתַּבַּח מִיכָלָא וּמְזוֹנָא אַחְרָא בְּבֵיתָא. עֲבָדוּ הֲכִי. בֵּינָן דְאָכַל הוּא אֶסּוּתָא, אָמַר מַכָּאן וְלֵהֲלָאָה וַיִּכּוֹל כָּל מַה דְאִיהוּ תְּאִיב, וְלֹא יָכִיל לְנִזְקָא לִיה.

75. כִּן כַּד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּי יַדְעֵי עֲקָרָא וְרָזָא דְמַהִימְנוּתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִטַּעְמוּן יִשְׂרָאֵל אֶסּוּתָא, וְעַד דֵּיכִיכּוֹן אֶסּוּתָא דָא, לֹא אֶתְחַזֵּי לְהוֹן מִיכָלָא אַחְרָא. בֵּינָן דְאָכְלוּ מִצָּה, דְאִיהִי אֶסּוּתָא לְמִיעַל וְלִמְנַדַּע בְּרָזָא דְמַהִימְנוּתָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַכָּאן וְלֵהֲלָאָה אֶתְחַזֵּי לוֹן חֲמֵץ, וַיִּכּוֹן לִיה, דִּהָא לֹא יָכִיל לְנִזְקָא לוֹן. וְכ"ש דְבִיוֹמָא דְשַׁבּוּעוֹת, אֲזַדְמַן נִהְמָא עֲלָאָה, דְאִיהוּ אֶסּוּתָא בְּכָלָא.

76. וְע"ד מְקַרְבֵּין חֲמֵץ, לְאַתּוּקְדָא עַל מַדְבַּחָא. וּמְקַרְבֵּין תְּרִין נִהְמִין אַחְרָנִין בְּחָדָא. וְחֲמֵץ, אֶתּוּקְדָא בְּנוּרָא דְמַדְבַּחָא וְלֹא יָכִיל לְשַׁלְטָאָה, וְלְנִזְקָא לוֹן לְיִשְׂרָאֵל. וּבְגִינֵי כֵן, יִשְׂרָאֵל קְדִישִׁין אֶתְדַּבְּקוּ בֵּיה בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאַסּוּתָא דְאוֹרֵייתָא בְּיוֹמָא דָא. וְאַלְמֵלִי הוּוּ נְטְרֵי יִשְׂרָאֵל תְּרִין סְטְרִין דְנִהְמֵי אֵלִין, לֹא הוּוּ עֵינִילִין בְּדִינָא לְעֵלְמִין.

77. The day of Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, is only for those who did not take the medicine, WHICH IS MATZOT, and abandoned the remedy of Torah. FOR THROUGH THESE TWO REMEDIES the other food IS FIXED, which is chametz. On this day of Rosh Hashanah, that chametz ascends and accuses the person and slanders him, and is on this day an Accuser of the world. The Holy One, blessed be He, sits in Judgment over everything and judges the world.

78. Because of this, when the Holy One, blessed be He, gave the Torah to Yisrael, He had them taste that supernal bread from that place, MALCHUT. Through that bread, they knew and observed the secrets of the Torah so as to walk the right way, and the friends have already explained these matters through these secrets, as we have said.

79. Rabbi Shimon and Rabbi Elazar, his son, were traveling on the road accompanied by Rabbi Aba and Rabbi Yosi. While they were walking, they met an old man who was holding a young boy by the hand. Rabbi Shimon raised his eyes and saw him. He said to Rabbi Aba: assuredly this old man has new ideas for us.

80. When they reached him, Rabbi Shimon said to him: Why do you come with a load tied to your back - MEANING, DO YOU NOT HAVE A DONKEY TO CARRY YOUR LOAD? Who are you? He said to him: I am a Jew. RABBI SHIMON said to him: You must definitely have certain new matters with you today. RABBI SHIMON said to him: Where is your country? He said to him: I used to live among those who retired to the wilderness, for I was endeavoring there in the Torah. Now, I have come to civilization to sit in the shadow of the Holy One, blessed be He, during the days of this seventh month.

81. Rabbi Shimon rejoiced and said: Let us sit, because certainly the Holy One, blessed be He, has sent you to us. He said to him: upon your life, we shall hear a word from your mouth of those new yet old matters that you planted there, in the wilderness, concerning this seventh month. Why did you leave the wilderness to come to civilization? The old sage said to him: From this question I know that you possess wisdom and your words reach the firmament of Wisdom.

77. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, דְּאִיהוּ יוֹמָא דְדִינָא, דְּלֵא וְאִיהוּ, אֶלָּא לְאִינוּן דְּלֵא נְטִלוּ מִיכְלָא דְאַסּוּתָא, וְשִׁבְקוּ לְאַסּוּתָא דְאוּרִייתָא, בְּגִין מִיכְלָא אַחְרָא דְאִיהוּ חֲמִץ. דְּהָא בְּיוֹמָא דָּא דִּרְ"ה, הֵהוּא חֲמִץ סֻלְקָא, וּמְקַטְרְגָא עֲלֵיהּ דְּבַר נֶשׁ, וְאַלְשִׁין עֲלֵיהּ, וְאִיהוּ קְיִמָּא בְּיוֹמָא דָּא מְקַטְרְגָא עַל עֲלֵמָא. וְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל כֻּלָּא וְדָאִין עֲלֵמָא.

78. וּבְגִינֵי כֵךְ כִּד יְהֵב קוּדְשָׁא בְּרִיךְ הוּא אוּרִייתָא לְיִשְׂרָאֵל, אֶטְעִים לְהוּ מֵהֵהוּא נְהֵמָא עֲלָאָה, דְּהֵהוּא אַתְרָא, וּמִגּוּ הֵהוּא נְהֵמָא, הוּוּ יִדְעִין וּמִסְתַּכְּלִין בְּרִזֵי דְאוּרִייתָא, לְמַהֲךְ בְּאַרְחַ מִיּוֹשֵׁר, וְהָא אוּקְמוּהָ מְלָה אִינוּן חֲבֵרִיָּא בְּרִזִין אֵלִין כְּדִקְאֻמְרִין.

79. ר' שְׁמַעוֹן וְרַבִּי אֶלְעָזָר בְּרִיהּ, הוּוּ אֶזְלֵי בְּאַרְחָא, וְהוּוּ אֶזְלִין עִמְהוֹן, רַבִּי אַבָּא וְרַבִּי יוֹסִי, עַד דְּהוּוּ אֶזְלֵי אֶעְרַעְרוּ בְּחַד סָבָא, וְהוּוּ אַחִיד בִּידִיָּה חַד יְנוּקָא, זָקֵף עֵינוּי רַבִּי שְׁמַעוֹן וְחֵמָא לֵיהּ, אָמַר לֵיהּ לְרַבִּי אַבָּא וְדָאִי מַלְיִן חֲדָתִין אֵית גַּבְּן בְּהָאֵי סָבָא.

80. כִּד מְטוּ לְגַבִּיָּה, אָמַר רַבִּי שְׁמַעוֹן, בְּמִטּוֹל דְּקוּפְטֵרְךְ בְּגַבְּךְ קָא אַתִּית, מֵאֵן אַנְתָּ. אָמַר לֵיהּ, יוֹדָאִי אַנָּא. אָמַר, מַלְיִן חֲדָתִין וְדָאִי יוֹמָא דָּא לְגַבְּךְ, אָמַר לֵיהּ לֵאן הוּא אַרְעֵךְ. אָמַר לֵיהּ, דִּיּוּרֵי הוּוּ בְּאִינוּן פְּרִישי מְדַבְּרָא, דְּהוּוּנָא, מְשַׁתְּדֵל בְּאוּרִייתָא, וְהִשְׁתָּא אַתִּינָא לְיוֹשֻׁבָא, לְמִיתָב בְּצֵלָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּאֵלִין יוֹמֵי דִירְחָא שְׁבִיעָאָה דָּא.

81. חֲדֵי ר' שְׁמַעוֹן, אָמַר, נְתִיב דוּדָאִי קוּדְשָׁא בְּרִיךְ הוּא שְׁדַרְךְ לְגַבְּן. אָמַר לֵיהּ, חֲיִיךְ דְנִשְׁמַע מְלָה מְפּוּמָךְ, מֵאִינוּן מַלְיִן חֲדָתִין עֲתִיקִין, דְנִטְעָתוּן תַּמָּן בְּמַדְבְּרָא, מֵהָאֵי יִרְחָא שְׁבִיעָאָה. וְאֵמָאֵי אַתְפְּרִשְׁתוּן הִשְׁתָּא מְמַדְבְּרָא, לְמִיתֵי לְיוֹשֻׁבָא. אָמַר לֵיהּ הֵהוּא סָבָא, בְּשַׁאֲלָתָא דָּא, יִדְעָנָא דְחֲכֻמָּתָא גַבְּךְ, וּמִילְךְ מְטוּ לְרִקִיעֵי דְחֲכֻמָּתָא.

10. "And in the wilderness, where you have seen"

The old sage speaks about the reason that God led Yisrael into the powerful wilderness, the domain of Samael, when they left Egypt. Had they not sinned, God would have crushed Samael so he would have had no power, but because they sinned they spent forty years in the wilderness to fulfill the verse, "And you shall bruise his heel." We are told that the only light is that light which comes out of the darkness. There is no service of God except from out of darkness, and no good except from out of evil. Overall perfection is good and evil together that rise to the good afterward.

82. The old sage opened the discussion, saying: "And in the wilderness, where you have seen how that Hashem your Elohim bore you, as a man bears his son..." (Devarim 1:31). This passage should have said, 'And in the wilderness, where He bore you'. Why does it say, "where you have seen"? HE ANSWERS: The Holy One, blessed be He, spoke to Yisrael in the wilderness, a potent wilderness, as is written: "venomous serpents, and scorpions..." (Devarim 8:15). This wilderness is more potent than any wilderness in the world. What is the reason THAT HE LED YISRAEL THERE?

83. HE ANSWERS: When the children of Yisrael left Egypt and reached the number of 600,000, the Holy Malchut was strengthened and rose above everything, and the moon, THAT IS MALCHUT, shone. Then the Evil Malchut, the Other Side, was subdued and the Holy One, blessed be He, took YISRAEL into the powerful wilderness, which is the place and the domain of evil Samael, his very own, in order to break his power and strength, crush his head and subdue him, so he will have no power. If the children of Yisrael had not sinned, the Holy One, blessed be He, planned to remove him from the world. Therefore, He caused YISRAEL to actually pass through his inheritance, lot, and portion.

84. Since they sinned many times, the snake bit them, and then was fulfilled: "He will bruise your head" (Beresheet 3:15). That is, the children of Yisrael hit his head first, but did not know how to guard themselves from him. Afterward, the snake bit them, and they all fell in the wilderness, and, "And you shall bruise his heel" (Ibid.), was fulfilled. For forty years were they smitten by him, corresponding to the forty lashes decreed by court of law.

85. Therefore, it is written: "where you have seen," because they saw with their own eyes the landlord of the wilderness walking, bound, before them, and they took his possession and lot. Whence do we know this? From the verse: "Then the chiefs of Edom shall be amazed" (Shemot 15:15), who are the venomous serpents and scorpions. We too retired from civilization to go into the potent wilderness to be occupied there with Torah, in order to subdue that side.

86. The words of Torah become clear only there and the only light is that which comes out of the darkness. When this side is subdued, the Holy One, blessed be He, rises, and His glory becomes greater. There is no service of the Holy One, blessed be He, except from out of darkness and no good except from out of evil. When a person enters the evil way and then leaves it, the Holy One, blessed be He, rises in His glory. Therefore, overall perfection is good and evil together and rising to the good afterward. The only good is good that emerges from evil, and through this good the glory OF THE HOLY ONE, BLESSED BE HE, is elevated. This is perfect service.

82. פֶּתַח הַהוּא סָבָא וְאָמַר, וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאָךְ יְיָ אֱלֹהֶיךָ בְּאִשֶׁר יִשָּׂא אִישׁ אֶת בְּנוֹ וְגו'. הָאִי קָרָא הָכִי מִבְּעֵי לֵיהּ, וּבַמִּדְבָּר אֲשֶׁר נִשְׁאָךְ, מִהוּ רָאִיתָ. אֵלָּא קוּדְשָׁא בְּרִיךְ הוּא דְּבַר לֹון לְיִשְׂרָאֵל בְּמִדְבָּרָא, מִדְּבָרָא תְּקִיפָא, כְּמָה דְּכִתְיִב, נָחַשׁ שָׂרָף וְעַקְרָב וְגו'. וּמִדְּבָרָא דְּאִיהוּ תְּקִיף מִשָּׂאֵר מִדְּבָרִין בְּעֵלְמָא. מֵאִי טַעְמָא.

83. בְּגִין דְּהָהוּא שְׁעָתָא דְּנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם וְאִשְׁתְּלִימוּ לְשִׁתִּין רַבְבִּין, אֲתַתְּקַף מַלְכוּתָא קְדִישָׁא, וְאִסְתְּלַק עַל כָּלָא, וְסִיְהִירָא אֲתַנְהִירָת וּכְדִין אֲתַכְפִּינָא מַלְכוּתָא חַיִּיבָא סְטֵרָא אַחְרָא. וְאִפִּיק לֹון קוּדְשָׁא בְּרִיךְ הוּא לְמִיְהִךְ בְּמִדְּבָרָא תְּקִיפָא. דְּאִיהוּ אַתְרֵהּ וְשִׁלְטָנוּ דְּסַמְא"ל חַיִּיבָא, דְּאִיהוּ דִּילִיָּהּ מִמֶּשׁ, בְּגִין לְתַבְרָא תּוּקְפִיָּהּ וְחִילִיָּהּ, וּלְכַתְתָּא רִישִׁיָּהּ, וְלֹאכְפִּינָא לֵיהּ, דְּלֹא יִשְׁלוּט. וְאִלְמָלָא דְּחָאבוּ יִשְׂרָאֵל, בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לֹאעֲבָרָא לֵיהּ מִעֵלְמָא, וְע"ד אַעֲבַר לֹון בְּאַחְסַנְתִּיָּהּ וְעַדְבִּיָּהּ וְחוּלְקִיָּהּ מִמֶּשׁ.

84. בֵּינָן דְּחָאבוּ בְּכִמָּה זְמָנִין, נִשְׁיַךְ לֹון חוּיָא, וּכְדִין אֲתַקִּיִּים הוּא יִשׁוּפְךָ רֹאשׁ וְגו'. יִשְׂרָאֵל מַחוּ רִישִׁיָּהּ בְּקַדְמִיתָא, וְלֹא יַדְעִי לֹאסְתַּמְרָא מִיְנִיָּהּ, וּלְבַתְרָא אִיהוּ מַחָא בְּבַתְרִייתָא, וְנִפְלוּ כְּלָהוּ בְּמִדְּבָרָא, וְאֲתַקִּיִּים וְאִתְּהָ תְּשׁוּפְנוּ עֵקֵב. וְאַרְבַּעִין שָׁנִין לְקוּ מִיָּהּ, לְקַבֵּל מ' מַלְקוּת דְּבֵי דִּינָא.

85. וְע"ד כְּתִיב אֲשֶׁר רָאִיתָ, בְּעִינֵיָּהּ הוּי חֲמָאן לְהָהוּא מְאִרֵי דְּמִדְּבָרָא, אֲזִיל כְּפִית קְמִיָּהּ, וְנִטְלִי אַחְסַנְתִּיָּהּ וְעַדְבִּיָּהּ. מְנַלְן. מִדְּכִתְיִב אֲז נִבְהָלוּ אֱלֹופֵי אֲדוּם, וְאִלִּין אִינוּן נָחַשׁ שָׂרָף וְעַקְרָב. וְאַנְן אוּף הָכִי אֲתַפְרְשָׁנָא מִיִּשׁוּבָא לְמִדְּבָרָא תְּקִיפָא, וְלַעֲיִנָּא תַּמָּן בְּאוּרִייתָא, בְּגִין לֹאכְפִּינָא לְהָהוּא סְטֵרָא.

86. וְתוּ דְּלֹא מִתְּיַשְׁבֵּן מְלִי דְּאוּרִייתָא, אֵלָּא תַּמָּן. דְּלִית נְהוּרָא אֵלָּא הָהוּא דְּנִפְיק מְגוּ חֲשׁוּכָא, דְּכִד אֲתַכְפִּינָא סְטֵרָא דָא, אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא לְעִילָא, וְאֲתַיְיקֵר בִּיקְרִיָּהּ. וְלִית פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֵלָּא מְגוּ חֲשׁוּכָא, וְלִית טוּבָא אֵלָּא מְגוּ בִּישָׂא. וְכִד עָל בְּר נִשׁ בְּאוּרַח בִּישָׂא, וְשְׂבִיק לֵיהּ, כְּדִין אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּהּ, וְעַל דָּא שְׁלִימוּ דְּכָלָא טוּב וְרַע בְּחָדָא, וְלֹאסְתְּלַקָּא לְבַתְרָא בְּטוּב, וְלִית טוּב אֵלָּא הָהוּא דְּנִפְיק מְגוּ בִּישָׂא. וּבִהָאִי טוּב, אִסְתְּלַק יְקִרִיָּהּ, וְדָא אִיהוּ פּוּלְחָנָא שְׁלִיִּים.

87. We have dwelt there throughout the year until now in order to subdue that Side in the wilderness. Now that the time for the holy service of the side of Holiness has come, we return to civilization, for the service OF THE HOLY ONE, BLESSED BE HE, is there. And also, now, during Rosh Hashanah, the time has arrived for that serpent to request Judgment before the Holy One, blessed be He. He rules there in the wilderness. Therefore, we left it and came to civilization.

87. וְאָנֹכִי עַד הַשָּׁמַיִם יִתְיַבֵּן תָּמֹךְ, כָּל יוֹמֵי שְׁמַיָא, בְּגִין לְאַכְפִּיָא בְּמַדְבְּרָא לְהוּא סְטְרָא. הַשָּׁמַיִם דְּמִטָּא זְמַנָּא דְּפּוֹלְחָנָא קְדִישָׁא, דְּסְטְרָא דְּקְדוּשָׁא, אֲהַדְרֵנָּא לְיִשׁוּבָא דְּתָמֹךְ אִיהוּ פּוֹלְחָנָא דִּילֵיהּ. וְתוּ, דְּהַשָּׁמַיִם בְּרִ"ה מִטָּא זְמַנָּא דְּהוּא חוּיָא, לְמַתְבַּע דִּינָא מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתָמֹךְ אִיהוּ שְׁלִיט. וּבְגִין כִּךְ נִפְקָנָא מִתָּמֹךְ וְאִתִּינָא לְיִשׁוּבָא.

11. "Blow a Shofar at the new moon"

The old sage continues by saying that at the new moon, on the feast day, Harsh Judgment awakens and strengthens the Other Side; then the whole world is under Judgment, as the moon, Malchut, radiates no light. All the acts of correction that preserve the worlds arise from the lower beings if their deeds are correct; if they are not, Malchut remains without illumination until the wicked are separated from the righteous, and then Judgment awakens. We learn that God gave the Shofar to Yisrael in order to break the covering on the moon that prevents it from shining; the sound of the Shofar arouses Mercy below and Binah above. The upper world, Binah, always gives to the lower world, Malchut, according to its present state, so human gladness below draws supernal gladness. The old sage says that on Yom Kippur Malchut lights up with a supernal illumination from the light of the World to Come, Binah.

88. The old sage opened the discussion, saying: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4). Now is the time for the supernal Harsh Judgment to awaken. When it awakens, the Other Side is strengthened by it. Once the Other Side grows strong, it rises and covers the moon, WHICH IS MALCHUT, so it does not radiate any light but is filled from the aspect of Judgment. Then the whole world is under Judgment, both higher and lower beings, and a proclamation is issued throughout all the firmaments: "Prepare the Throne of Judgment for the Master over everything, for He wishes to Judge."

88. פָּתַח הוּא סְבָא וְאָמַר, תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲגֹנוּ, הַשָּׁמַיִם אִיהוּ זְמַנָּא, לְאַתְעָרָא דִּינָא עֲלָאָה תְּקִיפָא, וְכֹד אִיהוּ אֲתַעַר סְטְרָא אַחְרָא אֲתַתְקַף בְּהַדְרֵיהּ, וְכִיּוֹן דְּאִיהוּ אֲתַתְקַף, סְלִיק וְחִפְיָא לְסִיְהָרָא, דְּלֹא נְהִיר נְהוּרָא, וְאֲתַמְלִיא מִסְטְרָא דִּינָא. בְּדִין כָּל עֲלָמָא אִיהוּ בְּדִינָא, עֲלָיִן וְתַתְּאִינִן, וְכַרְזָא בְּרִיזוּ בְּכֻלְהוּ רְקִיעֵין, אֲתַקִּינוּ בּוֹרְסִיא דִּינָא, לְמַאֲרִיָּה דְּכֻלָּא, דְּאִיהוּ בְּעֵי לְמִידָן.

89. There is a secret here, which shone upon us in the wilderness. Why did supernal Judgment awaken on this day? HE ANSWERS: All the precious secrets and holy acts stem from the seventh, WHICH IS MALCHUT, and that supernal seventh, which is the supernal world that is called 'the World to Come', NAMELY BINAH. All the candles, sanctifications and blessings shine ON MALCHUT from there. When the time arrives to renew the blessings and holy acts so they will shine, one should observe the corrections of all the worlds, IN ORDER TO RENEW THE BLESSINGS AND SANCTIFICATIONS. All the acts of correction that preserve the worlds rise from the lower beings if their deeds are suitable. If they are not right, MALCHUT remains without illumination until the wicked are separated from the righteous, and then Judgment awakens.

89. וְרִזָּא הֵכָא, וְאֲתַנְהִיר לֹון בְּמַדְבְּרָא, אֲמַאי אֲתַעַר דִּינָא עֲלָאָה בְּיוֹמָא דָּא. אֲלֵא כָּל רִזִּין וְכָל קְדוּשִׁין יְקִירִין, כְּלָהוּ תְּלִינן בְּשְׁבִיעָאָה. וְהוּא שְׁבִיעָאָה עֲלָאָה, עֲלָמָא עֲלָאָה, דְּאֲקָרִי עֲלָמָא דָּאֲתִי. מְנִיָּה נְהִרִין כָּל בּוֹצִינִין, וְכָל קְדוּשִׁין, וְכָל בְּרַבָּאן. וְכֹד מְטִי זְמַנָּא, לְחַדְתּוֹתֵי בְּרַבָּאן וְקְדוּשִׁין לְאַנְהָרָא, בְּעָא לְאַשְׁגָּחָא בְּכָל תְּקוּנָא דְּעֲלָמִין כְּלָהוּ, וְכָל אִינוּן תְּקוּנִים לְאַתְקִימָא כְּלָהוּן, סְלִקִין מְגוֹ תַתְּאִי, אִי אִינוּן כְּשָׂרָאן. וְאִי לֹא כְּשָׂרָאן, בְּדִין קִימָא דְּלֹא נְהִיר, עַד דְּאֲתַפְרֶשֶׁן חִיבִין מְגוֹ זְכָאִין, בְּדִין אֲתַעַר דִּינָא.

90. From that Judgment, the Other Side is strengthened, and the Accuser is present so that the wicked be given over to him, for it is written of him: "And searches out all perfection" (Iyov 28:3), and covers the moon so it will not shine. Why does He not give over THE WICKED to the Accuser? Because the Holy One, blessed be He, does not wish to destroy the works of His hands.

90. וּמַהְוָא דִּינָא, אֲתַתְקַף סְטְרָא אַחְרָא, וְאַשְׁתַּכַּח מִקְטְרָגָא, בְּגִין דִּינִתְנֹון לֵיהּ אִינוּן, חִיבִיא. בְּגִין דְּעֲלִיָּה בְּתִיב, וְלְכָל תְּכֻלִּית הוּא חוֹקֵר. וְחִפְיָא לְסִיְהָרָא, אֲמַאי לֹא מִסְרָא לֹון בִּידָא דְּמִקְטְרָגָא. בְּגִין דְּלִית תִּיאוּבְתִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאוּבְרָא לְעוֹבְרֵי יְדוּי.

91. In the Other Side there is a hard Klipah that is impossible to break, except with the counsel the Holy One, blessed be He, gave the children of Yisrael, as written: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4) in order to break that cover with which the moon is covered, WHICH IS MALCHUT, so it does not shine.

92. When the children of Yisrael awaken below by the blow of the shofar, the sound that emanates from the Shofar blasts the air and splits firmaments until it rises to that hard rock, NAMELY THE OTHER SIDE, that covers the moon. It observes and brings forth an awakening of Mercy. Then THE OTHER SIDE that rises and remains above COVERING THE MOON is confounded. That sound stands and removes that Judgment FROM MALCHUT. Since Mercy has awakened below, IN MALCHUT, another supernal shofar also awakens above, WHICH IS BINAH, and produces a sound, NAMELY THE MOCHIN OF ZEIR ANPIN THAT IS CALLED 'SOUND', which is Mercy. Sound meets sound, mercy meets mercy, because by the lower awakening there is also an awakening above.

93. You may ask how a sound below or an awakening below awaken THAT WHICH CORRESPONDS TO IT ABOVE. Come and behold: the Lower World, WHICH IS MALCHUT, is always ready to receive and is called a 'precious stone'. The Upper World, WHICH IS BINAH, gives it according to its state. If its state is of a shiny countenance from below, in the same manner it is shone upon from above, but if it is in sadness, it is correspondingly given Judgment.

94. Similarly, "Serve Hashem with gladness" (Tehilim 100:2), because human gladness draws another, supernal gladness. Thus, just as the Lower World, NAMELY MALCHUT, is crowned, so it draws from above. Therefore, the children of Yisrael are early to rouse with the shofar a sound, which is combined of fire, water and air - NAMELY, THE CENTRAL COLUMN, WHICH IS COMBINED OF THREE COLUMNS. They become one, which rises and strikes that precious stone that is colored with these three colors - WHICH ARE WHITE, RED AND GREEN, WHICH ARE THREE COLUMNS COMBINED in this sound - and then it draws from above as it deserves.

95. Once MALCHUT has been perfected with this sound FROM BELOW, Mercy emerges from above and dwells upon Her, and She becomes included in Mercy from below and above. Then the Other Side is confounded, and its power is weakened and it cannot accuse. This precious stone, WHICH IS MALCHUT, remains with radiant countenance in every direction, with illumination from below and illumination from above.

91. וְהוּא סֹטְרָא אַחְרָא, קַיִמָּא קְלִיפָּא תְּקִיפָּא, דְּלֹא יָכִיל לְאַתְבָּרָא, בְּרַ בְּהוּא עֵיטָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְיִשְׂרָאֵל, דְּכִתִּיב תְּקַעוּ בַּחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגְגּוֹ. בְּגִין לְתַבְרָא הוּא כֶּסֶה דְּאַתְחַפֵּי סִיְהָרָא, וְלֹא נְהִיר.

92. וְכֹד מִתְעָרִי יִשְׂרָאֵל לְתַתָּא בְּשׁוֹפָר, הוּא קְלָא דְּנִמְיִק מְשׁוֹפָר, בְּטַשׁ בְּאַוִירָא, וּבְקַע רְקִיעִין, עַד דְּסִלְקָא לְגַבֵּי הוּא טְנָרָא תְּקִיפָּא, דְּחַפֵּי לְסִיְהָרָא, אֲשַׁנָּח, וְאַשְׁכַּח אֲתַעְרוּתָא דְּרַחֲמֵי, בְּדִין הוּא דְּסִלְיִק וְקַיִמָּא לְעִילָא, אֲתַעְרָב. בְּדִין הוּא קְלָא קַיִמָּא, וְאַעְבֵּר הוּא דִּינָא, וְכִיּוֹן דְּלְתַתָּא אֲתַעְרוּ רַחֲמֵי, הֲכִי נְמִי לְעִילָא, אֲתַעֵר שׁוֹפָרָא אַחְרָא עֲלָאָה, וְאַפִּיק קְלָא דְּאִיהוּ רַחֲמֵי, וְאַתַּעְרְעוּ קְלָא בְּקְלָא, רַחֲמֵי בְּרַחֲמֵי, וּבְאַתַּעְרוּתָא דְּלְתַתָּא, אֲתַעֵר הֲכִי נְמִי לְעִילָא.

93. וְאִי תִימָּא, הִיךְ יָכִיל קְלָא דְּלְתַתָּא, אִו אֲתַעְרוּתָא דְּלְתַתָּא לְאַתַּעְרָא, הֲכִי נְמִי. תָּא חֲזִי, עֲלֵמָא תַתָּאָה, קַיִמָּא לְקַבְלָא תְּדִיר, וְהוּא אֲקָרִי אֲבָן טָבָא. וְעֲלֵמָא עֲלָאָה לֹא יְהִיב לִיה, אֲלָא בְּגוּוֹנָא דְּאִיהוּ קַיִמָּא. אִי אִיהוּ קַיִמָּא בְּנִהִירוּ דְּאַנְפִּין מִתַּתָּא, בְּדִין הֲכִי נְהִרִין לִיה מְלַעִילָא. וְאִי אִיהוּ קַיִמָּא בְּעַצִּיבוּ, יְהִיבִין לִיה דִּינָא בְּקַבְלִיָּה.

94. בְּגוּוֹנָא דָּא, עַבְדוּ אֵת יְיָ בְּשִׂמְחָה. חֲדוּה דְּב"נ, מְשִׁיךְ לְגַבֵּיָּה חֲדוּה אַחְרָא עֲלָאָה. הֲכִי נְמִי הִיא עֲלֵמָא תַתָּאָה, בְּגוּוֹנָא דְּאִיהוּ אֲתַעְטַרְתָּ, הֲכִי אֲמַשִּׁיךְ מְלַעִילָא. בְּג"כ מְקַדְמֵי יִשְׂרָאֵל, וְאַתַּעְרֵי בְּשׁוֹפָר קְלָא דְּאִיהוּ כְּלִיל בְּאַשָׁא וּמִיָּא וְרוּחָא, וְאַתַּעְבִּיד חֲד, וְסִלְקָא לְעִילָא, וּבְטַשׁ בְּהִיא אֲבָן טָבָא, וְאַצְטַפַּע בְּאִינּוֹן גּוּוֹנִין דְּהִיא קְלָא, וְכִדִּין כְּמָה דְּאַתְחַזִּיאתָ, הֲכִי מְשִׁיךְ מְלַעִילָא.

95. וְכִיּוֹן דְּאַתְקַנַּת בְּהִיא קְלָא. רַחֲמֵי נִמְקִי מְלַעִילָא, וְשִׁרְיִין עֲלָה, וְאַתְכְּלִילָא בְּרַחֲמֵי, מִתַּתָּא וּמְלַעִילָא. וְכִדִּין אֲתַעְרָב סֹטְרָא אַחְרָא. וְאַתְחַלֵּשׁ תְּקִפִּיָּה, וְלֹא יָכִיל לְקַטְרָגָא. וְהִיא אֲבָן טָבָא, קַיִמָּא בְּנִהִירוּ דְּאַנְפִּין, מְכַל סֹטְרִין, בְּנִהִירוּ דְּלְתַתָּא, וּבְנִהִירוּ דְּלַעִילָא.

96. When does She remain with the illumination from above? On Yom Kippur (Day of Atonement), for on Yom Kippur that precious stone is lit up, NAMELY MALCHUT, with a supernal illumination from the light of the world to come, WHICH IS BINAH. Then the children of Yisrael prepare a goat and send it to this potent wilderness, which rules over it.

96. אִימְתִי קִיּוּמָא בְּנִהִירוּ דְלַעִילָא, הוּי אֹמֵר
בְּיוּמָא דְכַפּוּרֵי. וּבְיוּמָא דְכַפּוּרֵי אֲתַנְהִיר הָהוּא אֲבָן
טָבָא, בְּנִהִירוּ דְלַעִילָא, מִגּוּ נִהִירוּ דְעֵלְמָא דְאֲתִי,
וּכְדִין מְתַקְנִין יִשְׂרָאֵל לְתַתָּא חַד שְׁעִיר, וּמְשַׁדְרִין
לְהָאֵי מַדְבְּרָא תְקִיפָא, דְאִיהוּ שְׁלֵטָא עֲלֵיהּ.

12. The Kingdom of Heaven is divided by two points

We are told that the central point of the desolate world is the Other Side, and the central point of the inhabited world is the holy side, where Jerusalem is found. The Kingdom of Heaven stands on two points: one is Jerusalem, and the other is the terrestrial Garden of Eden. In the middle of that Garden is a hidden point into which a pillar is inserted from below; from there water flows that separates to the four directions of the world.

97. That Other Side is the central point of the portion of the desolate world, because the Other Side has power over all destruction and desolation THAT IS IN THE WORLD. The central point of that portion of the inhabited world is the holy side, WHICH IS MALCHUT. Therefore, Jerusalem is in the center of the inhabited world, WHICH IS THE SECRET OF MALCHUT.

97. וְהוּא סְטְרָא אַחְרָא, אִיהוּ נְקוּדָה אֲמֻצְעִיתָא
דְּחָרִיבוּ דְעֵלְמָא, בְּגִין דְּכָל חָרִיבוּ וְשִׁמְמוֹן מְנִיָּה,
הוּא סְטְרָא אַחְרָא שְׁלִיט עֲלֵיהּ. וְנְקוּדָה אֲמֻצְעִיתָא
דְּכָל יִשׁוּבָא, סְטְרָא דְקְדוּשָׁה אִיהוּ, וְעַל דָּא, קִיּוּמָא
יְרוּשָׁלַם בְּאֲמֻצְעִיתָא דְכָל יִשׁוּבָא דְעֵלְמָא.

98. The Kingdom of Heaven, the side of Holiness, is divided by two points: one of its own, and another that it received from the world to come, WHICH IS BINAH, WHICH IS a supernal, hidden point. Therefore, the kingdom stands on two points. Its own point is under it, which is Jerusalem, which is the center of the whole civilization. The hidden point that it received from supernal Ima, the World to Come, is the terrestrial Garden of Eden that is located in the center of the world in all its aspects, those of desolation and habitation, and all the aspects of the world.

98. בְּתֵרִין נְקוּדִין אֲתַפְרֶשֶׁת מְלָכוּ שְׁמַיָּא, סְטְרָא
דְּקְדוּשָׁא, חַד דִּילָהּ, וְחַד דְעֵלְמָא דְאֲתִי, נְקוּדָה
עֲלָאָה טְמִירָאָה, וְעַד קִיּוּמָא בְּתֵרִין נְקוּדִין: נְקוּדָה
דִּילָהּ קִיּוּמָא תַּחֲוֹתָהּ, יְרוּשָׁלַם, אֲמֻצְעִיתָא דְכָל
יִשׁוּבָא. נְקוּדָא דְנִטְלָא מֵאִימָא עֲלָאָה טְמִירָא, אִיהוּ
ג' ע דְאֲרַעָא, דְקִיּוּמָא בְּאֲמֻצְעִיתָא דְכָל עֵלְמָא, לְכָל
סְטְרִין, דְחָרִיבוּ וְיִשׁוּבָא, וְכָל סְטְרִין דְעֵלְמָא.

99. Therefore, in the middle of the Garden of Eden there is a supernal point, covered and concealed, since it is unknown. A pillar is inserted from below up within that point, and from there gushes water that separates to the four directions of the world. So we find that there are three points in the world one on top of the other, like the three points in the Torah!

99. וְעַד, בְּאֲמֻצְעִיתָא דְגֵן עֵדֶן, קִיּוּמָא נְקוּדָה חֲרָא
עֲלָאָה טְמִירָא וּגְנִיזָא, דְלֹא יָדִיעַ. וְחַד עֲמוּדָא, נְעִיץ
מִתַּתָּא לְעֵילָא, גּוּ הָהִיא נְקוּדָה, וּמִתַּמֵּן נִבְעֵי מַיָּא,
דְאֲתַפְרִישׁוּ לְאַרְבַּע סְטְרֵי עֵלְמָא. אֲשַׁתְּכּוּחַו תַּלְת
נְקוּדִין בְּעֵלְמָא, דְקִיּוּמָן דָּא עַל דָּא, כְּגוּוּנָא דְתַלְת
נְקוּדִין דְאֹרִייתָא.

13. Two goats

The old sage wonders why Yisrael sent two goats for sacrifice: one for Azazel in the wilderness, and one to God. Rabbi Shimon explains that the Slanderer will think he ate from His meal and will not know of the other joyous meal prepared for God and those He loved. Even when Yisrael are in exile, when they pray Malchut ascends before God on Yom Kippur and asks mercy for her children; then God declares all His vengeance against Edom, and the Slanderer is removed from the world. Because of this, the children of Yisrael are free and joyful. Rabbi Shimon tells why a young goat is sacrificed rather than a grown one. He speaks about 'atonement' (Kippur) and says that it is so called because it cleanses all impurity from a person so that God forgives him. We read that there are five deprivations on Yom Kippur - eating and drinking, washing, anointing, wearing shoes, and having marital relations. These deprivations are so that the person may be helped by the five supernal aspects - Chesed, Gvurah, Tiferet, Netzach and Hod.

100. Come and behold: Yisrael sent the goat to Azazel, to the wilderness, so as to give a portion to the Other Side with which to be occupied. You may ask why there are two goats here, one for Hashem and one for the Other Side. It is understandable TO SEND the goat of the Other Side TO AZAZEL, but why the goat to Hashem?

101. HE ANSWERS: IT IS SIMILAR to a king who was angry with his son. He summoned a bailiff, who regularly meted out justice to people, in order to come and punish his son. The bailiff rejoiced and entered the king's palace to eat there. As soon as the son saw him, he thought: Certainly, the only reason this bailiff has come to my father's palace is because the king is angry with me. What did he do? He tried to please him. Once he pleased him, the king ordered a magnificent feast for himself and his son, and commanded that the bailiff would not know of it. Afterward, the bailiff came. The king thought: Now if he knows of the grand feast that I prepared for my son and myself, there will be confusion at the table. What did he do? He called the butler in charge over the feast and told him, 'prepare something to put before me and the bailiff, so that the bailiff would think that he dined with me, and would not know about that other precious feast for me and my son. He would then take that portion and leave, and disengage from our joyous feast.' If the king had not done this, that bailiff would not have left the king's palace.

102. So did the Holy One, blessed be He, say to Yisrael: 'Prepare two goats, one for Me and one for that Slanderer', NAMELY THE OTHER SIDE, 'so that he will think that he ate from My meal and will not know of the other, our own joyous meal. Let him take that portion and go his way and depart from My house.' Since supernal Ima, which is the World to Come, NAMELY BINAH, came to dwell in the sanctuary of the Lower World, to observe it with a radiant face, it is only right that the slanderer would not be present, nor the plaintiffs, when He takes out all the blessings and illuminates everything. And all manner of freedom is available IN MALCHUT, and Yisrael receive those blessings.

103. When the world to come, WHICH IS BINAH, enters the sanctuary of the Lower World, WHICH IS MALCHUT, and the Lower World rejoices in its children in that magnificent feast THAT IS DRAWN FROM BINAH, then BINAH blesses the table. All the worlds are blessed and every kind of joy and shining face are present there. This is what is written: "that you may be clean...before Hashem" (Vayikra 16:30).

100. תָּא חֲזִי, הֵהוּא שְׁעִיר הַמִּשְׁדָּרִין יִשְׂרָאֵל לְעֹזְאוֹל, לְהֵהוּא מִדְּבָרָא, בְּגִין לְמִיָּהב חוֹלְקָא לְהֵהוּא סְטְרָא אַחְרָא, לְאַתְעֶסְקָא בְּהַדְיָה. וְאִי תִימָא, תְּרִין שְׁעִירִין אֲמַאי הֶכָּא, חַד לִינִי וְחַד לְהֵהוּא סְטְרָא אַחְרָא. תִּינַח הֵהוּא שְׁעִיר דְּסְטְרָא אַחְרָא. לִינִי אֲמַאי.

101. אֵלָא לְמַלְכָּא דְּהוּה אַרְגִּזוּ עַל בְּרִיָּה, קְרָא לְסַנְטִירָא, הֵהוּא דְּעֵבִיד דִּינָא בְּבִנֵי נְשָׂא תְּדִיר, בְּגִין דִּיזְדָּמֵן לְמַעְבַּד דִּינָא בְּבְרִיָּה. הֵהוּא סַנְטִירָא חֲדִי, וְעָאֵל בְּבִי מַלְכָּא לְמִיכַל תְּמֹן, כִּיּוֹן דְּאַשְׁגַּח בִּיָּה בְּרִיָּה, אָמַר, וְדֵאִי לֹא עָאֵל סַנְטִירָא דָּא בְּבִי אָבָא, אֵלָא בְּגִין דְּאַרְגִּזוּ מַלְכָּא עָלֵי. מַה עֵבַד, אֹזֵל וְאַתְפִּיִס בְּהַדְיָה. כִּיּוֹן דְּאַתְפִּיִס בְּהַדְיָה, פְּקִיד מַלְכָּא לְמַעְבַּד סְעוּדָתָא עֲלָאָה לִיָּה וּלְבְּרִיָּה, וּפְקִיד דְּלֹא יָדַע בִּיָּה הֵהוּא סַנְטִירָא. לְבַתָּר עָאֵל הֵהוּא סַנְטִירָא. אָמַר מַלְכָּא הֲשֵׁתָּא אִי יִנְדַע דָּא, מְסַעוּדָתָא עֲלָאָה דְּאַתְקִינִית לִי וּלְבְּרִי, יִתְעַרְבַּב פְּתוּרָא. מַה עֵבַד. קְרָא לְמַמְנָא עַל סְעוּדָתָא, אָמַר לִיָּה, אֲתִקִּין מְדִי, וְתִשׁוּי קְמַאי, וְתִשׁוּי קְמִיָּה דְּהֵהוּא סַנְטִירָא, בְּגִין דִּיחֻשֵׁיב דְּסְעִיד קְמַאי מְדִילִי, וְלֹא יִנְדַע בְּהֵיָּא סְעוּדָתָא יִקְרָא דְּחֲדוּה דִּילִי וּדְבְּרִי, וְיִטוּל הֵהוּא חוֹלְקָא וְיִזִּיל לִיָּה, וְיִתְפַּרֵּשׁ מְחֲדוּה דְּסְעוּדָתָא דִּילָן. וְאִי לֹא דְּמַלְכָּא עֵבִיד הֶכָּי, לֹא יִתְפַּרֵּשׁ הֵהוּא סַנְטִירָא מִבֵּי מַלְכָּא.

102. כִּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֲזַמְיִנוּ תְּרִין שְׁעִירִין, חַד לִי וְחַד לְהֵהוּא דְּלְטוּרָא, בְּגִין דִּיחֻשֵׁיב דְּמְסַעוּדָתָא דִּילִי קְאָכִיל, וְלֹא יִנְדַע בְּסְעוּדָתָא דְּחֲדוּה אַחְרָא דִּילָן, וְיִסַּב הֵהוּא חוֹלְקָא, וְיִזִּיל לְאַרְחִיָּה, וְיִתְפַּרֵּשׁ מִבֵּיתִי. כִּיּוֹן דְּאֲמַא עֲלָאָה, עֲלֵמָא דְּאֲתִי, אֲתִי לְמִשְׁרֵי גוּ הֵיכְלָא דְּעֲלֵמָא תְּתָאָה, לְאַשְׁגַּחָא עֲלָהּ בְּנֵהִירוּ דְּאַנְפִּין, דִּין הוּא דְּלֹא יִשְׁתַּבַּח הֵהוּא דְּלְטוּרָא, וְלֹא מְאַרִי דְּדִינִין לְקְמִיָּה, כִּד אֲפִיק כֹּל בְּרַכָּאן, וְאַנְהִיר לְכֹלָא. וְכֹל הֵהוּא חִירוּ יִשְׁתַּבַּח, וְיִשְׂרָאֵל נְטִילֵי מְאִינֹן בְּרַכָּאן.

103. דְּהָא כִּד עֲלֵמָא דְּאֲתִי, עָאֵל לְהֵיכְלָא דְּעֲלֵמָא תְּתָאָה, וְאַשְׁכַּח דְּחֲדִי עֲלֵמָא תְּתָאָה עִם בְּנוֹי בְּהֵיָּא סְעוּדָתָא עֲלָאָה, כְּדִין אִיְהוּ בְּרִיךְ פְּתוּרָא, וְעֲלֵמִין כֹּלָהוּ מִתְּבַרְכִין, וְכֹל חִירוּ וְכֹל נְהִירוּ דְּאַנְפִּין אֲשְׁתַּכְּחוּ תְּמֹן. הַה"ד לְפָנֵי יְיָ תְּטִהְרוּ.

104. It is written: "And Aaron shall cast lots on the two goats; one lot for Hashem and the other lot for Azazel" (Ibid. 8). This is the joy of the Slanderer, that the Holy One, blessed be He, casts lots with him and invites him TO TAKE THE SCAPEGOAT. But he does not realize that He pours a flaming fire on his head and on his people, as is written: "For You will heap coals of fire upon his head" (Mishlei 25:22).

105. You may derive this FROM THE PASSAGE: "Even Ester the queen let no one come in with the king to the banquet that she prepared but myself" (Esther 5:12), and: "Then Haman went out that day joyful and with a glad heart" (Ibid. 9) with that portion that he received, and went his way. Afterward, when the Supernal King came to the Queen's palace, the Queen asked for Herself, for Her children and for the people of the King.

106. Even when the children of Yisrael are in exile and pray daily, MALCHUT ascends on this day, YOM KIPPUR, before the King and asks for Her children. Then all vengeance that the Holy One, blessed be He, is going to bring against Edom are decreed, and it is decreed how this Slanderer will be removed from this world, as is written: "He will destroy death forever" (Yeshayah 25:8).

107. Bear in mind that it is written about the time of exile: "For we are sold, I and my people...since the affliction would not have equaled the king's damage" (Esther 7:4). What is "the king's damage?" It is as you say, "And cut off our name from the earth, and what will You do for Your Great Name?" (Yehoshua 7:9) because the Great Name will no longer be maintained, and this is the king's damage!

108. "Then Haman - WHO IS THE OTHER SIDE - was struck with terror before the king and the queen" (Esther 7:6). Then every shining face and every joy is present, and the children of Yisrael go out free on that day - YOM KIPPUR. From that day and onward, freedom and joy openly rule over them and He wishes to rejoice with them. From here on, just as a portion is given TO THE OTHER SIDE, so that he shall depart FROM YISRAEL, a portion is also given to the other nations, so that they depart FROM YISRAEL below.

109. Come and behold: what is the secret meaning of offering a goat rather than something else? Why is it that on the first day of the month we offer a goat, and also here ON YOM KIPPUR? If you say that it is because the goat is of its aspect, it is well, but why not an adult goat (Heb. ez), BUT A YOUNG GOAT (HEB. SEIR), WHICH IS SMALL?

104. כְּתִיב וַיִּתֵּן אֶהָרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעִזָּאֵזֶל. דָּא אִיהוּ הַהוּא חֲדוּה דְהַהוּא דְלְטוֹרָא, בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא יְטִיל עִמֵּיהּ גּוֹרֵל, וְזָמִין לֵיהּ, וְלֹא יָדַע דְנֹר דְלִיק אֲטִיל עַל רִישֵׁיהּ, וְעַל עֲמָא דִּילֵיהּ, כְּדָא כִּי גַחְלִים אַתָּה חוֹתֵה עַל רֵאשׁוּ.

105. וְסִימְנָךְ, אִף לֹא הִבִּיאָה אֶסְתֵּר הַמַּלְכָּה עִם הַמֶּלֶךְ אֶל הַמִּשְׁתֵּה אֲשֶׁר עָשְׂתָה כִּי אִם אוֹתִי. וְכְתִיב, וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב לֵב. בְּהַהוּא חוֹלְקָא דְנְטִיל, וְאִזִּיל לֵיהּ. וְלִבְתֵּר כִּד אֲתִי מַלְכָּא עֲלָא, לְבִי מְטְרוֹנִיתָא, מְטְרוֹנִיתָא תְּבַעַת עֲלָהָא, וְעַל בְּנֵהָא, וְעַל עֲמָא מִן מַלְכָּא.

106. וְאִמִּילוּ בְּזִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא, וְצִלוּ צְלוּתִין בְּכָל יוֹמָא, אִיהוּ סִלְקַת בְּיוֹמָא דָּא, לְקַמֵּי מַלְכָּא עֲלָא, וְתְבַעַת עַל בְּנֵהָא. וְכִדִּין אֲתַגְזְרוּ, כָּל אִינוּן נּוֹקְמִין, דְּזָמִין קוּדְשָׁא בְרִיךְ הוּא לְמַעַבְד עִם אֲדוּם, וְאֲתַגְזֹר הֵיךְ זָמִין דְלְטוֹרָא דָּא לְאַתְעֲבְרָא מֵעֲלָמָא, כְּדָא בַלַּע הַמּוֹת לְנֶצַח.

107. וְסִימְנָךְ, בְּזִמְנָא דְגִלוּתָא כִּי נִמְכְּרֵנוּ אֲנִי וְגו'. כִּי אִין הֲצַר שׁוּה בְּנֹזֶק הַמֶּלֶךְ. מֵאִי בְּנֹזֶק הַמֶּלֶךְ. כְּדָא, וְהִכְרִיתוּ אֶת שְׁמֵנוּ מִן הָאָרֶץ וּמָה תַעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. דְּהָא שְׂמָא עֲלָא, לֹא אֲתַקְוִים בְּקִיּוּמֵיהּ, וְדָא אִיהוּ בְּנֹזֶק הַמֶּלֶךְ.

108. וְכִדִּין וְהַמֶּן נִבְעַת מִלְפָּנֵי הַמֶּלֶךְ וְהַמַּלְכָּה כְּדִין, נְהִירוּ דְאַנְפִּין, וְכָל חִירוּ אֲשֶׁתְּכַח, וְיִשְׂרָאֵל נִמְקִי לְחִירוּ, בְּהַהוּא יוֹמָא. כְּדִין מְהַהוּא יוֹמָא וְלַהֲלָא, חִירוּ וְחֲדוּה בְּאַתְגְּלִיא, לְשִׁלְטָא עֲלֵיהּ, כְּדִין בְּעֵי לְמַחְדֵי עֲמַהוּן, מִכָּאן וְלַהֲלָא, כְּמָה דִּיהִבוּ לֵיהּ חוֹלְקָא לְאַתְפְּרָשָׁא מְנַהוּן, הַכִּי נְמִי יְהִיבִין לְשִׁאר עִמִּין, לְאַתְפְּרָשָׁא מְנַהוּן לְתַתָּא.

109. תָּא חֲזִי, מָה הוּא רְזָא דְקַרְבָּנָא, לְקַרְבָּא שְׁעִיר, וְלֹא מְלָה אַחְרָא. וְאַמְאֵי שְׁעִיר בְּרֵאשׁ חֲדָשׁ, וְהָכָא נְמִי שְׁעִיר. אֲלֵא אִי תִימָא בְּגִין דְאִיהוּ סְטְרָא דִּילֵיהּ יְאוּת. אֲמֵאֵי לֹא הוּי עִז.

110. HE ANSWERS: This is needed, NAMELY JUST A GOAT, and it is known to all those who perform witchcraft, who perform it only with that which has not yet mated with a female. Therefore, all the young goats, which have not yet mated with a female, are among its species OF THE OTHER SIDE. AND THE REASON IS THAT A STRANGE EL IS STERILE AND PRODUCES NO FRUIT. But a grown goat has already mated with a female AND PRODUCED FRUIT. THEREFORE, IT IS NOT IN THE PORTION OF THE OTHER SIDE. Since THE OTHER SIDE is a king, AS IS WRITTEN, "AN OLD AND FOOLISH KING" (KOHELET 4:13), in its honor, A YOUNG GOAT is given, one that never mated with a female, and did not give of his strength to another, OF HIS OWN KIND, AS MENTIONED. And each sorcerer who performs these functions knows this. Therefore, they lay all their sins on that young goat.

111. Come and behold: even though the young goat is the portion of the Other Side, there is a secret here, FOR IN THE SIDE OF IMPURITY the lower the aspects, the greater their impurity, and the more the lower grades descend, the greater is their impurity. Therefore, the portion OF THE OTHER SIDE is greater in a grown goat, because its hairs hang DOWN more than any other animal, just as their Judgments stem below in impurity. The impurity of this evil kingdom, which is the king of the entire Other Side is clearer AND MORE REFINED, and is not as completely impure as the lower ones. Therefore, it is given a young goat (Heb. seir, lit. 'hairy') whose hair does not hang DOWN, and is not smooth. It is not smooth because of its impurity, but the hair does not hang downward, so that the impurity shall not grow strong, like these lower GRADES OF THE OTHER SIDE. Therefore, it is surely a young goat, and nothing else.

112. HE ASKS: Why is it called 'atonement' (Heb. kippur)? HE ANSWERS: Because it cleanses all impurity and removes it from before Him on this day. Therefore, it is called 'Yom Kippur', WHICH MEANS a day of cleansing. Thus we call it. It is written: "For on that day will He forgive you, to cleanse you" (Vayikra 16:30). HE ASKS: Why does it say, "for on that day"? It should have said, 'for this day'. HE ANSWERS: Because the celestial Temple, WHICH IS MALCHUT, was purified and lit up. Therefore, it is written: "For on that day will He forgive you," WHICH MEANS He shall forgive and cleanse first this day, NAMELY MALCHUT, so that He may purify and forgive you afterwards.

113. Another EXPLANATION: He shall forgive on that day, WHICH IS MALCHUT, and cleanse it first. The only reason it needs to be cleansed is "you", that is, for your sake it needs to be cleansed and purified first. "He shall forgive", HE ASKS: Who shall forgive. AND HE ANSWERS: it is the Upper World, WHICH IS BINAH that illuminates and cleanses everything. Therefore, all the evil aspects, which are called 'the depths of the sea', are removed. As these depths of the sea are drooping down, so are the hairs OF THE YOUNG GOAT, which pertains to its side, NAMELY THE OTHER SIDE. The hairs of that Side are not smooth, BUT ARE COARSE, WHICH ALLUDES TO JUDGMENTS.

110. אֵלָא מְלֵה דָּא אֶצְטְרִיךְ, וְאִיהִי אֲשֶׁתְּכַחַת לְמֵאֲרִיחוֹן דְּחֶרְשִׁין, דְּכָל עוֹבְדֵייהוּ בְּמַה דְּלָא אֲתַחְבֵּר בְּנוֹקְבָא. וְעַד שְׁעִיר לֹא אֲתַחְבֵּר בְּנוֹקְבָא, בְּסִטְרִין דִּילִיָּה בְּלָהוּ. עַז כַּד אֲתַחְבֵּר בְּנוֹקְבָא. וּבְגִין דְּאִיהוּ מְלֵכָא, יְהִיבִין לִיהּ בְּגִין יִקְרָא דִּילִיָּה, הָאִי דְּלֹא אֲתַחְבֵּר בְּנוֹקְבָא, וְלֹא יְהִיב חִילִיָּה לְאַחְרָא. וְדָא אֲשֶׁתְּמוֹדַע לְאִינוֹן חֶרְשִׁין, דְּמִשְׁתַּמְשִׁין בְּהִנֵּי עוֹבְדֵי. וּבְגִינֵי כֵךְ, שְׂרִיין עַל הָהוּא שְׁעִיר, כָּל אִינוֹן חֲטָאִיהוֹן.

111. וְתִ"ח, אַע"ג דְּאִיהוּ חוֹלְקָא לְהָהוּא סְטְרָא אַחְרָא, רְזָא הֵכָא, כָּל הִנֵּי סְטְרִין אַחְרֵינִין דְּלִתְתָּא, בְּלָהוּ מִסְאָבִין יְתִיר. וְכָל מַה דְּנַחְתִּין דְּרִגִין תְּתָאִין, הֵכִי מִסְאָבוּ דְּלָהוֹן יְתִיר. וּבְגִין כֵּךְ, בְּעַז יְתִיר חוֹלְקָהוֹן, בְּגִין דְּשַׁעְרָא דִּילִיָּה תְּלִיא יְתִיר מִבְּעִירָא אַחְרָא, בְּמַה דְּדִינָא דְּלָהוֹן תְּלִי לְתַתָּא בְּמִסְאָבוּ. אֲבָל הָאִי מְלָכוּ חֵיבְתָא אַחְרָא, מְלָכָא דְּכָלָא בְּהָהוּא סְטְרָא, בְּרוּר אִיהוּ יְתִיר מִסְאָבוּ דִּילִיָּה, וְלֹא מִסְאָבוּ שְׁלִים כְּהִנֵּי תְּתָאִין. וְעַל דָּא שְׁעִיר, דְּשַׁעְרָא דִּילִיָּה לֹא תְּלִיא, וְלֹא שְׁעִיעַ. לֹא שְׁעִיעַ, בְּגִין דְּהָהוּא מִסְאָבוּ דִּילִיָּה. וְלֹא תְּלִיא, בְּגִין דְּלֹא יְתַתְּקַף בֵּיהּ מִסְאָבוּ כְּהִנֵּי תְּתָאִין, וְעַל דָּא וְדָאִי שְׁעִיר וְלֹא אַחְרָא.

112. כְּפֹר, אֲמַאי אֶקְרִי כְּפֹר, אֵלָא בְּגִין דְּנָקִי כָּל מִסְאָבוּ, וְאַעְבֵּר לִיהּ מִקְמִיָּה, בְּהָהוּא יוֹמָא. וְעַל דָּא, יוֹם כְּפֹר: יוֹמָא דְּנִקְיוּתָא, וְהֵכִי קְרִינָא לִיהּ. כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, כִּי הַיּוֹם הַזֶּה מִבְּעֵי לִיהּ, מָאִי כִּי בְיוֹם הַזֶּה. אֵלָא בְּגִין דְּאֲתַדְּכִי מִקְדָּשָׁא לְעִילָא, וְאֲתַנְהִיר, כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, יִכַּפֵּר וַיִּנְקִי בְּקִדְמִיתָא בְיוֹם הַזֶּה, בְּגִין דִּיתַדְּכִי, וּלְבַתֵּר עֲלֵיכֶם.

113. תו, יִכַּפֵּר בְיוֹם הַזֶּה, וַיִּנְקִי לִיהּ בְּקִדְמִיתָא, וְכָל דָּא עֲלֵיכֶם, בְּגִינְכוֹן אֶצְטְרִיךְ לְנִקְאָה לִיהּ, וּלְדַבְּאָה לִיהּ בְּקִדְמִיתָא. יִכַּפֵּר, מָאִן יִכַּפֵּר. אֵלָא דָּא הוּא עֲלֵמָא עֲלָאָה, דְּנִהִיר וְנָקִי לְכָלָא. וְעַד בְּלָהוּ סְטְרִין בִּישִׁין, דְּאֶקְרוֹן מְצוּלוֹת יָם, אֲתַעְבְּרוּ. וְכַמָּה דְּאִינוֹן מְצוּלוֹת יָם תְּלִיין, הֵכִי נָמִי תְּלִינָא שַׁעְרָא דִּילִיָּה, דְּהוּא סְטְרָא דְּלָהוֹן, וְשַׁעְרָא דְּהָהוּא סְטְרָא לֹא שְׁעִיעַ.

114. Similarly, it is written: "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael, and because of their transgression in all their sins" (Vayikra 16:16), meaning that the Accuser will not have power over them. Therefore, on Yom Kippur, which is the wiping away of all the sins and their cleansing, Yisrael should purify themselves and walk barefoot like the lofty angels. THERE ARE five deprivations ON YOM KIPPUR, WHICH ARE EATING AND DRINKING, WASHING, ANOINTING, WEARING SHOES AND MARITAL RELATIONS, in order to be helped by five supernal aspects, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, AND HOD, which Yom Kippur, WHICH IS BINAH, brought forth, and which are its gates.

115. If drinking is considered as a separate deprivation, then there are six deprivations, because drinking is from the side of Isaac, WHICH IS GVURAH, AND EATING IS FROM THE SIDE OF ABRAHAM, WHICH IS CHESED. THIS IS WHY THEY ARE TWO, even though drinking is included in eating, so then they are six. The last deprivation is marital relations and is located in the sixth level, WHICH IS YESOD, and corresponding to it we perform the deprivation.

14. "On the tenth day of this seventh month"

The old sage explains why the Yom Kippur is on the tenth day. We learn of the seventy years that apply to everyone. We learn that on Yom Kippur one must not reveal his sins to another, because the accusers may use it against him, and besides, it is shameless to reveal one's sins - it is a desecration of God's Holy Name. The seventh month is God's, but He gave it to Yisrael as a revelation. This entire month is from the Upper World, Binah; therefore it is covered because the Upper World is in concealment. On the fifteenth day of the month, it is revealed, since everything becomes revealed with the fullness of the moon. From this day the Sfirot descend to the secret of the Lower World, Malchut. The old sage and Rabbi Shimon discuss the question of who passed Judgment on the world on Rosh Hashanah, and why Malchut judges only those who are twenty years of age or older.

116. It is written: "On the tenth day (Heb. be'asor) of this seventh month" (Bemidbar 29:7), and: "Also on the tenth day of this month" (Vayikra 23:27). HE ASKS WHY IT IS WRITTEN "be'asor" (lit. 'on day ten') when it should say 'tenth'. Why "ten?" HE ANSWERS: It is because now, on this day, all the high grades come upon each other, MEANING THAT THE TEN SFIROT THAT HAVE THREE FIRST SFIROT ARE DRAWN FROM IMA to rest upon the moon, WHICH IS MALCHUT, to shine on it. And they all pertain to the secret of ten so they add up to a hundred, BECAUSE TEN TIMES TEN EQUALS A HUNDRED. When it is based on the secret of a hundred, MEANING THAT IT HAS FIRST THREE SFIROT, then it is all one, FOR MALCHUT IS ONE WITH IMA. And BOTH are called 'the Day of Atonement'. Therefore, it is written, "on day ten (Heb. asor)", WHICH IS DERIVED FROM THE WORD 'SOURCE', as written, "Remember" (Shemot 20:8) and "Keep" (Devarim 5:12). THIS IS BECAUSE 'TENTH' (HEB. ASIRI) MEANS AN ALLUSION TO MALCHUT ONLY, WHICH IS THE TENTH SFIRAH, BUT "TEN", WHICH IS DERIVED FROM 'SOURCE', INDICATES ALL TEN SFIROT TOGETHER. For they all come FROM IMA in order to multiply by ten EVERY SFIRAH and shine by means of ten - NAMELY, ALSO INCLUDING THE THREE FIRST SFIROT.

114. כְּגֹוֹנָא דְּאָ כְּתִיב, וְכִפֹּר עַל הַקֹּדֶשׁ מִטּוּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל חַטָּאתָם. דְּלֹא יָכִיל מְקַטְרְגָא לְשַׁלְטָאָה עַלֵיהוּ וְעַל דָּא בְיוֹמָא דְּכִפּוּר, דְּאִיהוּ קְנוּחָא דְּכָל חוּבִין, וְנִקְיֹו דְּלֵהוֹן. בְּעָאן יִשְׂרָאֵל לְנִקְאָה גְרַמְיֵיהוּ, וְלִמְהַךְ יַחֲפִי רַגְלֵין, כְּמִלְאָכִי עֲלֵאִין. חֲמִשׁ עֲנוּיִין, בְּגִין לְאַסְתִּייעָא בְּחִמְשׁ סְטְרִין עֲלֵאִין, דְּיוֹמָא דְּכִפּוּרֵי אֲפִיק לֹוֹן, וְאִינוּן תְּרַעִין דִּילֵיהּ.

115. וְאִי שְׁתֵּינָה קָא חָשִׁיב, דְּאִיהוּ מְסַטְרָא דְּיִצְחָק, הָא שֵׁית, וְאֵע"ג דְּבִכְלָל אֲכִילָה אִיהוּ, וּכְדִין אִינוּן שֵׁית, וְעֲנוּיָא בְּתִרְאָה תְּשֻׁמִּישׁ הַמָּטָה אִיהוּ, וּבְדִרְגָא שְׁתֵּיתָאָה שְׁכִיחַ, וְלִקְבֻלֵיהּ אָנָן עֲבָדִין עֲנוּיָא דָּא.

116. כְּתִיב וּבְעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה, וּכְתִיב אָף בְּעֶשְׂוֹר לְחֹדֶשׁ. בְּעֶשְׂוֹר בְּעֶשְׂוֹרֵי מִבְּעֵי לֵיהּ, מֵאִי בְּעֶשְׂוֹר. אֲלֵא, בְּגִין דְּהַשְׁתָּא בְיוֹמָא דָּא, כָּל דִּרְגִין עֲלֵאִין, אֲתִיָּין אֲלִין עַל אֲלִין, לְמִשְׁרֵי עַל סִיְהִרָא, וְלֵאנְהִרָא לָהּ. וְכִלְהוּ בְרִזָּא דְּעֶשְׂוֹר, עַד דְּסִלְקָא לְמֵאָה. וְכַד קִיַּימָא בְרִזָּא דְּמֵאָה, כְּדִין כִּלְא חַד, וְאֲקִרֵי יוֹם הַכִּפּוּרִים. וְעַל דָּא בְּעֶשְׂוֹר, כְּמָה דְּאֵת אֲמַר זְכוּר שְׁמוֹר דְּכִלְהוּ אֲתִיָּין בְּגִין לְעֶשְׂוֹרָא וְלֵאנְהִרָא בְרִזָּא דְּעֶשְׂוֹר.

117. The old sage turned towards Rabbi Shimon and said to him: I know that you have a question about this passage, "On the tenth day of this month". Rabbi Shimon said to him: Certainly, "on day ten," WHAT YOU SAID, THAT IT POINTS TO TEN is fitting. But if it is so, why does it add up to a hundred? From the passage, it seems that it all adds up only to seventy, for it is written: "On day ten of this seventh month..." And when you multiply seven by ten, it equals seventy. He said to him: For this did I turn to you, because I know you are a wise man.

118. Come and behold: there are two secrets here. The first is that the moon, WHICH IS MALCHUT, is called 'the seventh month' and therefore the seventh month is called 'ten', AS IT SAYS, "ON DAY TEN OF THIS SEVENTH MONTH." This is because they shine on it tenfold, MEANING TEN SFIROT, AND TEN TIMES TEN equals a hundred. THERE IS another SECRET HERE, because what you said, THAT "TEN" INDICATES MULTIPLYING SEVEN BY TEN, assuredly amounts to seventy on that day, IN SUCH A MANNER, that it is both in the level of seventy and in the level of a hundred. IT IS in the level of a hundred in order to make it whole WITH THE THREE FIRST SFIROT and shine on it; AND IT IS in the level of seventy because on this day MALCHUT receives all Yisrael in order to judge them. They are all in the soul rather than in the body, because on this day the soul is afflicted but not the body, as is written: "And you shall afflict your souls" (Vayikra 23:27), and, "for whatever person (lit. 'soul') shall not be afflicted" (Ibid. 29). For that day takes all the souls, and they are under its authority. Had it not been of the secret of seventy, it would not have authority over the souls, because souls are maintained by means of seventy, as it is written: "The days of our years are seventy" (Tehilim 90:10).

119. You may argue that the souls of the children have not completed seventy years, AND SAY that MALCHUT has no power over them. HE ANSWERS: Certainly, She has power over them, but not completely, as over one who merited for many days the commandments of the Torah. Even so, the seventy years apply to everyone, BOTH CHILDREN AND OLD PEOPLE. Of this we learned of 'Both the one who increases and the one who decreases'. What is 'one'? It is the unification of seventy years, of he who increases, NAMELY THE OLD, and he who decreases, NAMELY THE CHILD.

120. Therefore, on Yom Kippur, MALCHUT passes through all these seventy, and this level is completed with all THE SFIROT, FOR EACH SFIRAH OF THE SEVEN SFIROT ACQUIRED THE ASPECT OF FIRST THREE SFIROT AND THEY BECOME TEN SFIROT. HOWEVER, THERE ARE NO INCLUSIVE THREE FIRST SFIROT AND THEREFORE THEY ARE SEVENTY. All the souls ascend before Him and He judges them with Judgment. The Holy One, blessed be He, has mercy on the children of Yisrael on that day. Whoever has not removed the filth from his soul to cleanse it, when his prayer ascends on that day it sinks into that place that is called 'mud' and 'clay', WHICH ARE SAMAEL AND LILIT, and the depths of the sea. HIS PRAYER does not ascend to adorn the head of the King.

117. אֶהְדֵּר הָאִי סָבָא רִישֵׁיהּ לְקַבְּלֵיהּ דְּר"ש, וְאָמַר לֵיהּ, הָא יָדַעְנָא דְשִׂאלְתָא תְּבַעֵי בְּהָאִי, בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי. א"ל ר"ש וְדָאִי, בְּעֶשְׂוֹר יָאוּת הוּא. אִי הָכִי הוּא, אֲמַאי סָלִיק לְמַאָה, וְהָא מְקַרָּא לָא אֲתַחְזִי, אֲלֵא דְסָלִיק לְשִׁבְעִין, מִשְׁמַע דְּכֹתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי, וְכַד מַעֲשָׂרֵי לְשִׁבְעָאָה עֶשְׂרִי זְמַנִּין, הָא וְדָאִי סָלִיק לְשִׁבְעִין. א"ל, עַל דָּא אֶהְדֵּרְנָא רִישָׁא לְגַבְרָה, דְּהָא יָדַעְנָא דְּחַבִּימָא אֲנָת.

118. ת"ח, תְּרִין רִזִּין הֶכָּא, חַד דְּהָא סִיְהָרָא חֹדֶשׁ הַשְּׁבִיעִי אֲקָרִי, וּבִג"כ אֲקָרִי חֹדֶשׁ הַשְּׁבִיעִי עֶשְׂוֹר, בְּגִין דְּקָא מְנַהֲרִין לָהּ עֶשְׂרִי זְמַנִּין, הָא מַאָה. וְתוּ, הָאִי מְלָה דְקָאמְרַת, וְדָאִי לְשִׁבְעִין סָלִיקָא בְּהָאִי יוֹמָא, וּבִדְרָגָא דְשִׁבְעִין אִיהוּ, וּבִדְרָגָא דְמַאָה אִיהוּ. לְדְרָגָא דְמַאָה לְאֲשַׁלְמָא וּלְאֲנַהֲרָא. וּבְהָאִי דְרָגָא דְשִׁבְעִין, דְּהָא בְּיוֹמָא דָּא נְטִיל לְכָל עַמָּא דִּישְׂרָאֵל לְמִידָן, וְכִלְהוּ קְיָיִמִין בְּנִשְׁמַתָּא יְתִיר מְגוּפָא, דְּהָא בְּיוֹמָא דָּא עֲנוּיָא דְנִפְשָׁא אִיהוּ, וְלֹא מְגוּפָא, כְּמָה דְאֵת אָמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תִעֲנֶה. וְהָאִי יוֹמָא נְטִיל לְכָל נַפְשָׁאן וְהוּוּ בְרִשׁוֹתֵיהּ, וְאִי לֹא קְיָיִמָא בְּרָזָא דְשִׁבְעִין, לִית לֵיהּ רִשׁוּ בְנִפְשָׁאן, דְקְיָיִמָא דְנִפְשָׁאן בְּרָזָא דְשִׁבְעִין, כַּד"א יָמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה וְגו'.

119. וְאִי תִימָא נַפְשָׁאן דְרַבִּי דְלֹא אֲשַׁלְּמוּ לְשִׁבְעִין שָׁנִין לֹא שְׁלֹטָא בְּהוּ. וְדָאִי שְׁלֹטָא בְּהוּ, אֲבָל לֹא בְשַׁלְּמוּ, כְּמָאן דְזָכִי יוֹמִין סְגִיאִין לְפְקוּדֵי אוּרִייתָא, וְעַב"ד בְּכִלְהוּ שְׁבַעִין שָׁנִין אֲזֵלָא. וְעַל דָּא תְּנִינָן אֶחָד הַמְרַבָּה וְאֶחָד הַמְמַעִיט. מָאן אֶחָד. בְּיַחְדָּא דְשִׁבְעִין שָׁנִין, מָאן דְאֲסָגִי, וּמָאן דְאֲמַעִיט.

120. וְעַל דָּא, בְּיוֹמָא דְכַפּוּרֵי אַעֲבַר בְּכִלְהוּ שְׁבַעִין, וְאֲשַׁתְּלִים הָאִי דְרָגָא בְּכִלְהוּ, וְכָל נִשְׁמַתִּין סָלִיקִין קְמִיָּה, וְדָאִין לְהוֹן בְּדִינָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֵיִס עֲלֵיהוּ דִּישְׂרָאֵל בְּיוֹמָא דָּא, מָאן דְלֹא אַעֲבַר טִינָא מְרוּחִיָּה לְכַפְרָא עֲלֵיהּ, כַּד סָלִיק צְלוֹתֵיהּ בְּהָאִי יוֹמָא, טַבַּע בְּהָוָא אֶתְר דְאֲקָרִי רַפְשׁ וְטִיט, וְאִיהוּ מְצוֹלוֹת יָם וְלֹא סָלִיק לְאֲתַעֲטָרָא בְּרִישָׁא דְמַלְכָּא.

121. On this day, a person should not reveal his sins before another, because there are many ACCUSERS who take this word, which he has revealed and bring it up and testify against that word. As THE VERSE SAYS, "From her that lies in your bosom, guard the doors of your mouth" (Michah 7:5), surely these ACCUSERS go AFTER HIM and study HOW to accuse him and testify against him. BUT IN ADDITION TO THIS, he is shameless towards everyone, WHO IS NOT ABASHED TO REVEAL HIS SINS, which is a desecration of the Name of the Holy One, blessed be He. Therefore, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

122. He opened the discussion, saying: "This month shall be to you the beginning of months..." (Shemot 12:2). HE ASKS: Do not all the holidays and months belong to the Holy One, blessed be He? WHY DOES IT SAY, "THIS MONTH SHALL BE TO YOU"? HE ANSWERS: "This month shall be to you," MEANS it is Mine, but I gave it over to you. "To you," MEANS that it is revealed, MEANING THAT THE LIGHTS ARE REVEALED IN IT FOR YISRAEL, but the seventh month is Mine. Therefore, it is covered and not revealed, AS IS WRITTEN: "AT THE FULL MOON (LIT. 'COVERED') OF OUR FEAST DAY" (TEHILIM 81:4). Your month is according to the sequence OF THE ALPHABET, in the order of Aviv (lit. 'Spring'), BECAUSE NISAN IS CALLED 'THE MONTH OF AVIV (ALEPH BET YUD BET)'. This is Aleph-Bet-Gimel, because Yud-Bet OF AVIV IS THE secret of Gimel, BECAUSE THE REDUCED NUMERICAL VALUE OF YUD IS ONE. THUS THE LETTERS OF AVIV (ALEPH BET YUD BET) NUMERICALLY EQUAL ALEPH BET GIMEL. But the seventh month is Mine; therefore ITS NAME STARTS with the last letters OF THE ALPHABET, NAMELY TISHREI (TAV-SHIN- RESH-YUD). What is the reason? You are IN FORWARD SEQUENCE ALEPH BET GIMEL, WHICH IS from below up, NAMELY, THE LETTERS INCREASE IN NUMERICAL VALUE, FIRST ALEPH (=ONE) THEN BET (=TWO), ETC. But I am IN BACKWARD ORDER TAV-SHIN-RESH-YUD, WHICH IS from above down, BECAUSE THE LETTERS DECREASE IN VALUE, FIRST TAV (=400), SHIN (=300), AND THEN RESH (=200).

123. This SEVENTH MONTH is Mine. At the beginning of the month, I am covered. On the tenth of the month, I am COVERED because I am so during the first five days OF THE MONTH, during the other five days, and during the third set of five days. At the beginning of the month, I am so, because it is of the five first days. During the tenth day of the month, I am so, because it is part of the other five days. During the fifteenth day of the month, I am so, because it is part of the third five days.

124. HE ASKS: What is the reason it is so COVERED, THAT IS, UNTIL THE FIFTEENTH DAY OF THE MONTH? HE ANSWERS: Because this entire month is from the Upper World, MEANING FROM BINAH, and the Upper World is under the secret of five at any time. Therefore, this month is covered rather than revealed, because the Upper World is in concealment and all its aspects are covered. This month is for the Holy One, blessed be He, alone AND IS NOT TO YOU. Upon the fifteenth day OF THE MONTH, it is revealed. Everything reaches the renewal of the moon. THEREFORE, the moon is full and shines from supernal Ima, WHICH IS BINAH, and is ready to illuminate downwards from the lights above. Therefore, THE FIFTEENTH DAY OF THE MONTH is called BY THE NAME first, as is written: "And you shall take for yourselves on the first day" (Vayikra 23:40). Until now, MEANING UNTIL THE FIFTEENTH DAY, all THE SFIROT were based on the secret of the Upper WORLD, WHICH IS BINAH. From THE FIFTEENTH DAY, the Sfirot descend to the secret of the Lower WORLD, WHICH IS MALCHUT.

121. בְּיוֹמָא דְּאֵל אֲצִטְרִיךְ בְּרֵשׁ לְפָרְשָׁא חֲטָאוֹי קָמִי אַחְרָא, בְּגִין דְּכַמְה אִינוּן דְּנִטְלִי הֵהוּא מְלָה, וְסִלְקִי לָהּ לְעֵילָא, וְאִית סְהֲרִין בְּהֵוִיא מְלָה. וּמַה מְשׁוֹכְבַת חִיקְךָ שְׁמוֹר פְּתַחֵי פִיךָ, כָּל שְׁבָן אִינוּן דְּאֲזִלִּי וְעֵינֵי לְקַטְרְגָא לֹון, וְסִהְדִי עֲלֵיהּ. וְכָל שְׁבָן דְּחֲצִיפוּ אִיהוּ לְקָמִי כְּלָא, וְחֲלֹל שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַד כְּתִיב, אֵל תִּתֵּן אֶת פִּיךָ לְחַטֵּיא אֶת בְּשָׂרְךָ.

122. פִּתַח וְאָמַר, הַחֲדָשׁ הַזֶּה לָכֶם רֵאשׁ חֲדָשִׁים וְגו', וְכִי כְּלָהּ זְמַנֵּין וְחֲדָשִׁין לָאוּ אִינוּן דְּקוּדְשָׁא בְּרִיךְ הוּא. אֲלָא הַחֲדָשׁ הַזֶּה לָכֶם, דִּילִי אִיהוּ, אֲבָל אֲנָא מְסָרִית לִיהּ לְכוּן, דְּלְכוּן אִיהוּ בְּאַתְגְּלִיא, אֲבָל שְׁבִיעָא דִּילִי אִיהוּ, וְעַד אִיהוּ בְּכַסְהּ, וְלֹא בְּאַתְגְּלִיא. יִרְחָא דְּלְכוּן, אִיהוּ בְּסִדְרָא, כְּסִדְרֵי דְּאַתְוֹן אֲבִיב, דְּאִיהוּ אֲב"ג. י"ב אִיהוּ רְזָא דְּג'. אֲבָל יִרְחָא שְׁבִיעָא דִּילִי אִיהוּ מְסוּפָא דְּאַתְוֹן. מֵאִי טַעְמָא. אֲתוּן מִתְתָּא לְעֵילָא, וְאֲנָא מְעִילָא לְתַתָּא.

123. הָאִי דִּילִי. בְּרִישָׁא דִּירְחָא, אֲנָא אִיהוּ בְּאַתְכְּסִיָּא. בְּעֵשְׂרָה דִּירְחָא, אֲנָא אִיהוּ, בְּגִין דְּאֲנָא בְּחַמֵּשׁ קְדְמָאִי, וּבְחַמֵּשׁ אַחְרָנִין, וּבְחַמֵּשׁ תְּלִיתָאִי. בְּקְדָמִיתָא דִּירְחָא אֲנָא אִיהוּ, בְּגִין חַמֵּשָׁא יוֹמִין. בְּעֵשְׂרָה דִּירְחָא אֲנָא אִיהוּ, בְּגִין חַמֵּשׁ יוֹמִין אַחְרָנִין. בְּט"ו דִּירְחָא אֲנָא אִיהוּ, בְּגִין חַמֵּשׁ תְּלִיתָאִי.

124. מ"ט כולו האי. בגין דכל ירחא דא מעלמא עלאה איהו, ועלמא עלאה ברזא דחמש איהו, בכל זמנא וזמנא, ובגיני כך ירחא דא איהו בכסה, ולא באתגליא, בגין דעלמא עלאה בכסה איהו, וכל מלוי באתבסויא. וירחא דא דקודשא בריך הוא איהו בלחודו. בין דמטא יומא דחמיסר, כדין גלויא. בלא איהו מטא בחדותא דסיהרא, וסיהרא אשתלימת, ואתנהירת מאימא עלאה, וקיימא לאנהרא לתתאי מגו נהורא דלעילא, וע"ד אקרי ראשון, כד"א ולקחתם לכם ביום הראשון. עד השתא קיימי בלהו יומין ברזא עלאה, מכאן נחתין לרזא תתאה.

125. Come and behold. The first days BEFORE THE FIFTEENTH OF THE MONTH came from the supernal day, NAMELY BINAH, as it is the secret of the Upper World, BINAH. HE ASKS: IF SO, who passed Judgment on the world ON ROSH HASHANAH? Who, since there is no Judgment in this world, except the Judgment of the Lower WORLD, which "Elohim of the whole earth shall He be called" (Yeshayah 54:5). If you say that the Judgment of the world is passed above, IN BINAH, then BINAH would not be called 'the World of Freedom', 'a world IN WHICH the lights of all the worlds exist', 'the world THAT CONTAINS all life', 'the world of all liberty'. SINCE BINAH IS CALLED BY ALL THESE NAMES, HOW CAN YOU SAY THAT IT CONTAINS THE JUDGMENT TO JUDGE THE WHOLE WORLD? If you say it is derived from the Judgment of Isaac, NAMELY THE LEFT COLUMN OF BINAH, THIS IS IMPOSSIBLE, because if it aroused Judgment for this world, then the whole world could not bear it. For no one can bear this strong, supernal fire OF THE LEFT COLUMN OF BINAH except for the lower fire, WHICH IS MALCHUT, which is a fire that bears fire.

126. HE ANSWERS: Just as this world OF OURS is the lowest of all worlds, so are all its Judgments from the lowest world IN ATZILUT, WHICH IS MALCHUT, that is CALLED 'Elohim the Judge'. AND HER JUDGMENTS are considered supernal Judgment in relation to this LOWER World of OURS. THEREFORE, THEY ARE CONSIDERED IN RELATION TO US LIKE THE JUDGMENTS OF BINAH, and because She is the seventh level OF ZEIR ANPIN, a decree is only issued against a man who is twenty years and older.

127. That sage looked at Rabbi Shimon and saw that his eyes were shedding tears. Rabbi Shimon said: If She is seventh, WHY DOES SHE JUDGE THE PERSON of twenty years of age and older? He said to him: Blessed is he who speaks to ears that hear.

125. ת"ח, מיומא עלאה הוּו אלין יומין קדמאין, רזא דעלמא עלאה, מאן דאין דינא דעלמא, דהא דינא לא אשתכח בהאי עלמא, אלא מדינא תתאה, דדא אלהי כל הארץ יקרא. דאי תימא דינא דעלמא דאין לעילא, א"ה לא אתקרו עלמא דחירו, עלמא דנהירו דכל עלמין. עלמא דכל חיון, עלמא דכל חירו. ואי תימא מדינא דיצחק. אי איהו אתער דינא לגבי האי עלמא, לא יכלין כל עלמא למסבל, דההוא אשא תקימא עלאה, לא אית מאן דסביל ליה, אלא אשא דלתתא, דאיהו אשא דסביל אשא.

126. אלא, כמה דעלמא דא עלמא תתאה דכלהו עלמין. הכי נמי כל דינו מעלמא תתאה, דאלהים שופט. ודא אקרי דינא עלאה על האי עלמא, ובגין דאיהו דרגא שביעאה, לא גזיר גזרה על בר נש, אלא מעשרין שנין ולעילא.

127. אשגח האי סבא בר' שמעון, וחמא ליה דזלגין עינוי דמעין. אמר רבי שמעון, אי היא שביעאה, אמאי מעשרין שנין ולעילא. אמר ליה, זבאה מאן דמליל על אודנין דשמעין.

128. Come and behold: the lower, terrestrial court of law does not pass judgment against a person until he is thirteen years of age. What is the reason? It is because they leave seven years for the seventh, "Elohim of the whole earth shall He be called" (Yeshayah 54:5). A person has no authority over the seven, and the seven rest upon the thirteen below, which are a throne for it. Therefore, all the decrees and all the Judgments of below come from the lower seven, which sum it to twenty years.

129. The Judgment of the world on Rosh Hashanah is carried through this level that actually stands in Judgment over Her children in this world in order to be purified for the Higher World. She has no assistance to rise and be purified except from the lower beings, NAMELY THAT THEY SHOULD REPENT AND RAISE MAYIM NUKVIN ('FEMALE WATERS').

15. Four kinds

Rabbi Shimon and the old sage discuss the verse, "And you shall take for yourselves on the first day the fruit of the tree hadar," saying that "hadar" is the Righteous, namely Yesod, and that Malchut is the "fruit of the tree hadar." They speak about the palm trees, the boughs of thick leaved trees, and the two willows of the brook. They conclude that we are commanded to take these four kinds since we need to awaken below in the likeness of above. There is nothing in the world that has no counterpart above, and the reverse is also true.

130. When Yisrael are in the fifteenth day OF THE SEVENTH MONTH, the Holy One, blessed be He, takes His children and spreads His wings over them to rejoice with them. Therefore, it is written: "And you shall take for yourselves on the first day THE FRUIT OF THE TREE HADAR" (Vayikra 23:40). This fruit is the tree that is called 'fruit tree', NAMELY MALCHUT, and bears fruit. "Tree Hadar," as is written, "Honor and majesty (Heb. hadar) are before Him" (Tehilim 96:6). Why is it called 'hadar' and who is hadar? It is the Righteous, NAMELY YESOD. AND MALCHUT IS CALLED 'THE FRUIT OF THE TREE HADAR', MEANING MALCHUT THAT RECEIVES FROM YESOD THAT IS CALLED HADAR.

131. HE ASKS: Why is YESOD called 'hadar'? It is a covered place, which is not revealed but should always be covered, yet majesty is only upon someone that is revealed and seen. HE ANSWERS: Even though it is a covered level, it is the majesty of the whole body, and there is no majesty to the body but in it. What is the reason? IT IS because one who does not have that grade has no majesty to come among people; he has no voice when he speaks, because the majesty of the voice is cut from him. He has no beard or the majesty of a beard. SO even though that grade is covered, NEVERTHELESS all the majesty of the body originates in it, and is covered and revealed THROUGH THE MAJESTY OF THE BODY. Therefore, it is the tree hadar (majesty), MEANING a tree from which all the majesty of the body comes. This is a fruit tree yielding fruit. BUT MALCHUT IS CALLED 'FRUIT TREE'.

128. ת"ח, בִּי דִינָא דְלִתְתָא בְּאַרְעָא, לֹא גִזְרִין דִּינָא
עַל בְּר נֶשׁ, עַד תְּלִיסַר שָׁנִין. מֵאֵי טַעְמָא. בְּגִין
דְּשִׁבְקִין שְׁבַע שָׁנִין לְשִׁבְעָא, אֱלֹהֵי כָל הָאָרֶץ
יִקְרָא. וְלִית רִשׁוּ לְבַר נֶשׁ בְּאִינוּן שְׁבַע. וְאִינוּן שְׁבַע,
לֹא שְׂרָאן אֱלֹא עַל תְּלִיסַר דְּלִתְתָא, דְּאִינוּן כּוּרְסִיָּא
לְגַבְיָהּ, וּבְגִין כֵּן, כָּל גִּזְרִין, וְכָל דִּינִין דְּלִתְתָא,
מֵאִינוּן שְׁבַע שָׁנִין דְּלִתְתָא, כְּלָלָא דְּעִשְׂרִין שָׁנִין
אִיהוּ.

129. וְדִינָא דְּעֵלְמָא בְּר"ה, עַל יְדָא דְּהֵאֵי דְּרִגָּא
אִיהוּ, דְּאִיהוּ מְמַשׁ קִיּוּמָא בְּדִינָא עַל בְּנוֹי בְּהֵאֵי
עֵלְמָא, בְּגִין לְאַתְדַּבְּרָא לְגַבְיָהּ עֵלְמָא עֲלָא, בְּגִין
דְּלִית לֵיהּ סִיוַע לְסִלְקָא וְלְאַתְדַּבְּרָא אֱלֹא מִגּו
תְּתַאֲי.

130. וְכֹד יִשְׂרָאֵל אִינוּן בְּחִמְסַר יוּמִין, כְּדִין נָטוּל
לְבָנוֹי, לְפָרְשָׁא גְדַפּוּי עֲלִיָּהּ, וְלִמְחַדֵּי עֲמֵהוּן. וְעַד
כְּתוּב וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרֵי דָא, אִיהוּ
אִילָנָא דְּאֶקְרִי עֵץ פְּרִי, וְאִשְׁתַּכַּח בֵּיהּ פְּרִי. עֵץ הָדָר:
כֹּד"א הוּד וְהָדָר לְפָנָיו. מ"ט אֶקְרִי הָדָר, וּמֵאֵן אִיהוּ
הָדָר. אֱלֹא דָא צְדִיק.

131. אֲמַאי אֶקְרִי הָדָר, וְהָא אַתְר טְמִירָא אִיהוּ דְּלִית
לֵיהּ גְלוּיָא, וְצְרִיכָא לְאַתְכַּסְיָא תְּדִיר, וְלִית הָדָר
אֱלֹא מֵאֵן דְּאַתְגְּלִיָּא וְאַתְחַזֵּי. אֱלֹא, אַע"ג דְּאִיהוּ
דְּרִגָּא טְמִירָא, הַדוּרָא אִיהוּ דְּכָל גּוּפָא, וְלֹא אִשְׁתַּכַּח
הַדוּרָא לְגוּפָא, אֱלֹא בֵּיהּ. מֵאֵי טַעְמָא. מֵאֵן דְּלִית
עֲמִיָּה הֵאֵי דְּרִגָּא, לִית בֵּיהּ הַדוּרָא, לְמִוַּעַל בְּבָנֵי
נֶשָׁא. קְלָא לֹא עֲמִיָּה בְּדַבּוּרָא, וְהַדוּרָא דְּקָלָא
אַתְפַּסֵּק מְנִיָּה. דִּיקְנָא, וְהַדוּרָא דְּדִיקְנָא לֹא עֲמִיָּה,
וְאַע"ג דְּאַתְכַּסְיָא הֵוּא דְּרִגָּא, כָּל הַדוּרָא דְּגוּפָא
בֵּיהּ תְּלִיא. וְאַתְכַּסֵּי וְאַתְגְּלִיָּא. וּבְג"כ עֵץ הָדָר
אִיהוּ, עֵץ דְּכָל הַדוּרָא דְּגוּפָא בֵּיהּ תְּלִיא, וְדָא אִיהוּ
עֵץ עוֹשֶׂה פְּרִי.

132. "Branches of palm trees" (Vayikra 23:40) IS YESOD, THE RIGHTEOUS, AS IT IS WRITTEN: "THE RIGHTEOUS MAN FLOURISHES LIKE THE PALM TREE" (TEHILIM 92:13). Here, a wife is comprehended in her husband without separation, BECAUSE IT IS WRITTEN, "Branches of palm trees" INSTEAD OF 'AND BRANCHES OF PALM TREES'. FOR THE VAV (LIT. 'AND') WOULD DIVIDE BETWEEN FRUIT OF THE TREE HADAR AND THE BRANCHES OF PALM TREES. THIS SHOWS THAT THEY ARE TIED together, FOR YESOD AND MALCHUT ARE TOGETHER. "And the boughs of thick leaved trees" (Vayikra 23:40): they are three, MEANING THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - because it has THREE leaves, one on THE RIGHT side, one on the LEFT side and the one IN THE CENTER that dominates them, BECAUSE THE CENTRAL COLUMN UNITES THE RIGHT AND LEFT INTO ONE. "There are two willows of the brook" (Ibid.), NAMELY, NETZACH AND HOD, which have neither scent nor taste, BEING the aspect of legs in people. Lulav (lit. 'palm leaf'), WHICH IS YESOD, receives AND COMBINES them all, like the spinal cord that is in the body. It protrudes outside THE OTHER KINDS by a hand's breadth UPWARDS, and so it needs to be in order to perfect and bring forth all THE LEVELS for proper union.

133. With these kinds one must show himself before the Holy One, blessed be He, FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The leaves of these palm trees ALLUDE TO ALL THE OTHER HOSTS THAT UNITE UNDER ALL THE OTHER APPELLATIONS BY WHICH THE HOLY ONE, BLESSED BE HE, IS CALLED. THEREFORE, WE ARE COMMANDED TO TAKE THESE FOUR KINDS since we need TO AWAKEN below in the likeness of above, for there is nothing in the world that does not have a counterpart above. AND IN REVERSE, as it is above, so is it below, BECAUSE THE WORLDS ARE IMPRINTED BY ONE ANOTHER, AND THE ROOTS ARE ABOVE, FOR THERE IS NOTHING IN THE LOWER WORLDS WHOSE ROOT CANNOT BE FOUND IN THE UPPER WORLDS. THEREFORE, THE ROOTS OF THE FOUR KINDS ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN ATZILUT, for Yisrael must unite by means of this secret of Faith before the Holy One, blessed be He.

16. "You shall dwell in booths"

We read that the title verse refers to the supernal world, Binah, and that this verse was said when the world was created. We read about the supernal Tabernacle formed as supernal Chochmah emerged from the unknown and unseen place, and of the lower Tabernacle, Malchut, that is like a lantern displaying light. Yisrael should sit under the shade of the Tabernacle of Peace in the secret of Faith. During Sukkot Malchut takes the souls of Yisrael and elevates them to Zeir Anpin, as she descends and holds all the blessings that Yisrael draw down during the whole seven days through the actions and sacrifices offered to her. Then on the eighth day she descends to be close to her children and make them happy; this is Shmini Atzeret, the Eighth Day of Convocation.

134. It is written: "You shall dwell in booths (Heb. sukkot) seven days" (Vayikra 23:42). This is the secret of Faith, WHICH IS MALCHUT, WHO RECEIVES ALL HER MOCHIN BY THE SECRET OF THIS PASSAGE. This verse refers to the supernal world, WHICH IS BINAH, as we have learned. When the world was created, this verse was said.

135. When Chochmah - NAMELY, SUPERNAL ABA AND IMA THAT ARE CALLED 'ABA' AND 'CHOCHMAH' - commenced to emerge from the unknown and unseen place, NAMELY, FROM THE HEAD OF ARICH ANPIN, then a curtain emerged and struck. That supernal Chochmah sparkled and spread in all directions in the secret of the supernal Tabernacle, WHICH IS YISRAEL-SABA AND TEVUNAH, THAT IS CALLED 'BINAH' AND 'IMA'. That supernal Tabernacle brought forth six extremities, WHICH ARE ZEIR ANPIN, and then the sparkling of the curtain illuminated everything, and is written, "You shall dwell in booths seven days".

132. כַּפַת תְּמָרִים, הִכָּא אֲתַכְלִילֶת אֶתְתָּא בְּבַעֲלָהּ בְּלֹא פְרוּדָא, כַּפּוֹת תְּמָרִים כַּחֲדָא. וְעַנְף עֵץ עֲבוֹת, תִּלְתָּא. וְעֵלִין דִּילִיָּהּ, דָּא בְּסִטְרָא דָּא, וְדָא בְּסִטְרָא דָּא, וְחָד דְּשֵׁלִיט עָלֵיהּ. וְעַרְבֵי נַחַל, תְּרִין. דְּלִית לְהוּ רִיחָא וְטַעְמָא, בְּשׁוּקִין בְּבִנֵי נָשָׂא. לֹאֵב נְטִיל כְּלָהוּ, כַּחוּטָא דְשִׁדְרָה קִיּוּמָא דְגוּפָא. וְמָה דְנִמְיֵק לְבַר טַמָּח, הִכִּי הוּא, בְּגִין לְאַשְׁלֵמָא וְלֹאֲפַקָּא כְּלָא, וְלִשְׁמֹשָׂא בְּדָקָא חֲזִי.

133. בְּהֵנִי זִינִין, בְּעֵי בַר נֶשׁ לְאַתְחַזְּאָה קָמִי קוּדְשָׁא בְּרִיךְ הוּא. עֵלִין וְטַרְפִּין דְּהֵנִי לְתַתָּא בְּגוּוּנָא דְלַעִילָא, דְּלִית לָךְ מְלָה בְּעֵלְמָא, דְּלֹא אִית לָהּ דִּוּגְמָא לַעִילָא, בְּגוּוּנָא דְלַעִילָא הִכִּי אִית לְתַתָּא, וּבְעוּ יִשְׂרָאֵל לְאַתְחַדָּא בְּרִזָּא דָּא דְמֵהִימְנוּתָא, קָמִי קוּדְשָׁא בְּרִיךְ הוּא.

134. כְּתִיב בְּסִכַּת תְּשֻׁבוּ שְׁבַעַת יָמִים, דָּא הוּא רִזָּא דְמֵהִימְנוּתָא, וְהָאֵי קָרָא עַל עֵלְמָא עֲלָאָה אֶתְמַר, וְהִכִּי תִנְיִן, כִּד אֶתְבְּרֵי עֵלְמָא, אֶתְמַר הָאֵי קָרָא.

135. כִּד שְׂרָא חֲכֵמָה לְנִפְקָא, מֵאֲתֵר דְּלֹא יָדִיעַ וְלֹא אֶתְחַזֵּי, כְּדִין נְפִיק חָד מִשְׁחַתָּא, וּבְטַשׁ, וְהָיָא חֲכֵמָתָא עֲלָאָה, נְצִיץ וְאֶתְפָּשֵׁט לְכָל סְטְרִין, בְּרִזָּא דְמִשְׁכָּנָא עֲלָאָה. וְהוּא מִשְׁכָּנָא עֲלָאָה, אֶפִּיק שִׁית סְטְרִין, וּכְדִין הוּא נְצִיץ דְמִשְׁחַתָּא נְהִיר לְכָלְא, וְאִמַר בְּסִכַּת תְּשֻׁבוּ שְׁבַעַת יָמִים.

136. Why is "Sukkot" spelled without the Vav? This is the lower Tabernacle, NAMELY MALCHUT, that is like a lantern, WHICH IS A GLASS UTENSIL INTO WHICH A CANDLE IS PLACED TO LIGHT, to show all lights. Then THE GLITTERING OF THE CURTAIN said: "You shall dwell in booths (Heb. sukkot) seven days". Who are the seven days? They are from the Supernal World, WHICH IS BINAH, to the Lower WORLD, WHICH IS MALCHUT, for all THE SEVEN DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, maintain their existence to shine on this tabernacle (Heb. sukkah). What is it? It is "the Tabernacle of David that is fallen" (Amos 9:11), the Tabernacle of Peace, NAMELY MALCHUT, and the Holy Nation should sit under its shade in the secret of Faith, WHICH IS MALCHUT. One who sits in this shadow, sits among these supernal days OF BINAH.

137. Therefore, "Sukkot" IS ALWAYS SPELLED WITHOUT A VAV, WHICH ALLUDES TO MALCHUT, AS MENTIONED. BUT IN one PLACE, it is spelled, "sukkot," plane. It shows that whoever sits in the shadow OF THE GLITTERING OF THE CURTAIN, MENTIONED ABOVE, sits among these supernal days of above - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, that are over the lower, WHICH IS MALCHUT, to illuminate Her, cover Her and protect Her when necessary.

138. AND IT CAN also BE SAID that they are all read "Sukkot," in full, and that which is written "Sukkot," without the Vav, refers to the Lower World, WHICH IS MALCHUT. She has to feed the other appointed Ministers of the world during these holy seven days, WHICH IS THE SECRET OF THE SEVENTY OXEN THAT ARE OFFERED DURING THE SEVEN DAYS OF SUKKOT, while She still receives joy from Her husband. THIS IS NECESSARY FOR HER in order that they do not incite during the joy, AND SHE ALLOWS THEM to delight themselves with that food. Their offerings are more plentiful than usual so that they are occupied with them and do not mingle in the joy of the children of Yisrael. THIS IS SIMILAR TO GIVING A PORTION OF THE GOAT OF THE FIRST DAY OF THE MONTH, AND THE GOAT TO AZAZEL. What is the joy of the children of Yisrael? This is on Shmini Atzeret (the eighth day of Sukkot, day of Convocation).

139. Come and behold: while the other appointed princes are rejoicing and eating that food that the children of Yisrael prepare for them, NAMELY THE SEVENTY OXEN, they prepare a throne for the Holy One, blessed be He, from below AT THE SAME TIME - MEANING THAT THEY ARE PREPARING MALCHUT TO BE A THRONE FOR THE HOLY ONE, BLESSED BE HE, to elevate Her up with these FOUR kinds, with the joy OF SUKKOT AND THE RECITATION OF Hallel, and by circling the altar. She, MALCHUT, ascends and receives blessings and joy in Her husband, IN ZEIR ANPIN.

140. The other living creatures, WHICH ARE THE SEVENTY appointed princes of the nations, eat and chew well, AND THE RESIDUE OF THEIR EATING they trample with their feet, and they are sustained, THAT IS, BY THE SEVENTY OXEN, AS MENTIONED. She, MALCHUT, takes the souls and elevates them to the supernal delight, TO ZEIR ANPIN, as we have said, as She descended and holds all the blessings and Holiness and delights that the children of Yisrael draw down during all these seven days, through these actions and offered sacrifices to Her. Then She descends to be close to Her children and to make them happy for one day. That day is the eighth day, because all the other seven days are with Her, as explained. Therefore, it is the eighth, and it is eight days united. Therefore, it is called 'Atzeret', MEANING gathered, because all THE SEVEN DAYS gather together on that EIGHTH day (Heb. Shmini Atzeret), and it is called 'eighth', NAMELY THE 'EIGHTH DAY OF CONVOCATION'. It is eighth only because of the inclusion of the seven. THEREFORE, IT IS CALLED BY TWO NAMES: IT IS CALLED

136. מֵאֵן סִכַּת חֶסֶד ו'. דָּא מְשַׁכְּנָא תַּתְּאָה, דְּאִיהוּ בְּעִשְׂשִׁיתָא, לְאַחְזָא לְכָל נְהוּרִין, וּכְדִין אָמַר, בְּסִכַּת הַשְּׁבוּ שְׁבַעַת יָמִים. מֵאֵן שְׁבַעַת יָמִים. מְעַלְמָא עֲלָא לְתַתְּאָה, דְּכֻלְהוּ קִיּוּמֵי בְּקִיּוּמָא, לְאַנְהָרָא לְהָאֵי סִכַּת. וּמֵאֵן אִיהִי. דָּא סִכַּת דְּדוּד הַנוֹפֶלֶת. סִכַּת שְׁלוֹם. וּבְעֵי עֵמָא קְדִישָׁא לְמִיתַב תַּחוּת צִלְהָא, בְּרִזָּא דְמַהִימְנוּתָא, וּמֵאֵן דִּיתִיב בְּצִלְהָא דָּא, יְתִיב בְּאִינוּן יוּמִין עֲלָאִין.

137. וְע"ד כְּלָהוּ בְּסִכַּת וְחַד בְּסוּכוֹת שְׁלִים, חַד שְׁלִים, לְאַחְזָא דְמֵאֵן דִּיתִיב בְּצִלְהָא דָּא, יְתִיב בְּאִינוּן יוּמִין עֲלָאִין לְעִילָא, דְּקִיּוּמִין עַל הָאֵי תַּתְּאָה, לְאַנְהָרָא לִיהִי, לְחַפְיָא עֲלִיהִי, וְלֹאֲגָנָא לִיהִי, בְּשַׁעְתָּא דְאַצְטְרִיךְ.

138. וְתוּ, כְּלָהוּ אֶקְרוּן סִכּוֹת בְּשְׁלִימוּ, וּכְתִיב סִכַּת חֶסֶד, דָּא עֲלְמָא תַּתְּאָה, דְּבַעָא בְּהַנִּי ז' יוּמִין קְדִישִׁין, לְמִיּוֹן לְשָׂאֵר מִמֶּנּוּן רַבְרַבִּין דְּעִמּוּן, בְּעוֹד דְּאִיהִי נִטְלָא חֲדוּהָ בְּבַעֲלָהּ, וְלֹא יִקְטְרִגוּן חֲדוּתָא, בְּגִין דִּיתַעֲדָנוּן בְּהוּא מְזוּנָא, קְרַבְנִין דְּלֵהוּן סְגִיָּאִין יְתִיר מְשָׂאֵר יוּמִין, בְּגִין דִּיתַעֲסִקוּן בְּהוּ, וְלֹא יִתְעַרְבוּן לְבַתַּר בְּחֲדוּהָ דִּישְׂרָאֵל. וּמֵאֵן חֲדוּהָ דִּישְׂרָאֵל, דָּא יוּמָא תְּמִינָא דְעֶצְרַת.

139. וְת"ח, בְּעוֹד דְּאִינוּן שָׂאֵר מִמֶּנּוּן חֲדָאֵן, וְאַכְלִין בְּהוּא מְזוּנָא דְמִתְקַנֵּי לֹון יִשְׂרָאֵל. אִינוּן מִתְקַנֵּי בּוֹרְסִינָא לְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וְלִסְלִקָא לִיהִי לְעִילָא, בְּאִינוּן זִינִין, וּבְחֲדוּהָ, וּבְהַלּוּלָא, וְלֹאֲקַפָּא מְדַבְּחָא. כְּדִין אִיהִי סְלִקָא, וְנִטְלָא בְּרַכָּאֵן וְחֲדוּהָ בְּבַעֲלָהּ.

'EIGHTH' BECAUSE IT IS EIGHTH OF THE SEVEN DAYS, AND IT IS CALLED 'CONVOCAATION' BECAUSE IT INCLUDES WITHIN ITSELF ALL THE SEVEN DAYS TOGETHER.

140. וְשָׂאֵר חֵיוּן רַבְרָבָן מִמֶּנּוּ דְעַמִּין, אֲכַלְן וּמְדַקָּן וּרְפָסָן וְאַתְזָנוּ. וְאִיהִי נִקְטָא נִפְשָׁאן בְּעִנּוּגִין לְעִילָא, כְּמָה דְאַתְמַר. בֵּינון דְנַחְתָּא, וְהָא נִקְטָא כָּל בְּרַכָּאן וְכָל קְדוּשִׁין וְכָל עִנּוּגִין, וְיִשְׂרָאֵל כָּל הַיּוֹם שְׁבַע יוֹמִין הוּוּ מְשַׁכֵּין לָהּ בְּאִינוּן עוֹבְדִין דְקָא עֲבָדִין וּמְקַרְבִין בְּהֶדְהָ, כְּדִין נַחְתָּא לְקַרְבָּא בְּבִנְהָא, וְלִמְחַדֵּי לֹון יוֹמָא חַד, וְהָוָא יוֹמָא אִיהוּ יוֹמָא תְּמִינָאָה, בְּגִין דְכָל ז' יוֹמִין אַחֲרָנִין בְּהֶדְהָ. וְעַד אִיהוּ תְּמִינָאָה, וְתִמְנִיא יוֹמִין כְּחַדָּא. וּבְגִין כֵּן אֲקָרִי עֲצַרְתָּ: כְּנִישִׁין. כְּנִישִׁין כְּלָהּ בְּהָא יוֹמָא. וְאֲקָרִי שְׁמִינִי, וְלִית שְׁמִינִי אֶלָּא מִגּוֹ שְׁבַעָה.

17. "May the name of Hashem be blessed"

We learn that the secret of the title verse was revealed to Rabbi Yitzchak Kaftora in a dream. It means that the word "blessed," mevorach, begins hard but ends soft; this is like on Rosh Hashanah where it is hard with harsh Judgment, and on Shmini Atzeret where it is soft with joy. We read of the difference between the Upper Judgment that is Male, and the Lower Judgment that is Female; the latter begins hard but softens until it is joyful on the Eighth Day of Convocation. The Upper Judgment awakened on the day of the flood, but since then it has not dwelt upon the world because the world can not bear it even for a moment. It was the mercy of Hashem that saved the entire world from being destroyed. After this explanation the old sage reveals his identity - he is Nehorai Saba, and we learn that Nehorai means 'light'.

141. It is written: "blessed be the Name of Hashem" (Iyov 1:21). What is meant by "blessed"? There is one secret that one of our friends knew that was shown to him in a dream, and his name is Rabbi Yitzchak Kaftora. HE SAID: What is meant by "blessed (Heb. mevorach)"? IT MEANS that its beginning is hard and its end soft, BECAUSE MEVORACH IS SPELLED WITH THE LETTERS MEM - BET-VAV-RESH-CAF. Mem Bet is hard and is definitely Judgment, like the day of Rosh Hashanah is Mem Bet, because the world was created with Mem Bet (42) letters, NAMELY 32 TIMES ELOHIM AND THE TEN SAYINGS, WHICH EQUAL 42. SIMILARLY, THERE ARE 42 LETTERS FROM THE BET OF BERESHEET (LIT. 'IN THE BEGINNING'), UNTIL THE BET OF THE WORD VOHU (ENG. 'VOID'). Therefore, it was created with Judgment; but afterwards it is Rach (Resh Caf, lit. 'soft'). Therefore, we have learned that all beginnings are hard but their endings are easy, because on the day of Rosh Hashanah, it is Mem Bet with harsh Judgment, and on Shmini Atzeret, it is soft with joy.

141. כְּתִיב יְהִי שֵׁם יי' מְבוֹרָךְ. מֵאֵי מְבוֹרָךְ. אֲבָל רָזָא חַדָּא יַדַּע חַד מַחְבְּרָנָא, בְּמַדְבְּרָא אַחְזִיאָו לִיה בְּחַלְמָא, וּרְבִי יִצְחָק כְּפַתּוּרָא שְׁמִיה. מֵאֵי מְבוֹרָךְ. שִׁירוּתָא קְשָׁה, וְסוּפִיה רַךְ. מ"ב קְשָׁה, וְדִינָא אִיהוּ וְדִאֵי. כְּגוּוֹנָא דָּא, יוֹמָא דְר"ה מ"ב, דְּהָא בְּמ"ב אַתּוּן אַתְּבְּרִי עֲלֵמָא, וְעַד אַתְּבְּרִי בְּדִינָא. לְבַתֵּר רַךְ, וְעַל דָּא תְּנִינָן, כָּל שִׁירוּתֵין קְשִׁין, וְסוּפָא דְלֵהוּן רְכִין. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה מ"ב קְשָׁה בְּדִינָא. בְּיוֹמָא דְעֲצַרְתָּ רַךְ בְּחַדּוּהָ.

142. Come and behold: what is the difference between the Upper Judgment - NAMELY, THE LEFT COLUMN OF BINAH WHICH IS THE SECRET OF ISAAC, THAT IT IS THE MALE LIGHT - and this Judgment OF THE FEMALE? In the supernal Judgment IN THE MALE THAT ILLUMINATES FROM ABOVE DOWNWARDS, both the beginning and the end are hard, and no one can withstand THOSE JUDGMENTS. The more it goes ON, the stronger it grows. Once it begins, it does not leave one until it consumes and destroys everything and nothing is left. But in the other lower Judgment - NAMELY IN MALCHUT, WHICH IS THE LIGHT OF THE FEMALE THAT ILLUMINATES FROM BELOW UPWARDS - the beginning is hard, NAMELY ON ROSH HASHANAH, and as it proceeds AND EXPANDS, it weakens until THE MOCHIN OF the face shines ON THE EIGHTH DAY OF CONVOCAATION. This is like the female, whose strength is weak.

142. ת"ח, מָה בֵּין דִּינָא עֲלָאָה, לְהָאֵי דִּינָא. דִּינָא עֲלָאָה שִׁירוּתָא וְסוּפָא קְשָׁה, וְלִית מָאן דִּיקוּם בֵּיהּ, וְכָל מָה דְאֻזִּיל אַתְתַּקֵּף, וּבַתֵּר דְשָׁאֲרֵי, לֹא סְלִיק מִנֵּיהּ, עַד דְאֲכִיל וְשִׁצִי כְּלָא, דְלֹא אֲשַׁתָּאֵר כְּלוּם. אֲבָל דִּינָא אַחֲרָא דְתַתָּא, שִׁירוּתָא קְשָׁה, וְכָל מָה דְאֻזִּיל אַתְחַלֵּשׁ, עַד דְנִהִיר אַנְפִּין, כְּגוּוֹנָא דְנוֹקְבָא דְחַלְשׁ חִילָהָא.

143. HE ASKS: When does the Upper Judgment OF THE MALE awaken to dwell on the world? HE ANSWERS: On the day of the flood. Therefore, nothing was left in the world except for Noah's ark, which is similar to the supernal ARK, WHICH IS MALCHUT, which bears that harshness OF JUDGMENT, BEING A FIRE THAT BEARS FIRE. If the Holy One, blessed be He, had not prepared THE ARK FOR HIM, and if there has been no Mercy in the world, the whole world would have been destroyed, as it is written: "Hashem (Yud Hei Vav Hei) sat enthroned at the flood" (Tehilim 29:10). FOR THE NAME OF YUD HEI VAV HEI IS MERCY. Therefore, FROM THEN AND ONWARDS, the Upper Judgment does not dwell upon the world, because the world can not bear it even for one moment.

144. In the meantime, Rabbi Shimon was weeping and rejoicing. They raised their eyes and saw five people of those who retired TO THE WILDERNESS, who went after THE OLD SAGE to seek him TO SPEAK TO THEM OF THE TORAH. They rose. Rabbi Shimon said: From now on, what is your name? He said: Nehorai Saba. Since there is another Nehorai among us THEY CALL ME NEHORAI SABA. They walked with him, Rabbi Shimon and his company, for three miles. Rabbi Shimon said to these OTHER people: Why are you making this trip? They said: We came to seek this sage TO TEACH US TORAH, because we drink his water in the wilderness. THAT IS, THEY ARE HIS STUDENTS IN THE WILDERNESS. Rabbi Shimon approached and kissed THAT SAGE. He said to him: Your name is Nehorai and you are a light, and the light dwells with you, BECAUSE NEHORAI MEANS LIGHT.

18. "He knows what is in the darkness"

Rabbi Shimon explains that the title verse means that God revealed profound and concealed things, for were it not for the darkness of the Left, the depths and the concealed things would not be revealed. He says that "the light dwells with Him" refers to the light that has been revealed from within the darkness, and this light was revealed to all of us from the darkness that was in the wilderness.

145. Rabbi Shimon opened the discussion, saying: "He reveals the deep and secret things. He knows what is in the darkness and the light dwells with Him" (Daniel 2:22). "He reveals the deep and secret things", means that the Holy One, blessed be He, reveals the deep and secret things. He reveals all the supernal, concealed depths, NAMELY, THE CENTRAL COLUMN THAT REVEALS THE DEPTHS OF THE TWO COLUMNS OF BINAH. Why did He reveal them? It is because "He knows what is in the darkness," NAMELY IN THE DARKNESS OF THE LEFT WHERE THE LIGHT OF CHOCHMAH SINKS BECAUSE OF THE LACK OF CHASSADIM. If there was not darkness, the light would not LATER be revealed THROUGH THE CENTRAL COLUMN. "He knows what is in the darkness," MEANING THAT HE INCLUDED IT IN THE RIGHT COLUMN. Therefore, He revealed deep and concealed things, for were it not for the darkness OF THE LEFT, the depths and the concealed would not be revealed. Then "The light dwells with Him". What is this light? It is the light that has been revealed from within the darkness, WHICH IS CHOCHMAH.

143. אִימְתִי אַתְּעַר דִּינָא דְלַעִילָא לְמִשְׁרֵי עַל עֲלָמָא. בְּיוֹמָא דְטוֹפְנָא. וְעַל דָּא לֹא אֲשַׁתָּאֵר כְּלוּם בְּעֲלָמָא, בַּר הָהוּא תְבוּתָא דִּנְח, דְאִיהִי כְּגוּוּנָא עֲלָאָה, דְסָבִיל לְהָהוּא תּוֹקְפָא. וְאִי לֹא דִזְמִין קוּדְשָׁא בְרִיךְ הוּא, וְאֲשַׁתְּכַח בְּרַחְמֵי עַל עֲלָמָא, כֹּל עֲלָמָא אֲתָאבִיד, דְכִתִּיב יוֹי לְמַבּוּל יִשָּׁב, וְעַד לֹא שְׂרִיא דִּינָא דְלַעִילָא עַל עֲלָמָא, דְלֹא יָכִיל עֲלָמָא לְמַסְבֵּל לִיה, אֲפִילוּ רְגַעָא חֲדָא.

144. אֲדַהְבֵי הוּה ר' שְׁמַעוֹן בְּכִי וְחֲדִי. זָקְפוּ עֵינֵינוּ, וְחִמּוּ חֲמִשָּׁה מְאִינוּן פְּרוּשִׁים, דְהָהוּ אֲזִלֵי אֲבַתְרֵיה, לְמַתְבַּע לִיה. קָמוּ. אָמַר ר' שְׁמַעוֹן, מִכָּאן וְלַהֲלָאָה מָה שְׁמַךְ. אָמַר, נְהוּרָאי סָבָא, בְּגִין דְנְהוּרָאי אַחְרָא אִית גַּבְן. אֲזִלוּ ר' שְׁמַעוֹן וְאִינוּן חֲבַרְיָא עִמֵיה תְּלַת מִלִּין, אָמַר רַבִּי שְׁמַעוֹן, לְאִינוּן אַחְרָנִין, מָה אַרְחָא דָּא גַבְיִיכוּ. אָמְרוּ, לְמַתְבַּע לִיה לְהָאי סָבָא, דְמִימוּי אָנן שְׁתָּאן בְּמַדְבְּרָא. אֲתָא ר' שְׁמַעוֹן וְנִשְׁקִיָה, אָמַר לִיה, נְהוּרָאי שְׁמַךְ, וְנְהוּרָא אַנְתָּ, וְנְהוּרָא עִמָךְ שְׂרִי.

145. פֶּתַח ר' שְׁמַעוֹן וְאָמַר, הוּא גְלָא עֲמִיקְתָּא וּמְסַתְרָתָא יָדַע מָה בַּחֲשׂוּכָא וְנְהוּרָא עִמֵיה שְׂרָא. הוּא גְלָא עֲמִיקְתָּא וּמְסַתְרָתָא, קוּדְשָׁא בְרִיךְ הוּא גְלִי עֲמִיקְתָּא וּמְסַתְרָתָא, דְכֹל עֲמִיקִין סְתִימִין עֲלָיִן אִיהוּ גְלִי לֹון. וּמֵאִי טַעְמָא גְלִי לֹון. בְּגִין דִּידַע מָה בַּחֲשׂוּכָא. דְאֲלִמְלָא חֲשׂוּכָא לֹא אֲתִידַע נְהוּרָא. וְאִיהוּ יָדַע מָה בַּחֲשׂוּכָא. וּבְגִין כֶּךָ גְלִי עֲמִיקְתָּא וּמְסַתְרָתָא, דְאִי לֹא חֲשׂוּכָא לֹא יִתְגַלִּיין עֲמִיקִין וּמְסַתְרָאן. וְנְהוּרָא עִמֵיה שְׂרָא. מֵאן נְהוּרָא דָּא. נְהוּרָא דְאֲתִגְלִיָּא מִגּוּ חֲשׂוּכָא.

146. And from within the darkness that was in the wilderness, this light was revealed to us. May the Merciful One cause light to dwell with you in this world and in the World to Come. Rabbi Shimon and the friends followed him for three miles. RABBI SHIMON said to him: Why did they not go with you, YOUR FIVE PEOPLE, in the beginning, BUT RATHER THEY CAME JUST NOW? THE SAGE said to him: I did not want to bother anyone TO ACCOMPANY ME. But now that they have come, we will travel together. They left and Rabbi Shimon went on his way. Rabbi Aba said to him: We know the name OF THE SAGE, but he does not know the name of my master. He said to him: From him I learnt not to reveal myself, FOR HE DID NOT TELL ME HIS NAME BEFORE I ASKED HIM.

146. וְאַנְּן מִגּוֹ חֲשׂוֹכָא דְהוּהּ בְּמִדְבָּרָא, אֲתַגְּלִי לֶן נְהוּרָא דָּא. רַחֲמֵנָא יִשְׂרֵי עִמָּךְ נְהוּרָא, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֵתִי. אֲזִילִי ר"ש וְחִבְרֵיִיא, אֵלִין תְּלַת מִילִין אֲבַתְרִיָּה, אָמַר לִיה, אָמַאי לָא אֲזִילִי אֵלִין עִמָּךְ בְּקִדְמִיתָא. א"ל, לָא בְּעִינָא לְאַטְרַחָא לְבַר נֶשׁ עָמִי, הֲשַׁתָּא דְאֵתוּ נְזִיל בְּחָדָא. אֲזִלוּ, וּר"ש אֲזִיל לְאַרְחִיָּה. א"ר אָבָא, הָא אָנְן יָדְעֵנָא שְׁמִיָּה, וְאִיהוּ לָא יָדַע שְׁמִיָּה דְמַר, אָמַר לִיה, מִנִּיהּ יָדְעֵנָא דְלָא לְאַתְחִזָּאָה.