

1. "but you shall meditate therein day and night"

Rabbi Yosi emphasizes the deep importance of meditating constantly on the Torah. He says that people must accept upon themselves the yoke of the kingdom of heaven when they go to sleep since everyone tastes death at night.

1. "And I besought Hashem at that time, saying, Adonai Elohim, You began to show Your servant" (Devarim 3:23-24). Rabbi Yosi opened with, "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the force of the Torah and how superior it is to anything else. For whoever is occupied with the Torah does not fear the higher or lower beings, nor fear evil incidents in the work, because he is attached to the Tree of Life, WHICH IS THE TORAH, and daily eats from it.

1. וְאַתְחַנֵּן אֶל יְיָ בַּעַת הַהֵיא לֵאמֹר. אֲדַנְי יְדוּדֵי אֶתְהּ הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ וְגו'. ר' יוֹסִי פָתַח, וַיִּסַּב חֲזָקָהוּ פָנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל יְיָ. ת"ח, כַּמָּה הוּא חֵילָא תְּקִיפָא דְאֹרֵייתָא, וְכַמָּה הוּא עֵלְאָה עַל כֹּלָא. דְּכָל מָאן דְּאִשְׁתְּדַל בְּאֹרֵייתָא, לֹא דְחִיל מְעַלְאֵי וְתַתְּאֵי. וְלֹא דְחִיל מְעַרְעוּרִין בִּישׁוּן דְּעֵלְמָא. בְּגִין דְּאִיהוּ אַחִיד בְּאִילָנָא דְחַיִּי, וְאִכִּיל מִנֶּיהּ בְּכָל יוֹמָא.

2. For the Torah teaches man to walk the path of truth and gives him counsel how to repent before his Master. Even when he is sentenced to death, everything is repealed and gone from him, not to rest upon him. Therefore he should be occupied with the Torah day and night and not move from it. This is the meaning of, "but you shall meditate therein day and night" (Yehushua 1:8). If he removed the Torah from himself or separates from it, it is as if he separated from life.

2. דְּהָא אֹרֵייתָא אֹלִיף לִיה לִב"ג, לְמִיּהַךְ בְּאַרְחָ קְשׁוּט. אֹלִיף לִיה עֵיטָא הֵיךְ יִתּוּב קָמֵי מַאֲרִיחָ. וְאִמְלוּ יִתְגַּזֵּר עֲלֵיהּ מוֹתָא, כֹּלָא יִתְבַּטֵּל וַיִּסְתַּלַּק מִנֶּיהּ, וְלֹא שְׂרִיא עֲלוּי. וְע"ד בְּעֵי לְאִשְׁתְּדַלָּא בְּאֹרֵייתָא יִמָּמָא וְלִילֵי, וְלֹא יִתְעַדֵּי מִנֶּה, הַה"ד וְהִגִּית בּוּ יוֹמָם וְלִילָה. וְאִי אַעֲרֵי מִינֶיהּ אֹרֵייתָא, אִו אֶתְפָּרַשׁ מִנֶּה, כְּאִלוּ אֶתְפָּרַשׁ מִן חַיִּי.

3. Come and see, there is advice for man. When he climbs into his bed at night, he should accept upon himself the yoke of the kingdom of heaven wholeheartedly and hasten to give Him the deposit of his Nefesh. It was explained that this is since every man tastes AT NIGHT the taste of death, because the tree of death rests upon the world, WHICH IS MALCHUT. And all the spirits of people come out, rise and hide in it, IN MALCHUT. Since they are GIVEN as a deposit, they all return LATER to their place.

3. ת"ח, עֵיטָא דִּב"ג כִּד אִיהוּ סְלוּק בְּלִילֵיא עַל עַרְסִיחָ, בְּעֵי לְקַבֵּלָא עֲלֵיהּ עוֹל מַלְכוּתָא דְלְעִילָא, בְּלָבָא שְׁלִימִים. וְלֹאֲקֻדְמֵי לְמִימְסַר גְּבִיחָ פְּקֻדוֹנָא דְנַפְשִׁיהּ. וְהָא אֹקְמוּהָ, בְּגִין דְּכָל עֵלְמָא טַעְמִין טַעְמָא דְמוֹתָא, דְּהָא אִילָנָא דְמוֹתָא שְׂרִיא בְּעֵלְמָא, וְכָל רוּחֵי דְבְּנֵי נֶשָׁא נִפְקִין, וְסַלְקִין וְאֶתְטַמְרִין גְּבִיחָ. וּבְגִין דְּאִינוּן בְּפְקֻדוֹנָא, כִּלְהוּ תִּיבִין לְאַתְרֵיהוּ.

2. Midnight

Rabbi Yosi speaks about the obligation that people have to study the Torah at night and to cleanse themselves and go to prayer in the morning. He says that every word that a man utters during his prayers rises up and splits the firmaments.

4. Come and see, when the north wind awakens at midnight, the crier comes out and the Holy One, blessed be He, comes to the Garden of Eden to be delighted in the spirits of the righteous, and all the members of the Queen's household and all the members of the chamber are roused to praise the Holy King, ZEIR ANPIN. Then the deposits of the spirits handed to her, TO MALCHUT, are all returned to their owners. Most people awaken from their sleep at that time, and their deposits are returned to them all.

4. ת"ח, כִּד אֶתְעַר רוּחַ צְפוֹן בְּפִלְגוֹת לִילֵיא, וְכְרוּזָא נְפִיק. וְקוּדְשָׁא בְּרִיךְ הוּא אֶתִּי לְגַנְתָּא דְּעַרְן לְאִשְׁתַּעֲשַׂע בְּרוּחֵיהוּן דְּצַדִּיקֵיא, כְּדִין מִתְעַרֵּי כָּל בְּנֵי מְטְרוֹנֵיתָא, וְכָל בְּנֵי הַיְכָלָא, לְשַׁבְּחָא לִיה לְמַלְכָּא קְדִישָׁא. וְכְדִין כָּל אִינוּן פְּקֻדוֹנֵין דְּרוּחֵין דְּאֶתְמַסְרִין בִּידָהּ, כִּלְהוּ אֶתִּיב לְמַאֲרִיחֵן. וְרוּבָא דְּבְנֵי עֵלְמָא מִתְעַרִּין בְּהֵיא שַׁעְתָּא, וְהָא פְּקֻדוֹנֵיהּ דְּכִלְהוּ אֶתִּיב לְגְבִיחֵיהוּ.

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5. The members of the highest chamber, WHO SERVE HASHEM, take resolve and awaken to be occupied with the praises of the Torah. They join the Congregation of Yisrael, WHICH IS MALCHUT, until daylight. When morning comes, he, together with all the members of the King's chamber, comes to the Holy King, ZEIR ANPIN. They are called the children of the King and Queen. This was already explained.

6. When morning comes, one should clean himself in every respect, THE CLEANLINESS OF BOTH BODY AND SOUL, put on his arms, NAMELY THE TZITZIT AND TEFILIN, and endeavor by the Holy King, ZEIR ANPIN, since at night he endeavored by the Queen. Now IN THE MORNING he comes with the Queen to join her to the King.

7. He comes to the synagogue, cleanses himself by reciting the offerings, and sings the praises of King David. Fastened with Tefilin on his head and Tzitzit at the corners of his garment, he recites "A praise of David" (Tehilim 145). It was explained that he who prays before his Master should stand when praying like the supernal angels and join those who are called 'those who stand by', as written, "I will give you access among these who stand by" (Zecharyah 3:7). IT BEHOOVES HIM to concentrate his will before his Master and submit his petition.

8. Come and see, when man rises at midnight from his bed to be occupied with the Torah, a crier announces over him, saying, "Behold, bless Hashem, all you servants of Hashem, who stand by night in the house of Hashem" (Tehilim 134:1). Now IN THE MORNING, when he stands in prayer before his Master, the crier proclaims about him saying, "I will give you access among these who stand by."

9. After finishing his prayer favorably before his Master, it was explained that it behooves him to deliver his soul with a willing heart to the required place, NAMELY MALCHUT. Man has many counsels about anything. When he is in prayer, all the words man utters in his mouth in that prayer rise up and cleave airs and firmaments until they reach wherever they reach. They are adorned on the head of the King, who turns them into a diadem. The friends explained that when a man asks the Holy One, blessed be He in his prayer, he should meditate for it to be a prayer of supplication. Whence do we know that? From Moses, as written, "And I besought Hashem" (Devarim 3:23). Such is a goodly prayer.

5. אינון דבני היכלא עלאה קיימי בקיומיהו, מתערי משתדלי בתושבחתא דאורייתא, ומשתתפי בכנסת ישראל, עד דנהיר יממא. כד אתי צפרא, היא, וכל בני היכלא דמלכא בלהו אתין לגבי מלכא קדישא, ואינון אקרון בנין דמלכא ומטרוניתא. והא אוקמוה.

6. כד אתי צפרא, בעי לנקאה גרמיה בכלא, ולמיזן זויניה, לאשתדלא עם מלכא קדישא, דהא בליליא אשתדל במטרוניתא. השתא אתיא עם מטרוניתא, לזוגא לה עם מלכא.

7. אתי לבי בנישתא, מדכי גרמיה בקרבנין, משבח בתושבחתייהו דדוד מלכא. אחיד תפילין ברישיה, וציצית בגרמיה, אומר תהלה לדוד. והא אוקמוה, צלי צלותא קמי מאריה, בצלותא בעי למיקם, כגוונא דמלאכי עלאי, לאתחברא בהדיהו, דאינון אקרון העומדים, כד"א, ונתתי לך מהלכים בין העומדים. ולכוונא רעותיה קמי מאריה, ויתבע בעותיה.

8. ת"ח, בשעתא דב"נ קאים בפלגות ליליא מערסיה, לאשתדלא באורייתא, כרוזא קארי עליה ואמר, הנה ברכו את יי' כל עבדי יי' העומדים בבית יי' בלילות. השתא כד איהו קאים בצלותא קמי מאריה, ההוא כרוזא קארי עליה ואמר, ונתתי לך מהלכים בין העומדים האלה.

9. בתר דמסיים צלותא ברעו קמי מאריה, הא אוקמוה, דבעי למימסר נפשיה ברעותא דלבא, להווא אתר דאצטריך. וכמה עיטין אית ליה לבר נש בכלא. ובשעתא דצלותא קיימא, כל אינון מלין דאפיק בר נש מפומיה בההיא צלותא, בלהו סלקין לעילא, ובקעין אורין ורקיעין, עד דמטו להווא אתר דמטו ומתעטרו ברישא דמלכא, ועביד מנייהו עטרה. והא אוקמוה חברייא, צלותא דבעי ב"נ לקודשא בריך הוא, לכוונא דיהא צלותא תחנונים. מנלן. ממשא, דכתוב ואתחנן אל יי'. דא איהו צלותא מעליא.

3. One should cover one's eyes so as not to behold the Shechinah
We hear from Rabbi Yosi that Rav Hamnuna Saba said anyone who does not keep his eyes lowered or closed during prayer will not see the light of

the Shechinah when he dies, nor will he die by a kiss. Whoever stands in prayer should first praise God and then offer his own prayer, and his prayer should unify night and day.

10. Come and see, whoever stands in prayer should straighten his legs, which has already been explained. He should cover his head as one standing before the king and cover his eyes so as not to behold the Shechinah. In his book Rav Hamnuna Saba said, Whoever opens his eyes during prayer or does not lower his eyes to the ground, the Angel of Death comes to him earlier. When his soul goes out, WHEN HE DEPARTS FROM THE WORLD, he will not see the light of the Shechinah nor die by a kiss. Whoever treats the Shechinah lightly is treated lightly when he needs Her. This is the meaning of, "for them that honor Me I will honor, and they that despise Me shall be lightly esteemed" (1 Shmuel 2:30).

10. ת"ח, מאן דקאים בצלותא, בעי לכוונא רגלוי, ואוקמוה. ובעי לחפוי רישיה, במאן דקאים קמי מלכא. ובעי למכסייה עינוי, בגין דלא יסתכל בשכינתא. ובספרא דרב המנונא סבא אמר, מאן דפקח עינוי בשעתא דצלותא, או דלא מאיך עינוי בארעא, אקדים עליה מלאך המות, וכד תיפוק נפשיה, לא יסתכל בנהירו דשכינתא, ולא ימות בנשיקה. מאן דמזלזל בשכינתא מתזלזל הוא בהוא שעתא דאצטריך ביה, הה"ד, כי מכבדי אכבד ובוזי יקלו.

11. YOU TALK ABOUT he who beholds the Shechinah when he prays, yet how can he look at the Shechinah? AND HE ANSWERS, It means knowing the Shechinah is surely before him WHEN HE PRAYS. HENCE HE MUST NOT OPEN HIS EYES. This is the meaning of, "Then Hezekiah turned his face toward the wall" (Yeshayah 38:2), where the Shechinah rested. For that reason there must be nothing between him and the wall WHEN HE PRAYS. This has already been explained.

11. האי מאן דאסתכל בשכינתא, בשעתא דאיהו מצלי. והיך יכיל לאסתכלא בשכינתא. אלא לינדע דודאי שכינתא קיימא קמיה, הה"ד, ויטב חזקיהו פניו אל הקיר, דתמן שארי שכינתא. בג"כ לא בעיא למהוי חוצץ בינו ובין הקיר, ואוקמוה.

12. Whoever stands in prayer should first arrange the praise of his Master and then recite his own prayer. For this is what Moses said first, "You have begun..." (Devarim 3:23), and at last HE RECITED HIS PRAYER, "I pray You, let me go over..." (Ibid. 25). Rabbi Yehuda said, What is the difference here in first saying Adonai spelled Aleph Dalet Nun Yud and then Yud Hei Vav Hei, which we pronounce Elohim, NAMELY "ADONAI ELOHIM, YOU HAVE BEGUN..." HE ANSWERS, The order is so, from below upwards, SINCE ADONAI IS MALCHUT AND YUD HEI VAV HEI IS ZEIR ANPIN. HE SAID IT SO in order to include the quality of day with night and the quality of night with day and unify everything together properly. THE QUALITY OF DAY IS ZEIR ANPIN AND THE QUALITY OF NIGHT IS MALCHUT.

12. מאן דקאים בצלותא, בעי לסדרא שבחא דמאריה בקדמיתא, ולבתר יתבע בעותיה. דהא משה הכי אמר בקדמיתא, אתה החלות וגו'. ולבסוף אעברה וגו'. ר' יהודה אמר, מאי שנא הכא דכתיב אדנ"י בקדמיתא, באל"ף דל"ת נו"ן יו"ד, ולבסוף ידו"ד, וקרין אלהי"ם. אלא סדורא הכי הוא מתתא לעילא, ולאכללא מדת יום בלילה, ומדת לילה ביום ולזווגא כלא כחדא בדיקא יאות.

4. "You have begun to show..."

Rabbi Yosi says that Moses was in a sense a beginning in the world, encompassing all the children of Yisrael, the Torah, the Tabernacle, the priests and Levites, the twelve tribes with their princes and the seventy members of the Sanhedrin; he was absolutely perfect, and attained what no one else ever did. As Moses was the beginning, King Messiah is the ending, because when he comes there will be perfection in the world. Rabbi Chiya talks about how Moses was told to prepare Joshua to succeed him, as the moon cannot shine until the sun departs. Rabbi Yosi tells us that although all the other nations of the world were given to appointed ministers, Yisrael was kept by God Himself as His own special portion, and He gave them the great gift of the Torah.

13. "You have begun to show Your servant" (Devarim 3:23). HE ASKS, What manner of a beginning is here, IN SAYING, "YOU HAVE BEGUN?" AND HE ANSWERS, Surely Moses was a beginning in the world, in being absolutely perfect. You may say that Jacob was perfect PRIOR TO MOSES. For the tree, ZEIR ANPIN, was perfected through him below as it was above, BECAUSE HE HAD TWELVE SONS THAT CORRESPOND TO THE TWELVE BORDERS OF ZEIR ANPIN AND SEVENTY SOULS THAT CORRESPOND TO THE SEVENTY BRANCHES IN THE SUPERNAL TREE, ZEIR ANPIN. It is surely so. But Moses attained what no one else did, by being more completely bedecked with many thousands and tens of thousands of people of Yisrael, with the Torah, with the Tabernacle, with the priests and Levites, with the twelve tribes, WITH TWELVE princes appointed over them, with the seventy members of the Sanhedrin. He was completed in a whole body, THE SECRET OF TIFERET THAT INCLUDES RIGHT AND LEFT. For Aaron was to his right, Nachshon to his left and he was between them.

14. For that reason IT IS WRITTEN, "YOU HAVE BEGUN TO SHOW YOUR SERVANT Your greatness," NAMELY from the right, Aaron; "and Your mighty hand" (Ibid.), NAMELY from the left, which is Nachshon. We already learned that. It was Moses therefore who was a beginning in the world, AND NOT JACOB. You may ask who was the ending. AND HE ANSWERS, King Messiah is the ending, because then there will be perfection in the world, which was not the case for generations. At that time perfection will abide above and below, and all the worlds will be united as one. Then it is written, "on that day Hashem shall be one, and His name One" (Zechariah 14:9).

15. "And Hashem said to me, Let it suffice you; speak no more..." (Devarim 3:26). Rabbi Chiya said, The Holy One, blessed be He, said to Moses: "Moses, "Let it suffice you" to have joined the Shechinah. From now on, "speak no more." Rabbi Yitzchak said, "Let it suffice you," the light of the sun that was with you; "no more" because the time for the moon has come, WHICH IS JOSHUA, and the moon cannot shine until the sun is gathered. "But charge Joshua, and encourage him, and strengthen him" (Ibid. 28). You, who are the sun, should illuminate the moon. We have already learned this.

16. "But you that did cleave to Hashem your Elohim" (Devarim 4:4). Rabbi Yosi said, "Happy is that people, that is in such a case" (Tehilim 144:15). Happy is the people whom the Holy One, blessed be He, has chosen above all heathen peoples and raised to His lot, and blessed them with His blessing, with His name's blessing. This is the meaning of, "they are the seed which Hashem has blessed" (Yeshayah 61:9), Hashem has actually blessed, NAMELY, THE BLESSING OF HIS NAME.

13. אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ. מֵאֵי שִׁירוֹתָא הֵבֵא. אֵלֵא וְדַאי מִשֶּׁה שִׁירוֹתָא הוּהּ בְּעֵלְמָא, לְמַדּוּי שְׁלִים בְּכֻלָּא. וְאֵי תִימָא יַעֲקֹב שְׁלִים הוּהּ, וְאֵילְנָא אֲשֶׁתְּלִים לְתַתָּא בְּגוּוּנָא דְלַעִילָא. הֵכִי הוּא וְדַאי, אֲבָל מַה דְהוּהּ לְמִשָּׁה, לֹא הוּהּ לִב"ג אַחֲרָא, דְהָא אֲתַעֲטֹר בְּשִׁלְיָמוֹ יִתִיר, בְּכַמָּה אֶלְף וּרְבָבִין מִיִּשְׂרָאֵל, בְּאוּרֵייתָא, בְּמִשְׁכָּנָא, בְּכַהֲנִין, בְּלִיּוּאֵי, בְּתַרְיִסֵר שְׁבַטִין, רַבְרַבִּין מִמֶּנָּן עֲלִיּוּהוּ, בְּשַׁבְעִין סְנֵהֲדַרִּין. הוּא אֲשֶׁתְּלִים בְּגוּפָא שְׁלִים. אֲהֲרֹן לִימִינָא, נַחֲשׁוֹן לְשִׁמְאַלָא, הוּא בִּינְיָהוּ.

14. בְּגִין כֵּן אֶת גְּדֻלְךָ, מִימִינָא, דָּא אֲהֲרֹן. וְאֶת יָדְךָ הַחֲזָקָה, מְשִׁמְאַלָא, דָּא נַחֲשׁוֹן. וְהָא אֲתַמֵּר. בְּג"כ מִשֶּׁה שִׁירוֹתָא בְּעֵלְמָא הוּהּ. וְאֵי תִימָא מֵאֵן הוּהּ סִיּוּמָא. סִיּוּמָא מְלָכָא מְשִׁיחָא הוּא, דְהָא כְּדִין יִשְׁתַּכַּח שְׁלִימוֹ בְּעֵלְמָא, מַה דְלֹא הוּהּ כֵּן לְדַרְי דְרִין. בְּהוּא זְמַנָּא יִשְׁתַּכַּח שְׁלִימוֹ לַעִילָא וְתַתָּא, וְיִהוּן עֲלָמִין כְּלָהוּ בְּזוּגָא חַד, כְּדִין כְּתִיב בְּיוֹם הַהוּא יִהְיֶה יי' אֶחָד וְשִׁמּוֹ אֶחָד.

15. וַיֹּאמֶר יי' אֵלַי רַב לְךָ אֵל תּוֹסֵף וְגו'. אָמַר ר' חִיָּיא, א"ל קוּדְשָׁא בְרִין הוּא לְמִשָּׁה, מִשָּׁה, רַב לְךָ דְאַזְדוּגַת בְּשִׁכְיִנְתָּא, מִכָּאן וְלַהֲלָאָה אֵל תּוֹסֵף, רַבִּי יִצְחָק אָמַר, רַב לְךָ בְּנֵהִירוֹ דְשִׁמְשָׁא דְהוּהּ גַּבְרָא, אֵל תּוֹסֵף, דְהָא זְמַנָּא דְסִיְהֵרָא מְטָא, וְסִיְהֵרָא לֹא יָכִיל לְאַנְהֵרָא, עַד דִּיתְכַנִּישׁ שִׁמְשָׁא. אֲבָל וְצוֹ אֶת יְהוֹשֻׁעַ וְחֲזָקָהוּ וְאַמְצָהוּ. אֲנִי דְהוּא שִׁמְשָׁא, בְּעֵי לְאַנְהֵרָא לְסִיְהֵרָא, וְהָא אֲתַמֵּר.

16. וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם וְגו'. ר' יוֹסִי אָמַר אֲשֶׁרֵי הָעַם שְׁכַכְהוּ לוֹ וְגו'. זָכָאָה עֲמָא, דְקוּדְשָׁא בְרִין הוּא בְּחַר בְּהוּ מְכַל עַמִּין עַבּוּרִים, וְסִלִּיק לֹון לְעַדְבִּיָּה, וּבְרִין לֹון בְּבִרְכַתָּא דִּילִיָּה בְּבִרְכַתָּא דְשִׁמְיָה, דְהָא הוּא דְכְתִיב כִּי הֵם זָרַע בְּרַךְ יי', בְּרַךְ יי' מִמֶּשׁ.

17. Come and see, the Holy One, blessed be He, gave all the rest of the nations in the world to the appointed ministers that rule over them. As for Yisrael, the Holy One, blessed be He, held to them for His lot and portion, to actually unite with them. And He gave them the holy Torah in order to unite with His name. Hence, "you that did cleave to Hashem," and not to any other minister as the other nations. This has been explained in different places.

17. תָּא חֲזִי, כֹּל שְׂאֵר עַמּוּיִן דְּעָלְמָא, יְהִיב לִוְן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבֵי מְמַנָּן, דְּשִׁלְטִין עֲלֵיהוּ. וְיִשְׂרָאֵל אַחִיד לִוְן קוּדְשָׁא בְּרִיךְ הוּא לְעַדְבֵיהּ, לְחוּלְקֵיהּ, לְאַתְאֲחָדָא בֵּיהּ מְמַשׁ. וְיְהִיב לִוְן אֹרִייתָא קְדִישָׁא, בְּגִין לְאַתְאֲחָדָא בְּשִׁמְיָהּ, וְעַד וְאַתָּם הַדְּבָקִים בֵּינֵי, וְלֹא בְּמַמְנָא אַחְרָא כְּשְׂאֵר עַמּוּיִן, וְהָא אֹקְמוּהּ בְּכַמְהָ אַתְר.

5. "the voice of the words"

The rabbis examine the scripture that tells of Moses' admonitions to Yisrael where he reminds them that God spoke to them out of the midst of the fire and that they heard the voice of the words. The people heard the words but saw no form, and we learn that "a form" is an inner voice, namely Binah. Rabbi Elazar talks about the second Torah, Deuteronomy, that Moses spoke himself. He analyzes all the voices, the inner voice, the outer voice and the voice of the words, and the words and the speech that came out and spoke from within the fire. We learn that Yisrael did not want to hear directly from God but only through Moses; this weakened the power of Moses and the power of Malchut. Lastly Rabbi Elazar says that if a person does a wicked deed but has no evil intention he is not punished.

18. "And Hashem spoke to you out of the midst of the fire. You heard the voice of the words..." (Devarim 4:12). Rabbi Elazar said, We have to examine this verse. IT SAYS "the voice of the words." What does that mean? AND HE ANSWERS that IT MEANS voice is considered speech, since every speech comes from it. THE VOICE IS ZEIR ANPIN AND SPEECH IS MALCHUT, BUT SINCE WORDS COME FROM VOICE, MALCHUT IS CALLED "THE VOICE OF THE WORDS." Hence it is written, "And Hashem spoke to you OUT OF THE MIDST OF THE FIRE," since speech comes from that place, MALCHUT THAT IS CALLED FIRE. And it, MALCHUT, is called "the voice of the words."

18. וַיְדַבֵּר יי' אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וְגו'. א"ר אֶלְעָזָר, הָאִי קָרָא אִית לְאַסְתַּבְלָא בֵּיהּ, קוֹל דְּבָרִים, מֵאִי קוֹל דְּבָרִים. אֶלָּא קוֹל דְּאֶקְרִי דְבוּר, דְּכָל דְבוּרָא בֵּיהּ תְּלִיא. וְעַד כְּתִיב, וַיְדַבֵּר ה' אֵלֵיכֶם, דְּהָא דְבוּר בְּאַתְר דָּא תְּלִיא, לְהָאִי אֶקְרִי קוֹל דְּבָרִים.

19. "You heard," since hearing depends on it, ON MALCHUT, since hearing comes from speech. Hence IT IS WRITTEN, "You heard." This has already been explained. "and his master shall bore his ear through with an awl" (Shemot 21:6), because he blemished that place called hearing, which means both words and hearing.

19. אַתֶּם שׁוֹמְעִים, דְּשִׁמְיָהּ לֹא תְּלִיא אֶלָּא בְּהָאִי. בְּגִין דְּשִׁמְיָהּ בְּדְבוּר תְּלִיא. וּבְג"כ אַתֶּם שׁוֹמְעִים. וְהָא אֹקְמוּהּ, וְרַצַּע אֲדוּנָיו אֶת אֲזָנוֹ בְּמַרְצַע, בְּגִין דְּפָגִים אַתְרָא דְּאֶקְרִי שְׁמִיעָה, וְהוּא דְבוּר וְהוּא שְׁמִיעָה.

20. "You heard the voice of the words, but saw no form." HE ASKS, What is a form, AND ANSWERS, It resembles "and the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH IS MALCHUT. THIS WAS SAID TO PRAISE MOSES, WHO USED TO LOOK AT THE SHINING MIRROR, WHICH IS ZEIR ANPIN, AND HENCE, "THE SIMILITUDE OF HASHEM DOES HE BEHOLD," WHICH IS MALCHUT THAT REVEALS YUD HEI VAV HEI. According to another explanation, "a form" is an inner voice, NAMELY BINAH, which was not visible at all, NOT EVEN TO MOSES; "only a voice" (Devarim 4:12) refers to another EXTERNAL voice, as we said, NAMELY MALCHUT CALLED "THE VOICE OF THE WORDS." And why is BINAH called a form (or: 'similitude')? HE ANSWERS, Because it manifests the body, WHICH IS ZEIR ANPIN CALLED BODY, THAT IS, THE FORM OF THE SIX EXTREMITIES, THE TWELVE BORDERS AND SEVENTY BRANCHES, ETC. which comes out from it, FROM BINAH.

20. קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וְתַמוּנָה אֵינְכֶם רוֹאִים. מֵאִי וְתַמוּנָה. כד"א וְתַמוּנַת יי' יְבִיט. ד"א וְתַמוּנָה, דָּא קוֹל פְּנִימָאָה, דְּלֹא הוּא מִתְחַזֵּי כְּלָל. זוּלַתִּי קוֹל, דָּא קוֹל אַחְרָא דְקַאמְרָן. וְתַמוּנָה, אֲמַאי אֶקְרִי הָכִי. בְּגִין דְּכָל תְּקוּנָא דְּגוּפָא מִינֵיהּ נִפְקָא.

21. You may argue that another, NAMELY MALCHUT, is also named thus, A FORM. WHY IS IT CALLED A FORM? HE ANSWERS, It is so, for the other one IS ALSO CALLED A FORM, BECAUSE the lower manifestations IN BRIYAH, YETZIRAH AND ASIYAH emerge from it. For that reason BINAH AND MALCHUT ARE CALLED supernal Hei and lower Hei BECAUSE THEY ARE EQUAL. The supernal Hei IS THE SECRET OF, "a great voice which was not heard again" (Devarim 5:19), since its founts never stop flowing, BECAUSE IT IS WITH ABA, CHOCHMAH, IN A NEVER-ENDING UNION. All these voices were there when the Torah was given to Yisrael, THE SECRET OF THE SEVEN VOICES OF ZEIR ANPIN. They all came out from the inner voice above all, WHICH IS BINAH, since everything is suspended from it AS THEY EMANATED FROM BINAH.

22. Moses spoke from himself the words of Deuteronomy (lit. 'the second Torah'). This has already been explained. HE ASKS why it is so AND ANSWERS, Supernal Chochmah is called the embodiment of the Torah, from which everything comes out into the inner voice, WHICH IS BINAH. Afterwards, everything is settled and becomes attached to the place called the Tree of Life, WHICH IS ZEIR ANPIN CALLED MOSES. The general and the particular come from it, namely the Written Torah, WHICH IS ZEIR ANPIN CALLED GENERAL, and the Oral Torah, WHICH IS MALCHUT CALLED PARTICULAR. They are also called the Torah and the second Torah. ZEIR ANPIN IS CALLED TORAH AND MALCHUT IS CALLED THE SECOND TORAH. IT WAS THEREFORE SAID THAT MOSES, WHO IS ZEIR ANPIN, SPOKE THE SECOND TORAH, WHICH IS MALCHUT, FROM HIMSELF, NAMELY, IT EMANATED FROM MOSES. At first, THE FIRST SET OF TEN COMMANDMENTS CAME OUT from uninterrupted Gvurah, NAMELY FROM BINAH, OF WHICH IT IS SAID, "A GREAT VOICE WHICH WAS NOT HEARD AGAIN." Now, WITH THE SECOND SET OF TEN COMMANDMENTS IN THE SECOND TORAH THEY CAME OUT all together, THAT IS, FROM ZEIR ANPIN AND MALCHUT, ACCORDING TO THE PRINCIPLE THAT MOSES, ZEIR ANPIN, SPOKE THEM FROM HIMSELF. For that reason, all these ten commandments are spelled with Vav, in, "neither (Heb. ve) shall you commit adultery. Neither shall you steal. Neither shall you bear... Neither shall you covet...neither shall you desire" (Ibid. 17-18), AS VAV INDICATES ZEIR ANPIN.

23. Rabbi Yosi said, What is meant by, "neither shall you desire"? "Neither shall you covet" should suffice. He said to him, Blessed are the truly righteous. Coveting is one grade, desire another. Coveting MEANS that if he can, he will grab her, for the coveting that took him over will cause him to act. Desire is not so. Even when he will not take to following her, IT IS STILL CONSIDERED DESIRE. This has already been explained.

24. Rabbi Yosi said to him, Why is not it written, 'Neither shall you murder' SPELLED WITH VAV like the others? He said to him, For the level OF MURDER is Judgment and comes from Gvurah THROUGH THE LEFT COLUMN instead of from the place of Mercy, WHICH IS ZEIR ANPIN CALLED VAV. Hence "You shall not murder" (Ibid. 17) is without Vav. Since five Vavs are needed, CORRESPONDING TO CHESD, GVURAH, TIFERET, NETZACH AND HOD, Vav was added to "shall you covet," since in "You shall not murder" no Vav should dwell BECAUSE IT IS IN GVURAH. HENCE Vav was added here.

21. ואי תימא אחרא אקרי הכי נמי. אין. דהאי אחרא תקונא דלתתא מיניה נפקא, ובג"כ, ה' עלאה ה' תתאה, ה' עלאה, קול גדול ולא יסף, דלא פסקי מבויעי לעלמין, וכל אינון קולות תמן אשתכחו כד אתייהיבת אורייתא לישראל. וכלא נפקא מההוא קול פנימאה דכלא, בגין דביה תליא מלתא.

22. האי דאקרי משנה תורה, משה מפי עצמו אמרן. והא אוקימנא מלה. אמאי הכי. אלא חכמה עלאה, כללא דאורייתא אתקרי, ומנה נפקא כלא, בההוא קול פנימאה. לבתר מתישבא כלא ואתאחד, באתר דאקרי עץ החיים, וביה תליא כלל ופרט, תורה שבכתב ושבע"פ, והוא אקרי תורה ומשנה תורה. בקדמיתא גבורה דלא פסק, והשתא כלא כחדא. בג"כ הכא באלין י' הדברות, כלא רשים בוא"ו, ולא תנאף, ולא תגנוב, ולא תענה, ולא תחמוד, ולא תתאוה, והא אוקמוה.

23. אמר ר' יוסי, מאי ולא תתאוה, כיון דכתיב ולא תחמוד, דהא בהאי סגין. א"ל, זכאין אינון מארי קשוט, חמידה חד דרגא. תאוה דרגא אחרא. חמידה: דאי יכול, אזיל למיסב דיליה בגין ההיא חמידה דנקט, אזיל למעבד עובדא. תאוה: לאו הכי, דהא אפילו דלא ינקוט אורחא למהך אפתריה, והא אוקמוה חבריאי.

24. א"ל רבי יוסי, אמאי לא כתיב ולא תרצח, כהני אחרוני. א"ל בגין דדרגא דינא בגבורה תליא, ולא באתר דרחמי, בג"כ לא תרצח לא כתיב ביה וא"ו. ובגין דבעיין ה' ויין אתוסף וא"ו ולא תתאוה, דהא בלא תרצח לא בעי למשרי וא"ו, ואתוסף הכא.

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25. Rabbi Pinchas, who sat behind RABBI ELAZAR, heard it. He kissed him, wept and laughed. He said OF RABBI ELAZAR, Who can stand before him and his father in the world! Happy is the lot of the righteous, and happy is my own lot in this world and in the World to Come to have merited it. Of this it is written, "The righteous see it, and are glad" (Iyov 22:19).

26. Rabbi Elazar opened with, "Go you near, and hear..." (Devarim 5:24). Come and see, when the Torah was given to Yisrael, all voices were present, NAMELY, FROM BINAH, ZEIR ANPIN AND MALCHUT. BINAH IS CALLED AN INNER VOICE, ZEIR ANPIN AN OUTER VOICE AND MALCHUT THE VOICE OF THE WORDS. The Holy One, blessed be He, sat on the throne, WHICH IS MALCHUT, and one was visible from within another - ZEIR ANPIN WAS SEEN FROM WITHIN MALCHUT. The words of the one, MALCHUT, came from within that which was above it, ZEIR ANPIN. This is the secret of the verse, "Hashem talked with you face to face in the mountain out of the midst of the fire" (Devarim 5:4), AS ZEIR ANPIN AND MALCHUT WERE FACE TO FACE. And speech came out and spoke from within the fire and the flame, WHICH ARE THE LEFT COLUMN that pushed the speech out OF ZEIR ANPIN by striking of wind and water, WHICH ARE THE CENTRAL AND RIGHT COLUMNS that empower THE LEFT, SO THAT SPEECH, WHICH IS MALCHUT, COMES OUT FROM ALL THREE COLUMNS OF ZEIR ANPIN. For fire, wind and water, THE THREE COLUMNS OF ZEIR ANPIN, came out of the Shofar, BINAH, as it, BINAH, includes them all. Yisrael kept away from this awe.

27. Because of that, BECAUSE OF THAT AWE, YISRAEL SAID TO MOSES, "and speak to us" (Ibid. 24), SAYING, we do not want this lofty force from above, NAMELY FROM ZEIR ANPIN, but from the place of the Female, MALCHUT, and no further. THIS IS THE MEANING OF, "and speak to us," WITH A FEMININE SUFFIX. Moses said TO THEM, You have surely weakened my power and weakened another power OF MALCHUT, for had not Yisrael distanced themselves, they would have heard all those words FROM ZEIR ANPIN as before, the world would not have been destroyed and Yisrael would have lived for generations.

28. The first time, AFTER HEARING THE FIRST WORDS, they died. The reason is that it had to be so, since the tree of death, MALCHUT, brought it upon them. Later they were resurrected, rose and grew BY RECEIVING MOCHIN OF GREATNESS. The Holy One, blessed be He, wanted to bring them into the Tree of Life, ZEIR ANPIN, that is situated above that tree of death, so they will live forever. But they distanced themselves and refused AS MENTIONED. Then the power of Moses who was above them weakened, and another power OF MALCHUT weakened. The Holy One, blessed be He, said, 'I desire to uphold you in a supernal place, that you shall cleave to life, yet you wish the place where the Nukva dwells. For that reason, "Go say to them, Return again to your tents" (Ibid. 27), each one will go to his wife and mate with her', BECAUSE THEY DESCENDED TO THE WORLD OF THE FEMALE.

25. שָׁמַע ר' פִּנְחָס דִּיתִיב אֲבִתְרִיהּ, וּנְשָׁקִיהּ. בְּכַהּ וְחִיִּיךְ. אָמַר גּוֹר אֲרִיָּהּ, לִית מָאן דְּקָאִים קִמְיִיהּ, מָאן יְכִיל לְקִיִּמָּא קִמְיִיהּ וְאֲבוּהּ בְּעֵלְמָא. זִבְאָה חוֹלְקִיהוֹן דְּצִדִּיקִינָא, וְזִבְאָה חוֹלְקִי בְּהַאי עֵלְמָא, וּבְעֵלְמָא דְּאֲתִי, דְּזִכִּינָא לְהַאי. עַל דָּא בְּתִיב, יִרְאוּ צִדִּיקִים וְיִשְׂמְחוּ.

26. ר' אֶלְעָזָר פִּתַּח וְאָמַר, קִרְב אֶתָּה וּשְׁמַע וְגו'. ת"ח, בְּשַׁעֲתָא דְּאִתְיִהִיבַת אוֹרִיִּיתָא לְיִשְׂרָאֵל, כְּלַהוֹן קוֹלוֹת אֲשַׁתְּכַחוּ. וְקוֹדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כּוּרְסֵינָא, וְדָא מְגו דְּדָא אֲתַחְזִי, וּמְלוּלָא דְּדָא נְמִיק מְגו עֵלְאָה דְּעֵלִיָּהּ, וְדָא הוּא רְזָא דְּכַתִּיב, פְּנִים בְּפְנִים דְּבַר יי' עִמָּכֶם בְּהַר מְתוֹךְ הָאֵשׁ, דְּמְלוּלָא נְפָקָא, וּמְלוּל מְגו אֲשָׁא וּשְׁלֵהוּבָא, דְּדַחִי לִיָּה לְבַר, בְּדַפִּיקוּ דְּרוּחָא וּמִיָּא, דִּיהִבִּין חִילָא. דְּאֲשָׁא וּרוּחָא וּמִיָּא, מְגו שׁוֹפֵר, דְּאִיהוּ כְּלִיל לְכֻלְהוּ נְמִיק. וְיִשְׂרָאֵל אֲתַרְחִיקוּ מִדְּחִילוּ דָּא.

27. וּבג"כ, וְאֵת תְּדַבֵּר אֲלֵינוּ, לָא בְּעִינָן בְּתוֹקְפָא עֵלְאָה דְּלְעִילָא, אֶלָּא מֵאֲתַר דְּנוֹקְבָא וְלֹא יְתִיר, וְאֵת תְּדַבֵּר אֲלֵינוּ וְגו'. אָמַר מֹשֶׁה וְהִיא חֲלַשְׁתּוֹן חִילָא דִּילֵו, חֲלַשְׁתּוֹן חִילָא אַחְרָא, דְּאֶלְמֵלָא לָא אֲתַרְחִיקוּ יִשְׂרָאֵל, וְיִשְׁמַעוֹן כָּל הָהִיא מְלָה כִּד בְּקִדְמִיתָא, לָא הוּא יְכִיל עֵלְמָא לְמַהוּי חֲרִיב לְבַתֵּר, וְאִינּוֹן הוּוּ קִיִּמִּין לְדַרְי דְּרִין.

28. דְּהָא בְּשַׁעֲתָא קְדַמִּיתָא מִיתוּ. מ"ט. בְּגִין דְּהִכִּי אֲצַטְרִיךְ, דְּהָא אֵילְנָא דְּמוֹתָא גְרִים. לְבַתֵּר דְּחִיִּיו וְקָמוּ וְקָא סָגוּ, וּבְעָא קוֹדְשָׁא בְּרִיךְ הוּא לֹאֲעֵלָא לּוֹן לְאֵילְנָא דְּחִיִּי, דְּקָאִים עַל הָהוּא אֵילְנָא דְּמוֹתָא, בְּגִין לְמַהוּי קִיִּמִּין לְעֵלְמִין, אֲתַרְחִיק וְלֹא בְּעוֹן, כְּדִין אֲתַחְלֵשׁ חִילָא דְּמֹשֶׁה עֲלֵיהּ, וְאֲתַחְלֵשׁ חִילָא אַחְרָא. אָמַר קוֹדְשָׁא בְּרִיךְ הוּא, אֲנָא בְּעִינָא לְקִיִּמָּא לְכוּ בְּאֲתַר עֵלְאָה, וְלֹאֲתַדְבְּקָא בְּחַיִּים, אֲתוֹן בְּעִיתוֹן אֲתַר דְּנוֹקְבָא שְׂרִיא. וּבג"כ, לֵךְ אָמַר לְהֵם וְגו'. כָּל חַד יִהְיֶה לְנוֹקְבִיָּהּ, וְיִתְיַחַד בֵּיהּ.

29. Nevertheless, since Yisrael did it only because of the highest awe that rested upon them, it did not say of them but, "O that there were such a heart in them, that they would fear Me" (Ibid. 26). From this we learned that whoever does something but does not concentrate in his mind and wish on the Evil Side, even though it is evil, since he did not do it on purpose there is no punishment for him, and he is not like another WHO DOES IT PURPOSELY. And the Holy One, blessed be He, does not sentence him for evil.

29. ועם כל דא, בין דישראל לא עברו, אלא בדחילו עלאה דהוה עליהו, לא אתמר עליהו, אלא מי יתן והיה לבבם זה להם וגו'. מכאן אולימנא, כל מאן דעביד מלה, ולבא ורעותיה לא שוי לסטרא בישא, אע"ג דאיהו ביש, הואיל ולא עביד ברעותא, עונשא לא שריא עליה. ולא כב"נ אחרא. וקודשא בריך הוא לא דאין ליה לביש.

6. "But as for you, stand here by Me"

First we hear about the great qualities of Moses. Then Rabbi Yehuda says that if people are travelling on the road in fear of thieves, the best protection is the study of Torah because this brings the Shechinah to join them.

30. "But as for you, stand here by Me" (Devarim 5:28): from this WE UNDERSTAND that he totally separated from his wife, and cleaved and rose to another place of THE WORLD OF the male, instead of the female. Happy is the lot of Moses, the faithful prophet, who attained the highest grades, such as no other man ever attained. Of that it is written, "he who pleases (lit. 'good before') Elohim shall escape from her" (Kohelet 7:26). What is "good"? It is Moses, of whom it is written, "he was a goodly child" (Shemot 2:2). Since he was good, he rose to another high level, THE GRADE OF ZEIR ANPIN, and therefore it is written, "for the place on which you stand is holy ground" (Shemot 3:5). "you stand" is precise. The reason STANDING IS MENTIONED is because it is good, and good is the male, WHICH IS YESOD OF ZEIR ANPIN, AND STANDING PERTAINS TO THE MALE.

30. ואתה פה עמוד עמדי. מהכא, אתפרש מכל וכל, מאתתיה, ואתדבק ואסתלק באתר אחרא דכורא, ולא בנוקבא. זכאה חולקא דמשה נביאה מהימנא, דזכה לדרגין עלאין, מה דלא זכה ב"נ אחרא לעלמין. על דא בתיב, טוב לפני האלהים ומלט ממנה. מאי טוב. דא משה. דכתיב כי טוב הוא. ובגין דהוה טב, סליק לדרגא אחרא עלאה. וע"ד בתיב, כי המקום אשר אתה עומד עליו אדמת קדש הוא, עומד עליו דייקא. מ"ט. בגין כי טוב הוא, וטוב הוא דכורא.

31. You may say that Rabbi Yehuda said that 'good' is said of David, as written, "good looking" (I Shmuel 16:12), which means that as the mirror (Heb. mar'ah) in which to look, WHICH IS THE SECRET OF MALCHUT CALLED MIRROR, was good, so David was good looking (Heb. mar'eh). Of Moses it is written, "a goodly child," namely, he himself. But here IT ONLY SAYS "and good looking." Nevertheless, DAVID was attached to both, NAMELY TO YESOD CALLED GOOD AND TO MALCHUT CALLED MIRROR, since the one is attached to the other. FOR YESOD AND MALCHUT ARE ALWAYS MUTUALLY ATTACHED, ONLY HE WAS MAINLY OF MALCHUT AND REMAINED THERE. Moses, since he was good, BEING YESOD OF ZEIR ANPIN, rose to be THE ASPECT OF the body, WHICH IS ZEIR ANPIN HIMSELF, CALLED man, as written, "the man of Elohim" (Devarim 33:1), and "Now the man Moses was very meek" (Bemidbar 12:3).

31. ואי תימא, דהא אמר רבי יהודה, הא דוד דכתיב ביה טוב, כד"א וטוב ראי, אמאי לא הוה יתיר. א"ל וטוב ראי בתיב. טוב ראי, דא דאיהו חיוז לאסתכלא, הכי הוה דוד. טוב ראי, הוה טוב דאיהו חיוז. ובמשה בתיב טוב הוא ממש, והכא טוב ראי. ועם כל דא, בתרווייהו הוה אחיד, דהא דא ברא אחיד. ומשה לבתר דהוה טב, סליק למהוי גופא איש. איש האלהים, והאיש משה ענו מאד.

32. Rabbi Yehuda said, In all his deeds, man has to set the Holy One, blessed be He, before him, as we already explained. Rabbi Yehuda followed his own reasoning, saying that whoever walks on the road AND FEARS ROBBERS should meditate on three things, A GIFT, A PRAYER AND WAR, LIKE JACOB WHEN HE FEARED ESAU. The most valuable is prayer. And even though prayer is more VALUABLE, two or three friends studying the words of the Torah is even more valuable, because they do not fear ROBBERS, because the Shechinah is joined to them BECAUSE THEY ARE OCCUPIED IN THE TORAH.

32. אמר רבי יהודה, בכל עובדיו, בעי ב"נ לשואה לקבליה לקודשא בריך הוא, והא אוקימנא מלה. רבי יהודה לטעמיה, דא"ר יהודה, האי מאן דאזיל בארחא, וכיון לתלת מלין, ועילא מנהון צלותא, ואע"ג דצלותא יתיר עלאה מכלא, תרי חברי או תלתא דלעאן במלי דאורייתא. דהא לא מסתפי, בגין דשכינתא אשתתפא בהדיהו.

7. "Coats of skin"

Rabbi Elazar and Rabbi Chiya discuss whether Adam and Eve had coats of skin before they sinned, and we learn that at first the man and woman

were clothed in the likeness of above, surrounded by celestial light. Only after their sin were they reduced to the clothing of skin that comes from the lower world. In the future God will open the eyes of those who were unwise so that they will have supernal wisdom. Next the rabbis are followed by two robbers, who are suddenly killed by two wild animals.

33. Rabbi Elazar and Rabbi Chiya were walking on the way. Rabbi Elazar said, It is written, "For the man and for his wife did Hashem Elohim make coats of skin" (Bereshheet 3:21). Were they divested of that skin until then? HE ANSWERS, Yes, SINCE UNTIL THAT TIME THEY DID NOT HAVE THESE COATS OF SKIN, which were precious garments. Rabbi Chiya said to him, In that case, they were not even worthy of coats of skin, SINCE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL. You may say that before they sinned, He clothed them WITH COATS OF SKIN, yet it is not so. Only after they sinned, it is written, "For the man and for his wife did Hashem Elohim make coats of skin, and clothed them."

34. He said to him, It is surely so THAT IT OCCURRED AFTER THE SIN, only at first THEY WERE CLOTHED in the likeness of above, NAMELY WITH THE SUPERNAL SPLENDOR OF ZEIR ANPIN and were divested of the lower hues OF THIS WORLD, and the celestial light surrounded them. After they sinned, He returned them to the colors of this world, and removed from them the supernal colors THEY HAD FROM ZEIR ANPIN. It is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" as in this world. It is written, "And you shall bring his sons, and put coats upon them" (Shemot 29:9). In the latter verse, it bore resemblance to the supernal, NAMELY THE LIGHT OF ZEIR ANPIN, while here, REGARDING THE COATS OF SKIN OF ADAM, they bore resemblance to the lower. FOR THAT REASON they are called linen (Heb. shesh) coats THAT ALLUDES TO ZEIR ANPIN THAT IS CALLED SIX (HEB. SHESH), AFTER THE SIX EXTREMITIES. In this verse there are coats of skin, WHICH PERTAIN TO MALCHUT THAT IS CALLED SKIN, WHICH BEARS THE ASPECT OF THIS WORLD. Even though it is so, the beauty of these garments surpassed everything.

35. "And the eyes of them both were opened" (Bereshheet 3:7), which means THEIR EYES OPENED to the mold of this world, NAMELY TO THE REGULAR MODEL OF THIS WORLD, which was not the case before when they were above, observing with open eyes, in the supernal world. In the future to come, it is written, "And I will bring the blind by a way that they knew not..." (Yeshayah 42:16). For the Holy One, blessed be He, will open eyes that were unwise so they will behold supernal wisdom and attain what they did not attain in this world so as to recognize their Master. Happy are the righteous that will attain this wisdom, since there is no wisdom as that wisdom, nor is there knowing such as that knowing.

36. While they were walking they saw robbers following them to rob them. Rabbi Elazar looked at them, and two wild animals came and killed them. Rabbi Elazar said, Blessed is the Merciful who saved us. He recited about them, "When you go, your steps shall not be confined; and when you run, you shall not stumble" (Mishlei 4:12), and, "Because he has set his delight upon Me, therefore will I deliver him" (Tehilim 91:14).

33. ר' אלעזר ור' חייא הוו אזלי בארְחא, א"ר אלעזר בתיב, ויעש יי' אלהים לאדם ולאשתו כתנות עור. וכי עד השתא פשיטי הוו מההוא עור. אין. אלא מאני לבושי יקר הוו. א"ל ר' חייא, אי הכי לא אתחזון להו אמילו כתנות עור. וכי תימא דעד לא חאבו אלבישו להו, לא. אלא לבתר דחבו כתוב, ויעש יי' אלהים לאדם ולאשתו כתנות עור וילבישם וגו'.

34. א"ל, הכי הוא ודאי, בקדמיתא הוו כגוונא דלעילא, ומתפשטן מן גווני דלתתא, והוה נהורא דלעילא אסחר עליהו. ולבתר דחבו, אהדר לון בגווני דהאי עלמא, ואעבר מנייהו גווני דלעילא. מה בתיב. ויעש יי' אלהים לאדם ולאשתו כתנות עור וילבישם מגוונא דהאי עלמא. בתיב ואת אהרן ואת בניו תקריב והלבשתם כתנות, התם כגוונא דלעילא. הכא כגוונא דלתתא. התם כתנות שש, הכא כתנות עור. ואע"ג דאיהו הכי, שפירא דאינון לבושין סליק על כלא.

35. ותפקחנה עיני שניהם בטיפסא דהאי עלמא, מה דלא הוה קודם, דהוו משגחין ופקחין לעילא. לזמנא דאתי בתיב, והולכת עורים בדרך לא ידעו וגו'. זמין קודשא בריך הוא לאפקחא עינין דלא חבימין, ולאסתכלא בחכמתא עלאה, ולא תדבקא במאי דלא אתדבקו בהאי עלמא, בגין דינגדעון למאריהון. זכאין אינון צדיקיא, דיזכון להיאי חכמתא, דלאו חכמתא כהיאי חכמתא, ולאו ידיעה כהיאי ידיעה, ולאו דבקותא כהיאי דבקותא.

36. עד דהוו אזלי, חזו אינון לסטים אזלי בתרייהו, לאקפחא לון. אסתכל בהו ר' אלעזר, אתו תרין חיון ברא וקטלי לון. אמר ר' אלעזר, בריך רחמנא דשיזבן, קרא עליהו, בלכתך לא יצר צעריך ואם תרוץ לא תכשל, וכתוב כי מלאכיו יצוה לך וגו'. וכתוב כי בי חשק ואמלטהו.

8. The four paragraphs of the Tefilin

Rabbi Elazar tells of the supernal source of the four Mochin in the head of Zeir Anpin that correspond to the four paragraphs in the four compartments of the Tefilin. The rabbis talk about the whole flow of mercy and supernal light; the Holy Name Yud Hei Vav Hei and the various Sfirot are brought in to illuminate the discussion. We learn about the four pillars of the Chariot, that are the three patriarchs and David. Rabbi Yitzchak says that God will not enter celestial Jerusalem until His people enter terrestrial Jerusalem. He also talks about testimony, that is the flowing of the illumination of Chochmah from supernal Eden.

37. We learned from a supernal mystery in the Concealed Book that there are three cavities of engraved letters, WHICH ARE YUD HEI VAV OF YUD HEI VAV HEI, seen in the skull of Zeir Anpin. And we learned that there are three parts of the brain (Mochin), CHOCHMAH, BINAH AND DA'AT, which are hidden in these cavities. THE CAVITIES ARE VESSELS AND THE LOBES OF THE BRAIN ARE THE LIGHTS THAT ARE CLOTHED IN THEM. From the top of the highest concealed brain of Atika Kadisha that flows into the Mochin of that Zeir Anpin, there are four Mochin, CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT, WHICH IS TIFERET, AND THE LEFT SIDE OF DA'AT, WHICH IS MALCHUT. These four Mochin ARE IN THE HEAD OF ZEIR ANPIN AND expand throughout the body. These are the four paragraphs in the four compartments of the Tefilin, which the Holy One, blessed be He, puts on.

38. One should put on TEFILIN every day, because they are the supernal Holy Name of engraved letters, YUD HEI VAV HEI, NAMELY THE FOUR MOCHIN, as written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10). We learned this is the actual name of Hashem. These are the head Tefilin.

39. Rabbi Yitzchak said, This is what is meant by the verse, "Sanctify to Me (Heb. Kadesh li) all the firstborn" (Shemot 13:2). This is the Sfirah that includes and conceals all the others, NAMELY, CHOCHMAH THAT INCLUDES INSIDE ITSELF ALL THE SFIROT. The drawing OF LIGHT from above is hidden within it. It is called "whatever opens the womb" (Ibid.), because it opens the whole flow of mercy and supernal light.

40. Rabbi Shimon said, THIS SFIRAH OF CHOCHMAH is hidden in the Yud of the Holy Name YUD HEI VAV HEI. It is one compartment of the Tefilin, which is "Sanctify to Me all the firstborn." Unspecific FIRSTBORN relates to the supernal part of the brain, Chochmah.

41. The second compartment OF THE TEFILIN is, "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10). Rabbi Yehuda said, This is the part of the brain the gates of which become fifty gates, NAMELY BINAH, WHICH EXPANDS INTO THE FIFTY GATES OF BINAH. These many gates correspond to the many mentions of the phrases, "who have brought you out of the land of Egypt," and "brought you forth out of Egypt." The memory of the exodus from Egypt is mentioned many times in the Torah, fifty TIMES that correspond to the fifty GATES OF BINAH. FOR THE EXODUS FROM EGYPT CAME THROUGH THE ILLUMINATION OF BINAH. THEY ARE THEREFORE FIFTY, TO CORRESPOND TO ITS FIFTY GATES.

37. תֵּאֲנֵא בְּרִזָּא עֲלָא בְּסַפְרָא דְּצִנְיֵעוּתָא, ג' חֲלָלִין דְּאִתּוּן רְשִׁימִין, אֲתַגְלִיין בְּהַ בְּגוּלְגֻלְתָּא דְּזַעִיר אֲנָפִין. וְתַנִּינָן, ג' מוֹחֵי אִינוּן, דְּסִתִּימוּ בְּאִינוּן חֲלָלִין. וּמְשִׁירוּתָא דְּמוֹחָא עֲלָא סִתִּימָא דְּעִתִּיקָא קְדִישָׁא דְּאִתְמַשִּׁיךְ בְּהוּא ז"א, אֲשֶׁתְּכַחוּ ד' מוֹחֵי. וְאֵלִין ד' מוֹחִין, מְשִׁתְּכַחִין וּמִתְפַּשְׁטִין בְּכָל גּוּפָא וְאִינוּן ד' רִיהִטֵי, דְּאַרְבַּע בְּתֵי דְּתַפְלִיין, דְּאֲנַח קוּדְשָׁא בְּרִיךְ הוּא.

38. ובג"כ בעי בר נש לאנחא בכל יומא, בגין דאינון שמא קדישא עלאה באתווי רשימן, דכתיב וראו כל עמי הארץ כי שם יי נקרא עליך. ותנן, שם יי ממש, ואלין תפלין דרישא.

39. ר' יצחק אמר, הדא הוא דכתיב, קדש לי כל בכור, דא היא בתרא דכליל ואסתים כל אינון אחרנין. משיכותא דלעילא סתימא ביה. ודא אקרי פטר כל רחם, פתיחותא דכל משיכותא דרחמי, ונהירו דלעילא.

40. אמר ר"ש, וסתים ביו"ד דשמא קדישא. ודא חד ביתא דתפלין, דהוא קדש לי כל בכור סתם. מוחא עלאה, חכמה.

41. ביתא תננינא, והיה כי יביאך יי. א"ר יהודה מוחא דתרעוי נפקין לחמשין תרעין. תרעין סגיאיין, ואינון לקבל זמנין סגיאיין דכתיב אשר הוצאתיך מארץ מצרים. הוציאך יי ממצרים. ואדכר זמנין סגיאיין דוכרנא דמצרים. ואינון חמשין לקבל חמשין.

42. We learned from the book of Rav Hamnuna Saba, who said that the Holy One, blessed be He, broke many upper and lower gates that were bound by chains, in order to bring Yisrael out of Egypt. For through these gates of the brain lobe OF BINAH the other BLOCKED gates were opened and loosened. Had not the gates of the brain lobe OF BINAH opened and aroused, the other BLOCKED gates would not have opened to execute punishment AGAINST EGYPT to bring Yisrael out of slavery. FOR THAT REASON THE EXODUS FROM EGYPT WAS MENTIONED FIFTY TIMES, WHICH OCCURRED BY MEANS OF THE FIFTY GATES OF BINAH.

43. Everything is concealed inside this BRAIN OF BINAH, which is called supernal Ima, from which power was roused for lower Ima, WHICH IS MALCHUT. What is that? It is that of which is written, "and give ear to Me, O My nation (Heb. le'umi)" (Yeshayah 51:4), which should be pronounced 'le'immi (Eng. 'to my mother'), rather than le'umi. For the Holy One, blessed be He cherished the Congregation of Yisrael, WHICH IS MALCHUT, to the extent of calling her 'My mother', SO MALCHUT RECEIVED THE LIGHTS OF SUPERNAL IMA. For these LIGHTS come out of supernal Ima, which is the second compartment OF THE TEFILIN, which is called Hei of the Holy Name YUD HEI VAV HEI that opened into fifty gates. From this part of the brain a wind goes out to a nostril in the window of the nose of Zeir Anpin.

44. We learned that the Jubilee, in which slaves are freed, is united with this brain lobe OF BINAH. THE FIFTY GATES OF BINAH are the fifty years of the Jubilee, and the fifty days of the counting of the Omer unite WITH THE BRAIN LOBE OF BINAH, in which the spirits of the slaves rest, and their spirit achieves FREEDOM AND rest, as written, "the day that Hashem shall give you rest from your sorrow, and from your fear, and from the hard bondage..." (Yeshayah 14:3). For that reason, FIRST Hei OF YUD HEI VAV HEI, WHICH IS BINAH, rests the spirit and liberates the spirit. The exodus from Egypt comes out from the SECOND compartment OF THE TEFILIN and the FIRST Hei of the Holy Name, as we learned. Up to here, THE FIRST TWO COMPARTMENTS OF THE TEFILIN all is about Yud Hei of the Holy Name.

45. Come and see, from the aspect of Aba, WHICH IS CHOCHMAH, Chesed emerges, and from the aspect of Ima, WHICH IS BINAH, Gvurah comes out. The Holy One, blessed be He, WHO IS ZEIR ANPIN, is attached to them all and is adorned with them, being the letter Vav, FOR ZEIR ANPIN IS THE CENTRAL COLUMN THAT COMPREHENDS THE RIGHT AND THE LEFT, WHICH ARE ABA AND CHESED TO THE RIGHT AND IMA AND GVURAH TO THE LEFT.

46. The third compartment OF THE TEFILIN IS "Hear O Yisrael (Heb. Sh'ma Yisrael)" (Devarim 6:4), which is Yisrael Saba, TOGETHER WITH "And you shall love Hashem your Elohim" (Ibid. 5). Rabbi Shimon taught, this is a high mystery that the supernal Yisrael, WHICH IS ZEIR ANPIN, was adorned with the aspect of Aba. This is Abraham. Adorned with the aspect of Ima it is Isaac.

42. וְתִנְיִן בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא, דְאָמַר תְּרַעִין סְגִיָּאִין דְלַעִילָא וְתַתָּא, תְּבַר קוּדְשָׁא בְרִיךְ הוּא, דְהוּוּ סְתִימִין וּמִתְקַטְרִין בְּשִׁלְשִׁיחוֹן, בְּגִין לְאַפְקָא לְהוּ לְיִשְׂרָאֵל. דְהָא מְאֵלִין תְּרַעִין דְהָהוּא מוּחָא, מִתְפַתְּחִי וּמִשְׁתַּרוּ כָּל שְׂאֵר תְּרַעִין. וְאַלְמָלָא דְאַתְעָרוּ וְאַתְפַתְּחוּ אֵינּוֹן תְּרַעִין דְהָאֵי מוּחָא, לֹא הוּוּ מִתְפַתְּחִין אֵינּוֹן אַחֲרָנִין לְמַעַבְד דִּינָא, וְלַאֲפָקָא לִין לְיִשְׂרָאֵל מִן עַבְדוּתָא.

43. וְכֹלָא סְתִים בְּהָאֵי דְאֶקְרִי אֵימָא עֲלָאָה, דְמִנְהָ אֲתַעַר חֵילָא לְאֵימָא תַתָּאָה. וּמֵאֵי אֵיחֻוּ. דְכַתִּיב בְּהָ וְלֵאמֹי אֵלֵי הָאֵזִינּוּ. אֵל תְּקִרִי לְאֹמִי, אֵלָא לְאֹמִי. דְלֹא זֶו קוּדְשָׁא בְרִיךְ הוּא מַחְבְּבָה לְכַנְסַת יִשְׂרָאֵל, עַד דְקִרְאָהּ אֹמִי. וְהָאֵי נִפְקָא מֵאֵימָא עֲלָאָה, דְהָאֵי בֵיתָא תְנִינָא, דְאֶקְרִי ה' דְשִׁמָּא קְדִישָׁא, דְאַתְפַתְּחָא לְחַמְשִׁין תְּרַעִין. וּמֵהָאֵי נִפְקָא רִיחָא לְחַד נֹקְבָא דְפְרִדְשָׁקָא דְחוּטְמָא.

44. וְתִנְיִן, יוֹבְלָא דְנִפְקִין בֵּיה עַבְדִּין לְחִירוֹ, בְּהָאֵי מוּחָא אֲתַאֲחֵד. וְאֵינּוֹן חַמְשִׁין שְׁנִין דְיוֹבְלָא. וְאֵינּוֹן חַמְשִׁין יוֹמִין דְחוּשְׁבָנָא דְעוֹמֵר, בֵּיה אֲתַאֲחֵדוּ. דְבַהוּ נִיחִין רוּחֵי דְעַבְדִּין, וּמִפְקִי רוּחֵיהוֹן לְנִיחָא. כְּמָה דְכַתִּיב, בְּיוֹם הַנִּיחַ יִי' לְךָ מֵעַצְבְּךָ וּמִרְגֻזְךָ וּמִן הָעֲבוּדָה וְגו'. וּבְגִין כֵּן, ה' נִיחָא דְרוּחָא, וְלַאֲפָקָא רוּחָא לְחִירוֹ. וְהָאֵי בֵיתָא יְצִיאַת מִצְרַיִם בְּהָ תְלִינָא, וּבָתָּא ה' דְשִׁמָּא קְדִישָׁא, כְּמָה דְאַתְמַר. ע"כ כְּלָלָא דִי"ה דְשִׁמָּא קְדִישָׁא.

45. ת"ח, מְסִטְרָא דְאָבָא נְמִיק חֶסֶד. מְסִטְרָא דְאִמָּא נְמִיק גְבוּרָה. וְכֹלָא אַחִיד קוּדְשָׁא בְרִיךְ הוּא, וּמִתְעַטֵּר בְּהוּ, אֵת וְא"ו.

46. בֵּיתָא תְלִיתָאָה שְׁמַע יִשְׂרָאֵל יִשְׂרָאֵל סָבָא. וְאַהֲבַת אֵת יִי' אֱלֹהֶיךָ. תָּאנָא ר"ש, דָּא הוּא רָזָא עֲלָאָה, דְיִשְׂרָאֵל עֲלָאָה אֲתַעַטֵּר בְּסִטְרָא דְאָבָא. וּמֵאֵי אֵיחֻוּ. אַבְרָהָם. וְאַתְעַטֵּר בְּסִטְרָא דְאִמָּא. וּמֵאֵי אֵיחֻוּ. יִצְחָק.

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47. We learned about, "And you shall love" that he who loves the King does much kindness (Chesed), BY BEING KIND to everyone. This type of kindness is called an act of true kindness, not wishing for reward FOR ONE'S DEEDS, but acting so for the love of the King one bears for Him. HENCE Chesed comes out of the love for the King. Abraham was called My beloved because for his love for Him he did much kindness in the world. Hence it is written here, IN THE THIRD COMPARTMENT OF THE TEFILIN, WHICH IS CHESED, "And you shall love," BECAUSE Chesed comes from love. This is the third compartment OF THE TEFILIN.

48. The fourth compartment OF THE TEFILIN IS "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)... Hashem's anger be inflamed..." (Devarim 11:13-17), WHICH IS ALL AN INDICATION OF harsh Judgment. And harsh Judgment emerges from the aspect of supernal Ima. We learned that though IMA is not of Judgment, Judgment, which is supernal Gvurah, comes out of its aspect. You may say that, "And it shall come to pass, if you hearken" is not Judgment, BECAUSE THE PARAGRAPH ALSO SAYS, "I WILL GIVE YOU THE RAIN OF YOUR LAND IN ITS DUE SEASON...THAT YOU MAY EAT AND BE FULL." HE ANSWERS, Among all the Sfirot of the King there is none that is not including both Judgment and Mercy, and Gvurah more than the others, in which both good and evil are included. HENCE GOOD THINGS ARE WRITTEN IN THE PARAGRAPH OF, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," BUT IN GENERAL, IT IS HARSH JUDGMENT.

49. The Vav, WHICH IS ZEIR Anpin, receives these four PASSAGES, WHICH ARE CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT AND THE LEFT SIDE OF DA'AT, and adorns itself with them, WHICH MEANS THEY BECOME ITS MOCHIN. These are the Tefilin the Holy One, blessed be He, puts on. We learned that this Vav, ZEIR ANPIN, rises TO BINAH, which is adorned with its crowns and one is attached to the other, NAMELY, ITS RIGHT COLUMN, ITS CHOCHMAH AND ITS LEFT COLUMN, ITS BINAH. It is adorned with them all. Vav, ZEIR ANPIN, is therefore in the center of everything, above and below, to display the completion of Chochmah in every direction.

50. Rabbi Aba taught, it is written, "Only Hashem took delight in your fathers" (Devarim 10:15). From this Rabbi Shimon deduced that the fathers are the holy supernal Chariot, as is also written, "Hashem took delight." Come and see, just as there is a holy Chariot below IN MALCHUT, WHICH IS FROM THE CHEST BELOW OF ZEIR ANPIN there is a holy Chariot above, FROM THE CHEST UP OF ZEIR ANPIN. Who are they? They are those we mentioned, THE FATHERS CALLED CHESED, GVURAH AND TIFERET. The whole is called a holy Chariot, because everything is interconnected and becomes one.

47. תְּגִינֵן, וְאַהֲבַת מֵאֵן דְּרַחִים לִיָּה לְמַלְכָּא, עֲבִיד יְתִיר טִיבּוֹ חֶסֶד עִם כָּלָא. וְחֶסֶד יְתִירָא, הֵוּא דְאֶקְרִי חֶסֶד דְאֵמֶת, דְּלֹא בְעֵי אַגְר עָלֶיהָ, אֶלֶּא בְּגִין רַחֲמֵי מַלְכָּא, דְּרַחִים לִיָּה יְתִיר, וּבְרַחֲמֵי מַלְכָּא תְּלִיָּא חֶסֶד. וְעַד אֶקְרִי אַבְרָהָם אוֹהֲבֵי. וּבְגִין דְּרַחִים לִיָּה יְתִיר, אֶסְגִּי חֶסֶד בְּעֵלְמָא. וְעַד, הֵכָא וְאַהֲבַת. וּבְרַחֲמֵי מַלְכָּא תְּלִיָּא חֶסֶד, וְדָא הִיא בֵּיתָא תְּלִיתָא.

48. בֵּיתָא רְבִיעָא, וְהִיא אִם שְׁמוּעָה. הַשְּׁמֵרוּ לָכֶם. וְחָרָה אִף יי'. גְּבוּרָה תְּקִיפָא, וְדִינָא קָשִׁיָּא הִיא, וְנִפְקַת מִסְטֵרָא דְאִימָא עֲלָא. וְתְּגִינֵן, אַע"ג דְּלִית הִיא דִּינָא, מִסְטֵרָא נִפְקָא דִּינָא, גְּבוּרָה עֲלָא. וְאִי תִימָא, וְהִיא אִם שְׁמוּעָה דְּלֹא הִיא דִּינָא. לִית כְּתָרָא מְכַל כְּתָרֵי מַלְכָּא, דְּלֹא יִתְכַלִּיל דִּינָא וְרַחֲמֵי, כ"ש גְּבוּרָה דְאִתְכַלִּיל טַב וּבִישׁ.

49. וְאֵלִין אַרְבַּעָה נְטִיל לֹון וְא"ו, וְאַתְעֵטֵר בְּהוּ. וְאֵלִין אֵינוֹן תְּמִילִין דְּאֵנַח קִדְשָׁא בְּרִיךְ הוּא. תְּגִינֵן, הִיא וְא"ו סְלִיק וְאַתְעֵטֵר בְּעֵטְרוֹ, וְאַחִיד לְהִיא וְלְהִיא, וְאַתְעֵטֵר בְּכֹלְהוּ, וְעַד וְא"ו, אִמְצַעִיתָא דְכָלָא, דְּעִילָא וְתַתָּא, לְאַחְזָא חֲכֵמַתָּא שְׁלִימַתָּא מְכַל סְטְרוֹי.

50. תְּאֵנִי ר' אַבָּא, כְּתִיב רַק בְּאֲבוֹתֶיךָ חֶשֶׁק יי'. מְכַאן אַר"ש, אַבְהַתָּא אֵינוֹן רְתִיבָא קְדִישָׁא עֲלָא, וְכְתִיב חֶשֶׁק יי'. ת"ח, כְּמָה דְאִית רְתִיבָא קְדִישָׁא לְתַתָּא, כִּן אִית רְתִיבָא קְדִישָׁא לְעִילָא. וּמֵאִי נִיְהוּ, הֵא דְאֵמֵרְן, רְתִיבָא קְדִישָׁא כָּלָא אֶקְרִי, וְכָלָא אִתְקֵשֵׁר דָּא בְּדָא, וְאַתְעֵבִיד כָּלָא חַד.

51. "ONLY HASHEM TOOK DELIGHT IN your fathers," WHO YOU SAID WERE A CHARIOT, ARE BUT three, yet a Chariot consists of four. Whence do we get a fourth? AND HE ANSWERS, From the verse, "and He chose their seed after them" (Ibid.). HE ASKS what it means AND ANSWERS THAT THE PURPOSE OF THE VERSE IS to include King David with the patriarchs, being the fourth to be established in a holy Chariot. For we learned that the patriarchs establish and perfect everything. They are the body, NAMELY CHESED, GVURAH AND TIFERET THAT ARE CALLED BODY. By them THE BODY is completed and built and to them it is attached, NAMELY, THE BODY, ZEIR ANPIN, IS MOSTLY CHESED, GVURAH AND TIFERET IN HIM, WHICH ARE ABOVE THE CHEST AND ARE CALLED THE PATRIARCHS. King David came and perfected everything. He established the body and perfected it through them, BY BECOMING A FOURTH, THE SECRET OF MALCHUT THAT PERFECTS ZEIR ANPIN THAT IS CALLED BODY. Rabbi Yitzchak said, Just as the patriarchs merited to be adorned with a holy Chariot, so did David merit to be established as a fourth pillar of the Chariot.

52. Rabbi Yehuda said, It is written of David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). What is the reason HE IS CALLED ruddy? Because the portion of his lot brought it on him, SINCE BEING A CHARIOT TO MALCHUT, HE WAS OF THE ASPECT OF JUDGMENT LIKE MALCHUT. Ruddy is certainly of Judgment; "with fine eyes" means Judgment included Mercy, as written, "the sure loving promises of David" (Yeshayah 55:3).

53. Rabbi Yitzchak said, We explained about "the sure loving promises (Chassadim) of David" in its place. THEY DO NOT ALLUDE TO THE INCLUSION OF JUDGMENT WITH CHESED. But "Now he was ruddy" MEANS as we said THAT HE IS JUDGMENT; "with fine eyes" refers to the patriarchs, CHESED, GVURAH AND TIFERET THAT SHINE IN THE THREE COLORS OF THE EYE. Come and see, Jerusalem and Zion are Judgment and Mercy, yet it is written, "the city of David, which is Zion" (I Melachim 8:1), WHICH INDICATES THAT JUDGMENT COMPREHENDS MERCY. It is also written, "the Holy One is in the midst of you, and I will not come into the city" (Hoshea 11:9), WHICH HAS BEEN SAID TO INDICATE THAT the Holy One, blessed be He, will not enter celestial Jerusalem UNTIL YISRAEL WILL ENTER TERRESTRIAL JERUSALEM. HE ASKS WHEN THIS WILL TAKE PLACE. Rabbi Yehuda said, When the kingdom of David would return to its place below, THE HOLY ONE, BLESSED BE HE, WOULD ENTER CELESTIAL JERUSALEM.

54. Rabbi Yitzchak said, There is a Shin with three knots, THAT IS, THREE HEADS, and a Shin with four knots, NAMELY FOUR HEADS. It alludes to three and alludes to four. We spoke of the three, NAMELY THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. The four INCLUDE MALCHUT AS WELL to form a holy Chariot together, for MALCHUT is the inclusion of the supernal establishment, SINCE MALCHUT COMPLETES ZEIR ANPIN. From here the lower grades spread and flow by their ways and straps. They come out of the hairs on the head, suspended from them as all these other grades come down from them, until they are tied in their place.

51. רק באבותיך תלתא, ורתיכא ארבעה, ד' מנלן. דכתיב ויבחר בזרעם אחריהם. מאי משמע. לאכללא בהו דוד מלכא, דאיהו רביעאה, לאתתקנא ברתיכא קדישא. דתנינן, אבהתא תקונא ושלימותא דכלא, וגופא בהו אשתכלל ואתבני, ובהו אתאחיד. אתא דוד מלכא, ושכליל כלא, ואתקין גופא, ואשלמיה בהו. וא"ר יצחק, כמה דזכו אבהתא לאתעטרא ברתיכא קדישא, כך זכה דוד לאתתקנא בסמכא רביעאה דרתיכא.

52. א"ר יהודה, כתיב ביה בדרוד, והוא אדמוני עם יפה עינים וטוב ראי. מאי טעמא אדמוני. משום דחולקא דערביה גרמא ליה. אדמוני דינא ודאי. עם יפה עינים, דינא ברחמי. כמה דכתיב חסדי דוד הנאמנים.

53. א"ר יצחק, חסדי דוד, באתריה אוקימנא. אלא והוא אדמוני, כדאמרן. עם יפה עינים, אליון אבהתא. ת"ח, ירושלים וציון, דינא ורחמי. ואע"פ כן כתיב, עיר דוד היא ציון. וכתיב בקרבך קדוש ולא אבא בעיר, נשבע קודשא בריך הוא שלא יבנס בירושלם של מעלה וכו'. אימתי. א"ר יהודה, כד אתהדר מלכו בית דוד לאתריה לתתא.

54. רבי יצחק אמר, ש' דרשימא בתלת קשרי, ש' דארבע קשרין, רמיזא היא לתלתא, ורמיזא לארבעה. תלת הא דאמרן. ארבעה, למהוי רתיכא קדישא בחדא. דהא הוא כללא דתקונא עלאה. ומהכא, מתפרשן ואתמשכן תתאי בארחייהו, ברצועיהון. דתליין בהני שערי דרישא, דתליין בהו, ואתמשכן מנייהו כל אינון אחרנין, עד דאתקשרן באתרייהו.

55. We learned that Vav, ZEIR ANPIN, receives these supernal MOCHIN, CHOCHMAH, BINAH AND DA'AT we mentioned, which are the Tefilin the Holy One, blessed be He, dons. For that reason, one should be glorified in them, BECAUSE TEFILIN ARE CALLED GLORY. Of them it is written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10), the actual name of Hashem, THE MOCHIN CHOCHMAH AND BINAH, YUD-HEI, AND THE RIGHT AND LEFT OF DA'AT, WHICH ARE VAV-HEI. These are the head Tefilin. The hand Tefilin are the left, called strength, ACCORDING TO THE SECRET MEANING OF, "HASHEM HAS SWORN BY HIS RIGHT HAND, AND BY THE ARM OF HIS STRENGTH" (YESHAYAH 62:8). THE RIGHT HAND IS THE TORAH AND THE ARM OF HIS STRENGTH IS THE TEFILIN. MALCHUT receives from the strength, THE SECRET OF THE LEFT COLUMN. This is why, "And it shall be for a sign to you upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with EXTRA Hei. This is the Hei we discussed, NAMELY MALCHUT. Happy is the portion of Yisrael. Hence the last Hei, MALCHUT, receives the Tefilin, being left BECAUSE MALCHUT IS BUILT BY THE LEFT COLUMN. HENCE SHE RECEIVES THE TEFILIN ON THE LEFT ARM.

56. HE ASKS, Who are these four PASSAGES for, which are one body, for which reason they are included in one compartment, and what are they? HE ANSWERS, They are Tiferet, Netzach, Hod and Yesod, NAMELY THE FOUR SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN. They are the Hei in 'yadechah', WHICH IS MALCHUT. For they all, ALL FOUR SFIROT, TIFERET, NETZACH, HOD AND YESOD FROM THE CHEST LOWER are attached TO MALCHUT so she would be blessed by them. HENCE she includes all four SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN.

57. Rabbi Chiya said, Yet it is written, "and you shall see My back" (Shemot 33:23). We also learned it is the knot of Tefilin. He said to him, We have already explained and it is fine and clarifies the matter. Hence from this HAND TEFILIN one strap hangs down, WHICH INDICATES the lower beings are suspended from it and nourish from it. Hence it is called a sign, BECAUSE IT IS ATTACHED TO YESOD. This is the meaning of, "This is the token of the covenant" (Beresheet 9:17). It is also written, "And it shall be for a sign to you upon your hand (Heb. yadechah)" with EXTRA Hei, which has already been explained.

58. Rabbi Yesa says that "Hear (Sh'ma), O Yisrael" (Devarim 6:4) is Yisrael Saba. Rabbi Yitzchak said that the large Ayin IN SH'MA includes seventy names, THE SECRET OF THE NAME OF 72 NAMES: THE SEVENTY NAMES PLUS THE TWO WITNESSES. It is overall testimony, NAMELY THE FLOWING OF THE ILLUMINATION OF CHOCHMAH FROM SUPERNAL EDEN, CALLED TESTIMONY. "Hear O Yisrael" resembles the words, "Hear, heavens" (Yeshayah 1:2) and, "Give ear, O heavens" (Devarim 32:1), WHICH MEANS THEY SHOULD BE WITNESSES. Here too, "Hear, O Yisrael" INDICATES TO MOCHIN OF TESTIMONY. It all pertains to the same issue.

59. AFTER EXPLAINING "HEAR, O YISRAEL" HE GOES ON TO INTERPRET THE OTHER WORDS IN THE VERSE. Hashem is the top of all in the illumination of Atika Kadisha, WHICH IS Chochmah. It is called father, NAMELY ABA. "our Elohim" is the depths of the rivers and streams FROM WHENCE they emerge and flow on everything, NAMELY BINAH, FROM WHICH MALE, FEMALE AND ALL LOWER BEINGS RECEIVE, AND WHICH IS CALLED IMA. The SECOND Yud Hei Vav Hei is the trunk of the tree, NAMELY ZEIR ANPIN, which is the whole of the roots, BEING THE CENTRAL COLUMN THAT INCLUDES CHOCHMAH AND BINAH, WHICH ARE "HASHEM OUR ELOHIM." "One" is the Congregation of Yisrael, NAMELY MALCHUT, and everything, ALL THESE SFIROT, make one wholeness and are interconnected. There is no division BETWEEN THEM, but all is one.

55. תְּנִינָן, ו' נְטִיל אִינוּן עֲלָי דְאִמְרָן, וְאֵלִין תְּמַלִּין דְּאִנְח קוּדְשָׁא בְּרִין הוּא. בְּגִין כִּךְ בְּעֵי בַר נֶשׁ לְאַתְפָּאֲרָא בְּהוּ, עֲלִיָּה כְּתִיב וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם יי' נִקְרָא עֲלֵיךְ, שֵׁם יי' מִמֶּשׁ. וְאֵלִין אִינוּן תְּמַלִּין דְּרִישָׁא, תְּמַלִּין דְּרוּעָא הִיא שְׁמָאֵלָא, דְּאִקְרִי עֵז, וְיִרְתָּא מְעֵז, הַהִ"ד וְהִיא לְאוֹת עַל יְדְכָה בְּהִ"א, וְהִיא הִ"א דְּאוּקִימְנָא. זְכָאָה חוּלְקָהוּן דִּישְׂרָאֵל. וְעִ"ד, הִ"א בְּתִרְאָה נְטִילָא תְּמַלִּין, דְּהִיא שְׁמָאֵלָא.

56. לְמָאן אִינוּן אֵלִין אַרְבַּעָה, דְּאִינוּן חַד גּוּפָא, וְעִ"ד כְּלִילָן בְּחַד, וּמָאן אִינוּן. תְּפָאֲרַת נֶצַח הוּד יִסוּד. וְהִיא הִ"א דְּיִדְכָה, וְכִלְהוּ אַחִידָא בְּהִ, בְּגִין לְאַתְבְּרָכָא מְנִיָּהוּ, וְכִלְיָא מְכִלְהוּ.

57. אִ"ר חֵינְיָא, אִי הִכִּי הָא כְּתִיב וְרִאִיתָ אֶת אַחֲוֵי, וְתִנִּינָן דְּאִ קֶשֶׁר שֶׁל תְּמַלִּין. אָמַר לִיהָ הָא אוּקְמוּהָ, וְשִׁפִּיר הוּא, וְכִלְיָא בְּרִירָא דְּמִלְהָ. וְעִ"ד מְהֵאִי תְּלִינָא רְצוּעָה חַד לְתַתָּא, דְּהָא מְנָה תְּלִינָן תְּתָאִי, וְאַתְּזִנּוּ מְנָה. וְעִ"ד אִיתְקְרִי אוֹת. כִּדִּ"א זֹאת אוֹת הַבְּרִית. וְכְתִיב וְהִיא לְאוֹת עַל יְדְכָה בְּהִ' וְהָא אוּקְמוּהָ.

58. שְׁמַע יִשְׂרָאֵל. אִ"ר יוּסָא, יִשְׂרָאֵל סְבָא. ר' יִצְחָק אָמַר ע' רַבְרָבָא, לְאַכְלִילָא שְׁבַעִין שְׁמָהוּן, סְהַדוּתָא דְּכִלְיָא שְׁמַע יִשְׂרָאֵל, כְּמָה דְּכְתִיב, שְׁמַעוּ שָׁמַיִם. וְכְתִיב הָאִינוּן הַשְּׁמַיִם. אוּף הִכָּא שְׁמַע יִשְׂרָאֵל. וְכִלְיָא חַד מְלָה הוּא.

59. יְדוּ"ד: רִישָׁא דְּכִלְיָא, בְּנֵהִירוּ דְּעִתִּיקָא קְדִישָׁא. וְהֵאִי הוּא דְּאִקְרִי אָ"ב. אֱלֹהֵינוּ: עִמִּיקְתָּא דְּנַחֲלִין וּמְבוּעֵין, דְּנִמְקִין וְנִגְדִין לְכִלְיָא. יְדוּ"ד: גּוּפָא דְּאִילִנָּא שְׁלִימוּ דְּשְׂרָשִׁין. אַחַד: כְּנֶסֶת יִשְׂרָאֵל. וְכִלְיָא חַד שְׁלִימוּתָא, וְאַתְקֶשֶׁר דָּא בְּדָא, וְלֹא אֶשְׁתַּכַּח פְּרוּדָא, אֶלָּא כִלְיָא חַד.

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60. Rabbi Yitzchak taught, the supernal holy Chariot, CHOCHMAH AND BINA, TIFERET AND MALCHUT, are the four compartments of the Tefilin that Vav puts, WHICH IS ZEIR ANPIN, as we learned. Another holy Chariot, TIFERET, NETZACH, HOD AND YESOD are the four other PASSAGES included in one COMPARTMENT, WHICH ARE THE TEFILIN the last Hei OF YUD HEI VAV HEI puts, WHICH IS MALCHUT, as we explained.

60. תני ר' יצחק, רתיבא קדישא עלאה, ארבע בתי דתפילין דאנח ו'. כמה דאתמר. רתיבא קדישא אחרא, ארבע אחרנין דכלילין בחד, דאנח ה' בתראה כמה דאוקמוה.

9. Upper union and lower union

We are told that the purpose of the recital of the Sh'ma is to unify the name of God. The unification perfects the ministers and officers of 248 worlds, all called body parts. We hear about the 613 commandments in the lilies and the secret of "the apple tree among the trees of the wood."
Ra'aya Meheimna (the Faithful Shepherd)

61. "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). The commandment is to declare the unity of the name of the Holy One, blessed be He, below; for as the name of the Holy One, blessed be He, is unified below, so it is unified above. Thus the Holy One, blessed be He, is one and only above and below. Whoever declares the unity of the name of the Holy One, blessed be He, should direct his attention and will to the meditation (lit. 'unification') we mentioned, NAMELY UNITE HIS NAME BELOW, and connect all His limbs, NAMELY THE SFIROT by means of the meditation so that they will all become one. For as one arranges all the limbs OF THE NAME according to a mystery below, so one connects all the supernal limbs by means of that meditation so they will all become one.

רעיא מהימנא

61. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד, פְּקוּדָא דְא, לְיַחְדָּא שְׁמִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא, דְּהָא כְּמָה דְּמִיּוּחְדֵי שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא, הַכִּי אֲתִיּוּחַד שְׁמִיהּ לְעִילָא. אֲשַׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא יַחֲדָאי עִילָא וְתַתָּא. מֵאן דְּמִיּוּחַד שְׁמִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, יִשְׁוֵי לְבִיָּה וּרְעוּתִיהּ בְּהוּא יַחְדָּא דְּקְאֻמְרָן, וְיַחְבֵּר כָּל שְׁיֻפְוֵי בְּהוּא יַחְדָּא לְמַהוּי כְּלָהוּ אַחַד. כְּמָה דְּשְׁוֵי כָּל שְׁיֻפְוֵי בְּרִזָּא דְּחַד, הַכִּי לְעִילָא מַחְבֵּר כָּל שְׁיֻפְוֵי עִלָּאִין בְּהוּא יַחְדָּא, לְמַהוּי כְּלָהוּ חַד.

62. When man is about to unite the name of the Holy One, blessed be He, all the hosts of heaven stand in rows so as to be established and reach perfection by means of that meditation, to be founded by one mystery and meditation. They are all properly established BY THAT MEDITATION. At that time, there is a minister and officer situated under 248 worlds, all called body parts. This OFFICER is called Halanu, and stands awaiting that unification. He is the gatherer of lilies, as written, "to gather lilies" (Shir Hashirim 6:2), which are the body parts.

62. בְּשַׁעֲתָא דְּאֲתִי ב"נ לְיַחְדָּא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל חִילֵי שְׁמִיָּא כְּלָהוּ, קְיָיְמִין שׁוּרִין שׁוּרִין, בְּגִין לְאַתְתַּקְנָא וּלְאַתְכַּלְלָא כְּלָהוּ בְּהוּא יַחְדָּא, לְמִיקָם בְּרִזָּא דְּחַד בִּיחְדָּא חָדָא. כְּלָהוּ מִתְתַּקְנָן בְּתַקּוּנֵיהוּן בְּדָקָא יֵאוּת. בְּהַאי שַׁעֲתָא קְיָיְמָא חַד מְמַנָּא שְׁמָשָׁא, דְּקְיָיְמָא תַּחוּת רַמ"ח עֲלָמִין, וְכְלָהוּ אַקְרוּן שְׁיֻפְוֵי דְּגוּפָא. וְדָא אַקְרִי הַלְנִי"ו, קְיָיְמָא מַחְכָּה לְהוּא יַחְדָּא, וְדָא אִיהוּ מְלַקֵּט שׁוֹשְׁנִים, כַּד"א וּלְלַקֹּט שׁוֹשְׁנִים. דְּאִינוּן שְׁיֻפְוֵי דְּגוּפָא.

63. The Supernal Name gathers the supernal body parts according to the meditation that is unified by means of the 42 names. It gathers all those supernal lilies. This officer gathers all the lower, which are all ministers, into 72 names. They are all gathered by that meditation and all become one body, according to the same mystery. That meditation rises and unites everything in the two sides into one unity. At that time all body parts are gathered and connected into one, so they will all be according to the same meaning above and below, according to the secret of, "Hashem shall be one, and His name One" (Zecharyah 14:9).

63. שְׁיֻפְוֵי עִלָּאִין לְקִיט לֹון שְׁמָא עֲלָא, בְּרִזָּא דְּיַחְדָּא דְּקָא אֲתִיּוּחַד בְּרִזָּא דְּמ"ב שְׁמָהָן. וְלְקִיט כָּל אִינוּן שׁוֹשְׁנִים עִלָּאִין, וְשְׁמָשָׁא דָּא לְקִיט כָּל אִינוּן תַּתָּאִין, הִי כְּלָהוּ מְמַנָּן בְּכַלְלָא דְּע"ב שְׁמָהָן, וְאַתְלַקִּיטוּ כְּלָהוּ בְּהוּא יַחְדָּא, וְאַתְעַבִּידוּ כְּלָהוּ גוּפָא חָדָא. בְּרִזָּא חָדָא. וְהוּא יַחְדָּא סְלָקָא, וְקָא מִיּוּחַד כְּלָא בְּתֵרִין סְטֵרִין בִּיחְדָּא חָדָא. בְּהוּא שַׁעֲתָא מִתְלַקֵּטִין שְׁיֻפְוֵי כְּלָהוּ, וּמִתְחַבְּרִין בְּחַבּוּרָא חָדָא, לְמַהוּי כְּלָהוּ בְּרִזָּא דְּחַד, עִילָא וְתַתָּא, בְּרִזָּא דִּידוּד אַחַד וְשְׁמוּ אַחַד.

64. For that reason in the word 'Echad (Eng. 'one')' the pronunciation of two letters Chet and Dalet is lengthened, to gather lilies so as to be united by means of the same mystery by the complete meditation. Once all body parts are united according to the same secret of the same meditation, everything is considered a peace (or: 'whole') offering. For that secret reason the Holy One, blessed be He, entered Adam into the Garden of Eden, as written, "to till it and to keep it" (Beresheet 2:15). We learned that these are the two offerings, according to the secret of, "Hashem shall be one, and His name One". For in reference to these offerings it is written, "to gather lilies." These are the body parts of the two sides that are one.

65. The lilies are a mystery. When these body parts are connected together so as to be all one by means of one meditation according to the secret of the offering, the Holy One, blessed be He, is adorned with a crown of fine gold, so as to be adorned with His honor. This is the meaning behind the word lilies, which are the secret of all the body parts above and below. The secret of that gold is that it is a crown that is adorned and rises from among them. There is everything in them, IN THE LILIES.

66. There are 613 commandments in these lilies, which are the body parts of the two sides, according to the secret of, "Hashem shall be one, and His name One." Among them is the ascent of that gold that rises from among them. Wherever they are, THAT IS, THE UNIFICATION OF THE BODY PARTS OF BOTH SIDES, that supernal ascent of THE CROWN OF gold rises from among them. This is the secret of "the apple tree among the trees of the wood" (Shir Hashirim 2:3), and, "the lily among thorns" (Ibid. 2), as both the one and the other should rise as one by the complete meditation. Happy is he who sacrifices these offerings, NAMELY, PERFORMS THESE MEDITATIONS. Surely, it is favorable to him both in this world and the World to Come.

10. Awe

The Faithful Shepherd says that it is a commandment to be in awe of God in a general way, but that one should also be in awe of Him in particular; this means that he should feel awe out of love, that is the base and foundation of the love of God.

67. It is a commandment to be in awe of the Holy One, blessed be He, in general and in particular. HE EXPLAINS, we explained awe TO MEAN that man should be always in awe of the Holy One, blessed be He, as written, "that you may fear this glorious and fearful name, Hashem your Elohim" (Devarim 28:58). Awe is a place called awe, NAMELY MALCHUT, since there the awe of the Holy One, blessed be He LIES. It is CALLED the awe of Hashem BECAUSE ONE SHOULD BE in awe of Him. This is the secret of the verse, "and reverence My sanctuary" (Vayikra 19:30). For in this awe, MALCHUT, a baton of fire dwells that strikes the evil who do not observe the commandments of the Torah SINCE PUNISHMENTS COME FROM MALCHUT. Hence one should be in awe in general, NAMELY FEAR OF PUNISHMENT.

64. וע"ד מאריכין באחד, בתרי אתון. למלקט שושנים, לאתייחדא ברזא דאחד ביחודא שלים. בין דאתייחדן שייפין בלהו, ברזא חדא היחודא חדא, בדין אתקרי בלא קרבן שלים. ועל רזא דא, אעיל ליה קודשא ברין הוא בג"ע לאדם קדמאה, כמה דכתיב לעבדה ולשמרה. ותנינן, דאלין אינון קרבנין תרין, רזא הידוד אחד ושמו אחד. דאינון קרבנין כתיב, וללקוט שושנים. אלין שייפין דתרין סטרין, דאינון חד.

65. שושנים רזא איהו. דכד מתחברן כל אינון שייפין בחדא, למהוי בלהו ביחודא חדא, רזא דקרבן, בדין מתעטר קודשא ברין הוא בעטרה ברישא דכתם פז, למהוי ביקרוי מתעטרא. ורזא דא הוי דכתיב שושנים, רזא דכל אינון שייפין דעילא ותתא. ורזא דהוא פז, עטורא דמתעטרא וסלקא מבינייהו, וכלא איהו ביה.

66. בהני שושנים אית בה שית מאה ותליסר פקודין, דאינון שייפין דתרין סטרין, רזא הידוד אחד ושמו אחד. ואית ביה סליקו דהוא פז, דקא סליק מבינייהו. ובכל אתר דאינון משתבחי, הוא סליקו עלאה אשתבח מבינייהו לאסתלקא. ורזא דא תפוח בעצי היער. ושושנה בין החוחים. דא ודא אצטריך לאסתלקא בחדא ביחודא שלים. זבאה איהו מאן דקריב קרבנין אלין, ודאי לרעוא ליה בהאי עלמא ובעלמא דאתי.

67. פקודא ליראה בארץ כלל, ובארץ פרט. והא יראה אוקימנא, בגין דאית עליה דב"נ לדחלא מקמי קודשא ברין הוא תדיר. כד"א, ליראה את השם הנכבד והנורא הזה את יי' אלהיך. ובגין יראה דא, יסתמר בארְחוי. ויראה, אתר הוא דאקרי יראה, בגין דתמן שריא דחלא דקודשא ברין הוא, איהו יראת יי' לדחלא מניה, ודא איהו רזא דכתיב, וממקדשי תיראו בהאי יראה שריא פולסא דנורא, לאלקאה לון לחיביא, דלא נטרין פקודי אורייתא וע"ד בארץ כלל, אית לדחלא.

68. Then ONE SHOULD BE IN AWE OF HIM in particular, namely, when man knows what the awe of Hashem is, BY ATTAINING THE QUALITY OF MALCHUT HERSELF. This is awe out of love, which is the base and foundation of the love of the Holy One, blessed be He. This awe causes one to observe all the commandments of the Torah, so man will be a faithful servant of the Holy One, blessed be He, as is proper.

68. וּבִתְרַבּ אֲרַח פֶּרֶט, כִּד יִדַע ב"נ מֵאֵן אִיהוּ יִרְאֵת יי', וְדָא אִיהוּ דְחֵלָא דְחֻבִּיבוּתָא, דְאִיהוּ עֵיקַר וַיִּסּוּדָא לְמִרְחָם לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא. הָאִי יִרְאֵה עֵבִיד לְנִטְרָא כָּל פְּקוּדוֹי דְאֹרִינְיָתָא, לְמַהוּי ב"נ עֵבֵד נְאֻמָּן לְגִבּוֹי קוּדְשָׁא בְרִיךְ הוּא כְּדָקָא יֵאוּת.

11. Love

Moses now says that it is a commandment to love. He tells us that whoever loves God maintains ten sayings and passes ten tests. We hear about great love and everlasting love, and that the two are one without division. The Faithful Shepherd asserts that love surpasses every other kind of worship there is in the whole world.

69. It is a commandment to love. We explained that the love for the Holy One, blessed be He, MEANS that man should love Him with great love as did Abraham, who loved the Holy One, blessed be He, with great love and risked his body and soul for His sake. From this we derived that whoever loves the Holy One, blessed be He, maintains ten sayings, NAMELY TEN SFIROT, above and below. Hence all these ten tests Abraham underwent and withstood correspond to the ten sayings, since every test is one saying, NAMELY ONE SFIRAH. And he was tested by that saying and withstood it.

69. פְּקוּדָא לְאַהֲבָה, וְהָא אוֹקִימְנָא רְחִימוּ דְקוּדְשָׁא בְרִיךְ הוּא, דְבַעֵי ב"נ לְרַחֲמָא לִיהּ רְחִימוּ סְגִי כְּאַבְרָהָם, דְרַחֲמִים לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא בְכַמְהָ רְחִימוּ, וּמָסַר גּוּפִיהּ וְנַפְשִׁיהּ לְגִבּוֹיָהּ. מִכָּאֵן אוֹלִיפְנָא, מֵאֵן דְרַחֲמִים לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, אִיהוּ מְקַיִים עֶשֶׂר אַמִּירָן עֵילָא וְתַתָּא. וְע"ד כָּל אֵינּוֹן עֶשֶׂר נִסְיוֹנֵי דְאַתְנַסָּא אַבְרָהָם, וְקֵאִים בְּכֻלְהוּ לְקַבֵּל עֶשֶׂר אַמִּירָן, כָּל נִסְיוֹנָא אַמִּירָא הִיא, וְאַתְנַסָּא בְּהוּא אַמִּירָא, וְקֵאִים בֵּיהּ.

70. There are therefore ten tests THAT CORRESPOND TO THE TEN SFIROT, and Abraham withstood them all, because he was attached and cleaved to the right hand of the Holy One, blessed be He that is called great love, NAMELY CHESED OF ZEIR ANPIN. It is called great love because whoever is in that state of love is attached to the supernal world, ZEIR ANPIN. Everlasting love is the secret of the lower world, NAMELY MALCHUT, to which the love of the Holy One, blessed be He, is attached. Everything, GREAT LOVE AND EVERLASTING LOVE, is the same mystery without division BETWEEN THEM. We have now learned the mystery of love that love surpasses every kind of worship in the world. By love the name of the Holy One, blessed be He, is honored above everything, and is blessed. Blessed be He forever and ever. This is the clarification of the secret of love.

70. וְע"ד אֵינּוֹן עֶשֶׂר נִסְיוֹנֵי, וְכֻלְהוּ קֵאִים בְּהוּ אַבְרָהָם, בְּגִין דְאַתְקֶשֶׁר וְאַתְדַּבֵּק בִּימִינָא דְקוּדְשָׁא בְרִיךְ הוּא, דְאִיהוּ אַהֲבָה רַבָּה. מ"ט אִיקְרִי אַהֲבָה רַבָּה. בְּגִין מֵאֵן דְקֵאִים בְּהֵאִי אַהֲבָה, אַתְקֶשֶׁר בְּעֵלְמָא עֵלְאָה. אַהֲבַת עוֹלָם, דָּא רְזָא דְעֵלְמָא תַתָּאָה, דְאַתְקֶשֶׁר בֵּיהּ רְחִימוּ דִּילִיָּהּ, וְכֻלָּא רְזָא חֲדָא, בְּלָא פְרוּדָא, וְהָא אַתְמַר רְזָא דְאַהֲבָה, רְחִימוּ דָּא סְלוּק עַל כָּל פּוֹלְחָנִין דְעֵלְמָא, בְּהֵאִי אַתְיִיקַר שְׁמִיהּ דְקוּדְשָׁא בְרִיךְ הוּא יְתִיר מִכָּלָּא, וְאַתְבְּרַךְ. בְרִיךְ הוּא לְעֵלְמָא וְלְעֵלְמֵי עֵלְמִין, וְרְזָא דְאַהֲבָה אַתְמַר.

71. It is a commandment to recite the Sh'ma twice every day, once to correspond to the grade of day, WHICH IS ZEIR ANPIN, and once to correspond to the grade of night, WHICH IS MALCHUT, so as to include the grade of night in day and the grade of day in the night. We have already learned this. We therefore need twice daily, once during the day and once at night.

71. פְּקוּדָא לְמַקְרִי קְרִיאת שְׁמַע ב' זְמַנִּין בְּכָל יוֹמָא חַד, לְקַבֵּל דְרִגָּא דִּימְמָא. וְחַד, לְקַבֵּל דְרִגָּא דִּילִילִיָּא. וְלֹא אַכְלָלָא בִּימְמָא דְרִגָּא דִּילִילִיָּא, וְלֹא אַכְלָלָא בִּלִילִיָּא דְרִגָּא דִּימְמָא, וְהָא אַתְמַר. וְע"ד תְּרִין זְמַנִּין בְּכָל יוֹמָא, חַד בִּימְמָא וְחַד בִּלִילִיָּא.

12. The Mezuzah

We are told that affixing a Mezuzah at the door ensures that God will guard the inhabitants when they enter and leave. Another reason for the Mezuzah is that it reminds people of God so they remember to do His will. We hear how the evil demon that stands near the door is distracted so he can not do any harm.

72. It is a commandment that man should fix a Mezuzah at his door, so that everyone will be guarded by the Holy One, blessed be He, upon leaving THE HOUSE and entering THE HOUSE. This is the secret of, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). For the secret of the Mezuzah always rests at the door, which is the entrance to the higher, BEING MALCHUT, THE ENTRANCE TO ZEIR ANPIN, ACCORDING TO THE SECRET OF, "THIS IS THE GATE OF HASHEM" (TEHILIM 118:20). This grade is called guardian, so one is guarded.

73. For man is not guarded except by the Holy One, blessed be He, who constantly guards and is present at the door TO THE HOUSE, while one is inside THE HOUSE. Another REASON FOR THE MEZUZAH is that one must never forget the memory of the Holy One, blessed be He. This REASON is like the Tzitzit, as said, "that you may look upon it, and remember" (Bemidbar 15:39). When one sees that reminder, he is reminded to do his Master's bidding. The secret of Faith is that the Mezuzah includes a male and a female together.

74. In the book of Solomon IT IS WRITTEN: near the entrance, against the two grades, comes a certain demon that has permission to harm. It stands at the left side OF THE DOOR. Man lifts up his eyes, sees the secret of his master's Name IN THE MEZUZAH AT THE RIGHT SIDE OF THE DOOR and remembers it, and the DEMON cannot harm. You may say that if this is so, IT IS TRUE WHEN ONE COMES INTO THE HOUSE. BUT when leaving the door OF THE HOUSE outside, the demon TO THE LEFT SIDE OF THE DOOR is at the right side OF THE MAN and the Mezuzah to his left. How is man guarded then, if THE MEZUZAH is to his left?

75. AND HE ANSWERS, All that the Holy One, blessed be He, does, follows its own kind. There are two grades to man, one to his right and one to his left. The one to the right is called the Good Inclination and the one to the left is called the Evil Inclination. When one goes out of his house's door, that demon lifts up its eyes and sees the Evil Inclination dwelling at the left side. It is attracted to that side WHERE THE EVIL INCLINATION ABIDES, NAMELY THE LEFT, and is removed from the right. Then at the LEFT side rests his master's Name, NAMELY THE MEZUZAH, and it cannot approach him to cause him harm and that man goes out and is saved from it. Upon coming INTO THE HOUSE the Holy Name IN THE MEZUZAH is to his right, AND THUS THE RIGHT OVERPOWERS THE LEFT, and it cannot prosecute him.

76. One must therefore be careful not to soil the door to his house with filth and refuse, or spill dirty water FOR TWO REASONS; the one is not to desecrate his Master's Name IN THE MEZUZAH and the other is that then that fiend, NAMELY THE DEMON, has permission to cause harm. For that reason man must be careful about it and take care not to push away his Master's Name from the door to his house.

72. פְּקוּדָא לְמִקְבַּע ב"נ מְזוּזָה לְתַרְעִיָּה, לְמַהוּי כָּל ב"נ נְטִיר מְעַם קוּדְשָׁא בְּרִיךְ הוּא, כְּד נְמִיק וְכַד עֵייל. וְרָזָא יי' יִשְׁמַר צִאתְךָ וּבֹאךָ מֵעַתָּה וְעַד עוֹלָם. בְּגִין דְּרָזָא דְּמְזוּזָה אִיהוּ קָאִים תְּדִיר לְפִתְחָא. וְדָא אִיהוּ פִתְחָא דְּלַעִילָא, וְדָא אִיהוּ דְּרָגָא דְּאִקְרִי שׁוּמַר, לְאַשְׁתַּכְחָא בְּנְטִירו.

73. דב"נ לאו איהו נטיר, בר נטירו דקודשא בריך הוא, דאיהו נטיר תדיר, וקאים לפתחא, וב"נ לגו. ותו, דלא ינשי ב"נ דוכרנא דקודשא בריך הוא לעלמין. ודא איהו כגוונא דציצית, כד"א וראיתם אותו וזכרתם את וגו'. כיון דחמי בר נש להאי דוכרנא, אדכר בגרמיה למעבד פקודא דמאריה. ורזא דמהימנותא, מזוזה כללא דכר ונוקבא כחדא.

74. בספרא דשלמה, סמוך לפתחא, לקבל תרין דרגין, אודמן חד שידא ואית ליה רשו לחבלא. ואיהו קאים לסטר שמאלא. זקיף ב"נ עינוי, חמי ליה לרזא דשמא דמאריה, ואדכר ליה, ולא יכיל ליה לאבאשא. ואי תימא, אי הכי כי נמיק ב"נ מתרעיה לבר, הא ההוא שידא קאים לימיניה, ומזוזה לשמאליה, והאיך אתנטיר ב"נ, אי איהו שארי לשמאליה.

75. אלא כל מה דעבד קודשא בריך הוא, כל מלה ומלה אתמשך בתר זיניה. בבר נש קיימין תרין דרגין, חד מימינא, וחד משמאלא. ההוא דימינא אקרי יצה"ט, וההוא דשמאלא אקרי יצר הרע. כיון דנפק בר נש מתרעא דביתיה, ההוא שידא זקיף עינוי, וחמי ליצר הרע, דשארי לשמאלא, אתמשך לההוא סטרא ואתעדי מימינא. ובההוא סטרא, קאים שמא דמאריה, ולא יכיל לקרבא ולאבאשא ליה, ונמיק ב"נ ואשתזיב מניה. כד עייל, הא שמא קדישא לימינא קאים, ולא יכיל לקטרגא בהדיה.

76. וע"ד אצטריך ב"נ, דלא יעביד טנופא ולכלוכא בתרעא דביתיה, ולא יושיד מיין עכורין. חד, דלא יעביד קלנא לגבי שמא דמאריה. וחד, דאית ליה רשו לההוא מחבלא לחבלא. ובג"כ יזדהר ב"נ מהאי, ויזדהר ב"נ דלא ימנע מתרעא דביתיה שמא דמאריה.

77. When man fixes a Mezuzah at his door, when he enters his house, the Evil Inclination and the demon guard him in spite of themselves and say, "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20). When there is no Mezuzah at a man's entrance, the Evil Inclination and that demon GROW STRONG AND come together and place their hands on his head when he enters and begin to say, Woe to so and so who went out of his Master's domain. From that time ON he is not guarded and there is no one to guard him. May the Merciful One save us.

77. וכד בר נש אתקין מזוזה לפתחיה, כד עייל
ההוא ב"נ, ההוא יצר הרע וההוא שידא בעל
כרחייהו נטרי ליה, ואמרי זה השער ליי צדיקים
יבאו בו. וכד לא קאים מזוזה לפתחיה דב"נ, יצר
הרע וההוא שידא מתתקנין כחדא, שווי ידיהו על
רישיה בזמנא דעייל, פתחי ואמרי, ווי ליה לפלגנא,
דהא נפק מרשותא דמאריה, מההוא זמנא קאים
בלא נטירו, דלית מאן דנטיר עליה, רחמנא
לישזבן.

13. Sh'ma and 'Blessed be the name of the glory of His kingdom forever and ever'

This section talks about the unification of the two names Yud Hei Vav Hei and Elohim, the first by the meditation "Sh'ma Yisrael" and the second by the meditation beginning "Blessed be the name." This concept is applied also to the Torah, that consists of the Written Torah and the Oral Torah, the first being general and the second being particular. The unification spoken of here pertains to the Torah, to the names of God, to the above and the below, to Zeir Anpin and Malchut, to 'remember' and 'keep', to night and day and to right and left, it is the unification of everything. Finally we are told how the Tefilin relate to this topic.

78. "Hear (Sh'ma), O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4) is one meditation (lit. 'unification'), and 'Blessed be the name of the glory of His kingdom forever and ever' is another meditation, so that His Name, WHICH IS MALCHUT CALLED NAME, should be of the same secret. According to this secret of "Hashem, He is the Elohim" (I Melachim 18:39), YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, IS MALCHUT CALLED ELOHIM. This is written WHEN ZEIR ANPIN AND MALCHUT are unified together. HENCE, "SH'MA YISRAEL" IS THE SECRET OF YUD HEI VAV HEI, AND, 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER' IS THE ELOHIM.

78. שמע ישראל יי אלהינו יי אחד, דא איהו
יחודא חד. ברוך שם כבוד מלכותו לעולם ועד, דא
יחודא אחרא, למהוי שמייה רזא חד. ורזא דא, יי
הוא האלהים, דא כתיב, כד אינון ביחודא חד.

79. You may say that in that case THE MEDITATION OF SH'MA AND 'BLESSED BE...' resembles the verse, "Hashem shall be one, and His name One" (Zecharyah 14:9), which is not equal to, "Hashem, He is the Elohim." For had it been written, 'Hashem and His name shall be one' we would say so THAT IT EQUALS, "HASHEM, HE IS THE ELOHIM," BUT it is not written so but, "Hashem shall be one, and His name One." IN THAT CASE it should have said thus: 'Hashem is, the Elohim is', and it would equal, "Hashem shall be one, and His name One." BUT SINCE IT IS NOT WRITTEN SO, BUT, "HASHEM, HE IS THE ELOHIM" IT IS NOT SIMILAR TO, "HASHEM SHALL BE ONE, AND HIS NAME ONE." HOW CAN WE CLAIM THAT THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', WHICH ARE TWO MEDITATIONS, LIKE "HASHEM SHALL BE ONE, AND HIS NAME ONE," IS EQUAL TO, "HASHEM, HE IS THE ELOHIM"?

79. ואי תימא, אי הכי בגוונא דכתיב יי אחד ושמו
אחד, לאו איהו יי הוא האלהים, דאי כתיב יי
ושמו הוא אחד, הוינא אמרי הכי, לא כתיב אלא
יי אחד ושמו אחד, ואצטריך לומר בגוונא דא, יי
הוא האלהים הוא, ויתחזי יי אחד ושמו אחד.

80. HE ANSWERS, Everything is one; THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', THE SECRET OF "HASHEM SHALL BE ONE" IN "SH'MA" AND "HIS NAME ONE" IN 'BLESSED BE...' ARE ONE WITH "HASHEM, HE IS THE ELOHIM." For when these two names are unified - YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, TOGETHER WITH ELOHIM, WHICH IS MALCHUT, the one by one meditation, WITH THE MEDITATION OF "SH'MA YISRAEL," and the other by another meditation, NAMELY THE MEDITATION OF, 'BLESSED BE...', or when the two names become one and are mutually included in each other and everything becomes one complete name, then IT IS WRITTEN, "Hashem, He is the Elohim." For then everything is included in each other to be one. But before they are unified each on its own, they cannot be mutually included to be all one, IN SUCH A WAY THAT "HASHEM SHALL BE ONE, AND HIS NAME ONE" IS NOT EQUAL TO "HASHEM, HE IS THE ELOHIM," BUT THE LATTER IS THE RESULT OF THE FORMER, AS EXPLAINED.

80. אלא בלא חד, דכד אתאחדן תרין שמהן אליו,
דא ביחודא חד, ודא ביחודא חד, כדין תרין שמהן
אליו אתעבידו חד, ואתכלילן דא בדא, והוי בלא
שמא שלים ביחודא חדא, וכדין יי הוא האלהים,
דהא כדין אתכליל בלא דא בדא למהוי חד, ועד
דאתיחדו כל חד דא בלחודוי ודא בלחודוי, לא
אתכלילו דא בדא, למהוי בלא חד.

81. The generality of the whole Torah, NAMELY THE WRITTEN TORAH AND THE ORAL TORAH TOGETHER, is surely that way, for the Torah is the Written Torah and is the Oral Torah. The Written Torah is as written, "Hashem," NAMELY ZEIR ANPIN; the Oral Torah is as written, "the Elohim," WHICH IS MALCHUT. Since the Torah is the secret of the Holy Name it is therefore called thus, THE ONE IS CALLED YUD HEI VAV HEI AND THE OTHER THE ELOHIM.

82. The Written Torah and the Oral Torah, the one is general and the other particular. THE WRITTEN TORAH IS GENERAL, NAMELY ZEIR ANPIN, WHILE THE ORAL TORAH IS PARTICULAR, NAMELY MALCHUT. The general needs the particular and the particular needs the general. THE ONE CANNOT REACH PERFECTION WITHOUT THE OTHER UNTIL THE TWO ARE JOINED, they unite with each other and everything becomes one. Therefore the generality of the whole Torah is the generality above, ZEIR ANPIN, and the generality below, MALCHUT, since that name exists above and that name exists below. The one, THE WRITTEN TORAH, is the secret of the supernal world, ZEIR ANPIN, and the other, THE ORAL TORAH, is the secret of the lower world, MALCHUT. Hence it is written, "To you it was shown, that you might know that Hashem He is the Elohim" (Devarim 4:35), WHERE BOTH ARE ONE. This includes everything, ALL WORLDS. All that we said should one know in this world.

83. You may ask where the commandments of the Torah are in this inclusion, WHETHER "HASHEM, HE IS THE ELOHIM," INCLUDES EVERYTHING. HE ANSWERS, The one, YUD HEI VAV HEI, is 'remember', while the other, THE ELOHIM, is 'keep'. All the commandments of the Torah are included in these in the mystery of 'remember' and the mystery of 'keep'. 'REMEMBER' INCLUDES THE 248 POSITIVE COMMANDMENTS AND 'KEEP' INCLUDES THE 365 NEGATIVE COMMANDMENTS, and everything is one.

84. Rabbi Yosi opened with, The fact that we learned that the evening prayer (Arvit) is obligatory is surely so, because the Holy One, blessed be He, is unified at night THROUGH THE KRIAT SH'MA, just as He is unified during the day. The quality of night is included in day and the quality of day is included in night, and unification takes place. Whoever says it is optional, it is BECAUSE THE PRAYER WAS COMPOSED to correspond to the portions of the sacrifices and the fatty parts that are consumed AND BURNED at night, WHICH ARE NOT OBLIGATORY. FOR THE MORNING PRAYER (SHACHARIT) AND THE AFTERNOON PRAYER (MINCHAH) CORRESPOND TO THE TWO DAILY OFFERINGS, WHICH ARE OBLIGATORY, BUT THE EVENING PRAYER CORRESPONDS TO THE PORTIONS OF THE SACRIFICES, ETC., WHICH ARE OPTIONAL. We have already explained it.

85. It is written, "And you shall love (Heb. ve'ahavta) Hashem your Elohim" (Devarim 6:5). We have explained this verse, and so did the friends. But we should ask: if everything, right and left, is included in this meditation of "Sh'ma Yisrael," why it is then written, "And you shall love," WHICH IS THE RIGHT, and, "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), WHICH IS LEFT, if they were already included in the meditation OF KRIAT SH'MA? AND HE ANSWERS, There, IN KRIAT SH'MA, it is part of the general, WHERE THE RIGHT AND LEFT OF DA'AT WERE COMPREHENDED INTO A GENERAL PRINCIPLE, and here it is of the particular: AT FIRST IT IS WRITTEN, "AND YOU SHALL LOVE" IN ITSELF, WHICH IS CHESED, AND THEN "AND IT SHALL COME TO PASS, IF YOU HEarken," WHICH IS GVURAH. And so it should be.

81. כָּל־לֵא דְכָל אֹרֵייתָא, הָכִי הוּא וְדָאֵי, דְּהָא אֹרֵייתָא אִיהִי תוֹרָה שְׁבַכְתְּבָ, וְאִיהִי תוֹרָה שְׁבַעֵל פֶּה. תוֹרָה שְׁבַכְתְּבָ, דָּא הוּא דְכְתִיב יוֹי. תוֹרָה שְׁבַעֵל פֶּה, דְכְתִיב הָאֱלֹהִים. וּבְגִין דְּאֹרֵייתָא אִיהִי רְזָא דְשִׁמָּא קְדִישָׁא, אֶקְרִי הָכִי.

82. תוֹרָה שְׁבַכְתְּבָ וְתוֹרָה שְׁבַעֵל פֶּה, דָּא כָּל־ל, וְדָא פֶּרְט. כָּל־ל אֶצְטְרִיךְ לְפֶרְט, וּפֶרְט אֶצְטְרִיךְ לְכָל־ל, וְאִתְיַחַדוּ דָּא בְּדָא, וְהוּי כָּל־א חָד. וְעַד כָּל־ל דְּאֹרֵייתָא, אִיהוּ כָּל־ל דְּלַעֲיֵלָא וְתַתָּא, בְּגִין דְּשִׁמָּא דָּא לַעֲיֵלָא, וְשִׁמָּא דָּא לְתַתָּא. דָּא רְזָא דְעֵלְמָא עֲלָאָה. וְדָא רְזָא דְעֵלְמָא תַתָּאָה. וְעַד כְּתִיב אַתָּה הָרְאֵת לְדַעַת כִּי יוֹי הוּא הָאֱלֹהִים, דָּא כָּל־ל דְּכָל־ל, וְכָל דָּא דְאֶמְרוּן, אֶצְטְרִיךְ בִּי לְמַנְדַּע בְּהַאי עֵלְמָא.

83. וְאִי תִימָא, פְּקוּדֵי אֹרֵייתָא אֵן אִינוּן הָכָא, בְּכָל־ל דָּא. אֶלָּא דָּא אִיהוּ זְכוּר. וְדָא אִיהוּ שְׁמוּר. וְכָל פְּקוּדֵי אֹרֵייתָא בְּהַנִּי כְּלִילָן, בְּרְזָא דְזְכוּר, וּבְרְזָא דְשְׁמוּר, וְכָל־א אִיהוּ חָד.

84. פֶּתַח ר' יוֹסִי וְאָמַר, הָא דְתַנִּינָן צְלוֹתָא דְעֶרְבִית חוּבָה אִיהוּ, וְדָאֵי בְּגִין דְּק"ש דְּעֶרְבִית חוּבָה, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְיַחַד בְּלִילֵיא, כְּמָה דְאִתְיַחַד בִּימְמָא. וּמִדַּת לֵילָה אִתְכְּלִיל בִּימְמָא, וּמִדַּת יִמְמָא אִתְכְּלִיל בְּלִילֵיא, וְאִתְעַבִּיד יְחוּדָא. וּמֵאֵן דְּאָמַר רְשׁוּת, בְּגִין אִימוּרִין וּפְדִרִין דְּמִתְעַבְּלֵי בְּלִילֵיא. וְהָא אֹקִימָנָא.

85. דְכְתִיב וְאֶהְבֵּת אֶת יוֹי אֱלֹהֶיךָ, הָאִי קְרָא אֹקִימָנָא, וְאֹקִמּוּהָ חֲבֵרִינָא. אֶבֶל אִית לְשִׁאלָא, אִי בְּהַאי יְחוּדָא דְשִׁמְעַת יִשְׂרָאֵל, אִתְכְּלִיל כָּל־א, יִמְיָנָא וְשִׁמְאֵלָא, אִמְאֵי כְתִיב לְבַתֵּר וְאֶהְבֵּת, וְהִיָּה אִם שְׁמוּעָ, דְּהָא בִּיְחוּדָא אִתְכְּלִילוּ. אֶלָּא הָתֵם בְּכָל־ל. הָכָא בְּפֶרְט. וְהָכִי אֶצְטְרִיךְ.

86. In the secret of the meditation we remarked on, the meditation OF KRIAT SH'MA is like THE MEDITATION OF the head Tefilin and the hand Tefilin. In the head Tefilin there are four passages, which we have already learned, and here IN KRIAT SH'MA there are three names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI. There, there are four passages, each on its own, and here there are only three names. What is the difference between them?

86. וּבְרָזָא דִּיחֻדָּא דִּהָא אֲתַעְרְנָא בֵּיהּ, יְחֻדָּא אִיהוּ
בְּגוּוּנָא דִּתְפִלִּין דְּרִישָׁא, וְתַפְלִין דְּרוּעָא, בְּתַפְלִין
דְּרִישָׁא ד' פְּרָשִׁין, וְהָא אֲתַמַּר. וְהָכָא ג' שְׁמֵהּ
אִינוּן. הֵתָם אַרְבַּע פְּרָשִׁין, וְכָל חַד וְחַד בְּלַחֲדוּי.
וְהָכָא ג' שְׁמֵהּ, מַה בֵּין הָאֵי לְהָאֵי.

14. The four passages of the head and hand Tefilin

We learn how there can be four passages in the Tefilin yet only three names in the Kriat Sh'ma. The numerology of the 25 letters in the Sh'ma, the 24 letters in the unification that begins with "Blessed be the name," the 49 gates of Binah and the 25 things used to complete the building of the tabernacle are all explained in detail.

Rabbi Aba asks Rabbi Shimon about the leather straps of the Tefilin, comparing it to skin. Rabbi Shimon gives him an explanation, and then says that when a person studies the Torah all night and then puts on the Tefilin in the morning, when he goes out of his house wearing the Tzitzit and passing the Mezuzah on his doorpost, then he is escorted by four holy angels that go with him to the synagogue. We are also told about the artistic work of people who create the Tefilin, the Tzitzit, and the Mezuzah. Rabbi Shimon closes by saying that if people really knew the Torah they would know that there isn't a single letter or word of it that does not contain supernal secrets.

87. HE ANSWERS, It has been remarked about these four passages that one, NAMELY, "SANCTIFY (HEB. KADESH LI)" (SHEMOT 13:2), is the first point, NAMELY YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. One, NAMELY, "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEHAYAH KI YEVIACHA)" (DEVARIM 6:10), is the secret of the World to Come, WHICH IS BINAH. One, NAMELY "HEAR (HEB. SH'MA)" (DEVARIM 6:4) is the right side OF DA'AT, and one, WHICH IS, "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEHAYAH IM SHAMO'A)" (DEVARIM 11:13-17), is the left side OF DA'AT. They are the secret of the head Tefilin. Here, in this secret OF KRIAT SH'MA, this unification of the three supernal names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI, resemble the four passages OF THE TEFILIN. The first Yud Hei Vav Hei is the supernal point, the beginning of everything, NAMELY CHOCHMAH. Our Elohim is the secret of the World to Come, NAMELY BINAH. The last Yud Hei Vav Hei is the entirety of right and left OF DA'AT together as one whole. These are THE ORDER OF the head Tefilin, and the first meditation OF KRIAT SH'MA.

87. אֵלָא אִינוּן אַרְבַּע פְּרָשִׁין הָא אֲתַעְרוּ בְּהוּ, חַד
נְקוּדָה קְדַמָּא. וְחַד רְזָא דְעֵלְמָא דְאֲתִי. וְחַד יְמִינָא
וְחַד שְׁמַאלָא. אֵלִין רְזָא דִּתְפִלִּין דְּרִישָׁא. וְהָכָא
בְּרָזָא דָא, יְחֻדָּא דָא תִּלְת שְׁמֵהּ עֲלָאִין, אִינוּן
בְּגוּוּנָא דְאִינוּן אַרְבַּע פְּרָשִׁין. יִי' קְדַמָּא, דָא
נְקוּדָה עֲלָא, רֵאשִׁיתָא דְכֻלָּא. אֵלְהִינוּ, רְזָא
דְעֵלְמָא דְאֲתִי. יִי' בְּתַרְאָה, כֻּלָּא דִימִינָא וְשְׁמַאלָא
בְּחֻדָּא, בְּכֻלָּא חֻדָּא וְאֵלִין אִינוּן תְּמִלָּה דְרִישָׁא,
וְדָא אִיהוּ יְחֻדָּא קְדַמָּא.

88. The hand Tefilin are the entirety of these FOUR PASSAGES together, NAMELY IN ONE COMPARTMENT, and this is the secret OF THE SECOND UNIFICATION IN KRIAT SH'MA, WHICH IS 'Blessed be the name of the glory of His kingdom forever and ever'. Here IN THE SECOND UNIFICATION is the whole of THE FOUR PASSAGES OF the head Tefilin comprehended in the hand Tefilin IN ONE COMPARTMENT. THAT MEANS THAT THE UNIFICATION OF 'BLESSed BE...' RESEMBLES THE UNIFICATION OF THE FOUR PASSAGES OF THE HAND TEFILIN.

88. תְּפִלִּין דְּרוּעָא, כֻּלָּא דְכָל הֵינִי בְּחֻדָּא, וְדָא
אִיהוּ רְזָא, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. הָכָא
כֻּלָּא דְאִינוּן תְּפִלִּין דְּרִישָׁא, דְאֲתַבְּלִילוּ גוּ תְּפִלִּין
דְּרוּעָא.

89. This secret is as follows: 'Blessed' is the secret of the supernal point, WHICH IS CHOCHMAH, which is blessed because all blessings flow from there. You may argue that the World to Come is called 'Blessed', WHICH IS BINAH. This is not so, because the supernal point, CHOCHMAH, is male and the World to Come, BINAH, is female, and hence he, THE MALE, is called 'Blessed', and she, THE FEMALE, is called a blessing. Blessed is masculine and Blessing is feminine, and therefore 'Blessed' is the supernal point, NAMELY CHOCHMAH. 'Name' is the World to Come, NAMELY BINAH, which is a great name, as written, "and what will You do for Your great name" (Yehoshua 7:9). 'Glory' is the supernal glory, NAMELY DA'AT, which is right and left OF DA'AT, which are all included in the hand Tefilin, NAMELY IN MALCHUT, which is THE SECRET OF THE WORD 'His kingdom'. Malchut receives everything within her, and thus all the worlds were comprised to be nourished and fed in what they need, WHICH IS THE MEANING OF 'FOREVER AND EVER'. FOR 'EVER (HEB. VA'ED)' MEANS FOOD AS IN, "IN THE MORNING HE SHALL DEVOUR THE PREY (HEB. AD)" (BERESHEET

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49:27). 'FOREVER (LIT. 'FOR THE WORLD') AND EVER' MEANS THAT MALCHUT FEEDS THE WHOLE WORLD.

90. This is ALSO the unification of the head Tefilin and the hand Tefilin, since just like the secret of the unification of the Tefilin so is the unification of everything. This clarifies the matter. And this way have I arranged this meditation before the holy luminary RABBI SHIMON and he told me that this meditation OF KRIAT SH'MA is arranged in four manners, and that this order is the clearest of them all. The secret of unification exists in them all, NAMELY IN KRIAT SH'MA AND OTHER THINGS, but the order of the Tefilin is a proper supernal meditation.

91. And since the right and left OF DA'AT is included in the secret of the same name IN KRIAT SH'MA, NAMELY IN THE LAST YUD HEI VAV HEI, in a general way, one should utter them after in a particular manner, NAMELY, "AND YOU SHALL LOVE (HEB. VE'AHAVTA)" (DEVARIM 6:5), "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEHAHAH IM SHAMO'A)," EACH ON ITS OWN, but not by way of unification, because unification was already performed in the earlier verses, "HEAR (HEB. SH'MA), AND 'BLESSED BE...', so that "Hashem shall be one" in the head Tefilin, and "His name SHALL BE One" in the hand Tefilin, WHICH IS THE UNIFICATION OF 'BLESSED BE...' and everything became one. Once the unification is arranged in its entirety from the top of the supernal point, one should then adorn it from the top of the primordial light, which is the top of everything, NAMELY KETER.

92. Moses engraved and composed 25 letters by means of the unification of the verse that says, "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). There are 25 engraved letters, engraved by the supernal secret, NAMELY THE SECRET OF ZEIR ANPIN, SINCE 25 INDICATES THE 22 LETTERS OF THE TORAH, AND THE TORAH, THE PROPHETS AND THE WRITINGS, WHICH ARE THE THREE COLUMNS, AS SHALL BE WRITTEN. Jacob wanted to compose below, IN MALCHUT, by the secret of unification, and composed it with 24 letters, which are 'Blessed be the name of the glory of His kingdom forever and ever', WHICH JACOB COMPOSED, AND WHICH IS SPELLED WITH 24 LETTERS, but he did not complete it to 25 letters because DURING HIS TIME the tabernacle, WHICH CORRESPONDS TO MALCHUT, was not yet built. Once the tabernacle was built and that from which the tabernacle was drawn was completed, after its completion He spoke with him only with 25 letters to indicate that this, MALCHUT, was completed like the supernal, LIKE ZEIR ANPIN THAT HAS 25 LETTERS, as written, "and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1). Here THERE ARE 25 letters.

89. וְרָזָא דָא, בְּרוּךְ: דָא רָזָא דְנִקּוּדָה עֲלָאָה, דָאִיהוּ בְּרוּךְ, דְכָל בְּרַכָּאן נִבְעִין מִתַּמְנָן. וְאִי תִימָא, עֲלֵמָא דָאִתִּי אֶקְרִי בְּרוּךְ. לָאוּ הֲכִי. דְהָא נִקּוּדָה עֲלָאָה אִיהוּ דְכַר, עֲלֵמָא דָאִתִּי נּוֹקְבָא, אִיהוּ בְּרוּךְ, וְאִיהוּ בְּרַכָּה, בְּרוּךְ דְכַר, בְּרַכָּה נּוֹקְבָא. וְע"ד בְּרוּךְ אִיהוּ נִקּוּדָה עֲלָאָה. שֵׁם: דָא עֲלֵמָא דָאִתִּי, דָאִיהוּ שֵׁם גְּדוֹל. כַּד"א וּמָה תַעֲשֶׂה לְשִׁמְךָ הַגְּדוֹל. כַּבוֹד: דָא כַּבוֹד עֲלָאָה, דָאִיהוּ יְמִינָא וּשְׂמָאלָא, וּכְלָהוּ כְלִילָן בְּהַאי תַפְלָה שֶׁל יָד, דָאִיהוּ מַלְכוּתוֹ. וְנִטִּיל כֹּלָא בְּגוּיָה, וּבְהַאי אֶתְכַלִּילָן בְּהַאי מַלְכוּת, עֲלֵמִין כְּלָהוּ, לְמִיזֵן לֹון, וְלִסְפָקָא לֹון, בְּכַמָּה דְאַצְטְרִיכוּ.

90. וְדָא אִיהוּ יְחֻדָא דְתַפְלִין דְרִישָׁא וְתַפְלִין דְדְרוּעָא, כְּגוּוֹנָא דְרָזָא דְיְחֻדָא דְתַפְלִין, הֲכִי הוּא יְחֻדָא דְכֹלָא. וְדָא אִיהוּ בְרִירוֹ דְמֶלֶךְ. וְהָא סְדִרְנָא יְחֻדָא דָא קָמִי בּוֹצִינָא קְדִישָׁא, וְאָמַר לִי דְהָא בְד' גּוּוֹנִין אֶתְסַדֵּר יְחֻדָא, וְדָא בְרִירָא דְכְלָהוּ. וְהֲכִי אִיהוּ וְדָאִי, וּכְלָהוּ רָזָא דְיְחֻדָא, אֲבָל סְדוּרָא דְתַפְלִין, דָא הוּא יְחֻדָא עֲלָאָה בְדָקָא יְאוּת.

91. וּמִגּוֹ דְאֶתְכַלִּילוּ יְמִינָא וּשְׂמָאלָא בְרָזָא דְשְׂמָא חַד בְּאַרְחַ כֹּלָל, אֶצְטְרִיךְ לְבַתֵּר לְאַפְקָא לֹון. בְּאַרְחַ פֶּרֶט, אֲבָל לָאוּ בְּאַרְחַ יְחֻדָא, דְהָא יְחֻדָא בְקִרְיָא קְדָמָאִי אִיהוּ, לְמַהוּי יְי' אַחַד, בְּתַפְלִין דְרִישָׁא. וּשְׁמוֹ אַחַד, בְּתַפְלִין דְדְרוּעָא. וְהוּי כֹלָא חַד. כִּיּוֹן דְיְחֻדָא אֶתְסַדֵּר כֹּלָא בְכֹלָלָא, מְרִישָׁא דְנִקּוּדָה עֲלָאָה, אֶצְטְרִיךְ לְבַתֵּר לְאַתְעֲטְרָא מְרִישָׁא דְנְהוּרָא קְדָמָאָה, דָאִיהוּ רִישָׁא דְכֹלָא.

92. גְּלִיף וְאַתְקִין מִשָּׁה, כ"ה אֶתּוּן בְּרָזָא דְפִסְקָא דְיְחֻדָא, דְכַתִּיב שְׁמַע יִשְׂרָאֵל יְי' אֱלֹהֵינוּ יְי' אַחַד. וְאִינוּן כ"ה אֶתּוּן גְּלִיפִין, מְחַקְקִין בְּרָזָא דְלְעִילָא. יַעֲקֹב בָּעָא לְאַתְקֵנָא לְתַתָּא, בְּרָזָא דְיְחֻדָא, וְאַתְקִין בְּכ"ד אֶתּוּן, וְאִינוּן בְּשַׁכְמַל"ו. וְלָא אֲשֵׁלִים לְכ"ה אֶתּוּן, בְּגִין דְעַד לָא אֶתְתַקֵּן מִשְׁכַּנָּא. כִּיּוֹן דְאַתְתַקֵּן מִשְׁכַּנָּא, וְאַשְׁתֵּלִים מֶלֶךְ דְהוּהוּ נְסִיךְ מְגִינָה, בְּד אֲשֵׁתִלִים, לָא מְלִיל אֶלָּא בְכ"ה אֶתּוּן, לְאַחֲזָאָה דְהָא אֲשֵׁתִלִים דָא, כְּגוּוֹנָא דְלְעִילָא, דְכַתִּיב וַיְדַבֵּר יְי' אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר, הָא כ"ה אֶתּוּן.

93. Hence 25 different things are used to complete the building of the tabernacle, THE THIRTEEN KINDS OF GOLD, SILVER, ETC., AND THE TWELVE STONES IN THE BREASTPLATE. We learned all these letters when studying the engraved letters we learned from our master. Since the tabernacle was completed by these secrets OF 25 LETTERS, the tabernacle, NAMELY MALCHUT, is therefore called BY THE NAME 'kah' (=25), WHICH INDICATES the unification of completion in the tabernacle, WHICH IS MALCHUT. Hence it is written, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH IS SPELLED AS 'shall bless (Heb. yevarchu) kah', which is the secret of the completion of the tabernacle and the building of it.

94. 25 stands for the 22 letters and the Torah, the Prophets and the Writings, AS 3 PLUS 22 EQUAL 25. They are one whole, one mystery. When Yisrael perform this unification according to the secret of the 25 letters in this verse, which are, "Hear, O Yisrael, Hashem our Elohim; Hashem is one," and THE UNIFICATION OF 'Blessed be the name of the glory of His kingdom forever and ever', which has 24 letters, and when one directs his attention to each of them, all letters join together and amount to a single connection, which are 49 words that correspond to the 49 gates in the secret of Jubilee, WHICH IS BINAH. One then should continue THE UNIFICATION TO THE WORD 'EVER' but no more, SINCE IN THE WORD 'EVER' THE RECKONING REACHES 49. Then the 49 gates OF BINAH open and the Holy One, blessed be He, considers that man as if he maintained the whole Torah that comes all in 49 manners.

95. One should therefore direct one's will to the 25 LETTERS OF THE SH'MA and the 24 OF 'BLESSSED BE...', and elevate them with the desire of the heart by the 49 gates OF BINAH that we mentioned. After meditating on that, one should meditate on the unification our master spoke of, that, "Hear, O Yisrael...", and 'Blessed be the name of the glory of His kingdom forever and ever', are the entirety of the whole Torah. Happy is the lot of he who meditates on them. Surely it is the entirety of the whole Torah that is above, WHICH IS ZEIR ANPIN, and below, WHICH IS MALCHUT. This is the secret of Adam, which is the perfection of male and female, NAMELY THE PERFECTION OF ZEIR ANPIN AND MALCHUT. THIS UNIFICATION IS the secret of the whole Faith.
End of Ra'aya Meheimna

96. Rabbi Aba sent to Rabbi Shimon, saying to him: That which you, our master, explained about the Tefilin of the Master of the universe that the four passages are the holy of holies, NAMELY CHOCHMAH AND BINAH, AND TIFERET AND MALCHUT OF DA'AT, is well. Whence do we deduce the leather on the Tefilin and the straps that are considered holiness? He sent to him: "For the man also and for his wife did Hashem Elohim make coats of skins..." (Bereshheet 3:21). LEATHER is precise, NAMELY MALCHUT THAT IS CALLED SKIN. This is the way Rav Hamnuna Saba explained it. These belong to the head, AS THE FOUR PASSAGES ARE THE FOUR MOCHIN OF ZEIR ANPIN AND THE LEATHER IS MALCHUT OF ZEIR ANPIN. In the hand TEFILIN "upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with Hei TO INDICATE THAT THE FOUR PORTIONS ARE THE MOCHIN OF HEI, WHICH IS MALCHUT. This has already been explained.

93. וע"ד כ"ה זינין, לאשלמא תקונא דמקדשא, וכל הני אתון אוקימנא באינון אתון גליפין דאוליפנא ממר. ובגין דמשכנא אשתלים ברזין אליון, אקרי כ"ה, ביחודא דשלימו דמשכנא. וע"ד וחסידין יברכוכה בתיב, רזא דשלימו דכל משכנא, ותקונא דיליה.

94. כ"ה: לקבל כ"ב אתון, ותורה ונביאים וכתובים, דאינון כללא חדא, רזא חדא. בשעתא דישראל קא מיחדי יחודא בהאי קרא, ברזא דכ"ה אתון, דאינון שמע ישראל יי' אלהינו יי' אחד, ובשכמלו, דאינון כ"ד אתון, ויכוין כל חד בהו, כלהו אתון מתחברן כחדא, וסלקין לחבורא חד, תשע וארבעים תרעין, ברזא דיובלא. וכדין אצטריך לסלקא ועד, לא יתיר. וכדין אתפתחו תרעין, וחיביב קודשא בריך הוא להווא ב"ג, כאילו קיים אורייתא כלה, דאיהי אתיא במ"ט פנים בכלא.

95. וע"ד אצטריך לכוונא רעותא בכ"ה ובארבע ועשרין, לסלקא לון ברעותא דלבא, בתשע וארבעין תרעין דקאמרן, כיון דאתכוון בהאי יתכוון בהווא יחודא דאמר מר, שמע ישראל וגו' ברזן שם כבוד מלכותו לעולם ועד, כללא דכל אורייתא כלה. זכאה חולקיה מאן דיתכוון בהו, ודאי כללא איהו דכל אורייתא דעילא ותתא. ודא איהו רזא דארם, שלימו דדכר ונוקבא, ורזא דכל מהימנותא.

עד כאן רעיא מהימנא

96. רבי אבא שלח ליה לר' שמעון ואמר ליה, האי דאוקמיה מר בתפליין דמארי עלמא, ד' פרשיון אינון קודשא דקודשין, שפיר. משכא דעל תפילין, ואינון רצועין אקרו קדושה אסמכתא מנלן. שלח ליה ויעש יי' אלהים לאדם ולאשתו וגו' דייקא, והכי אוקמיה רב המנונא סבא. ואלין אינון דרישא, ודרועא ידכה בה"א, והא אוקמוה.

97. Rabbi Shimon said, Some teach it this way: "And it shall come to pass, if you hearken," is the left arm of the Holy One, blessed be He, and is considered the Sfirah of Gvurah. In that case only three PASSAGES are left in the head: "SANCTIFY TO ME ALL THE FIRSTBORN," "AND IT SHALL COME TO PASS, IF YOU HEARKEN," AND "HEAR O YISRAEL" (DEVARIM 6:4), WHICH ARE CHOCHMAH, BINAH, AND THE RIGHT OF DA'AT. THE FOURTH LOBE OF THE BRAIN, WHICH IS THE LEFT SIDE OF DA'AT, IS MISSING. YOU CLAIM THAT, "AND IT SHALL COME TO PASS..." IS IN THE SFIRAH OF GVURAH, WHICH IS IN THE BODY, yet there are four LOBES OF THE BRAIN IN THE HEAD. But there are two holy Chariots OF CHOCHMAH, BINAH, TIFERET AND MALCHUT; the one OF THE HAND TEFILIN is connected to the heart, WHICH IS MALCHUT, and the other OF THE HEAD TEFILIN is connected to the brain, WHICH IS ZEIR ANPIN. THUS THE FOURTH PASSAGE OF THE HEAD TEFILIN IS ALSO IN THE BRAIN, NAMELY THE LEFT SIDE OF DA'AT, AND NOT IN THE BODY. The heart and the brain, WHICH ARE ZEIR ANPIN AND MALCHUT, are connected to each other into one union. The friends have spoken well that "And it shall be for a sign to you upon your hand" REFERS TO MALCHUT, as we learned that MALCHUT is only called a sign, SINCE THE HAND TEFILIN ARE THE MOCHIN OF MALCHUT.

98. Rabbi Shimon said, When man prods himself to rise at midnight and studies the Torah until day breaks, and in the morning puts on Tefilin on the head and Tefilin on the holy sign, NAMELY TEFILIN OF MALCHUT, on the arm, and when he wraps himself with a Tzitzit and is about to go out the entrance to his house, he meets the Mezuzah, which is the imprint of the Holy Name, WHICH IS MALCHUT, at the gate to his house; THEN four holy angels join him and go out with him from the door of his house and escort him to the synagogue. They declare before him, give honor to the image of the Holy King, give honor to the son of the King, to the countenance of the King. The Holy Spirit dwells on him, and declares, saying, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

99. That Holy Spirit then rises up and testifies before the Holy King. The supernal King then commands to write before Him all His household members, all those known before Him. This is the meaning of, "and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). Who are those who "took heed (Heb. choshvei) of His name"? They are as those in, "and those who devise (Heb. choshvei) artistic work" (Shemot 35:35). HERE TOO, those who do for His name works of art in any way - the art of the Tefilin, their compartment and straps and writing them, the art of the Tzitzit (Eng. 'the fringes'), their threads, the blue thread, and the art of the Mezuzah. These are those who "took heed of His name," as in "devise artistic work."

97. אר"ש, אית מאן דמתני בהאי גוונא, והיה דרושא שמאלא דקודשא בריך הוא, ואקרי גבורה אי הכי לא אשתארן ברישא אלא תלת. ואינון ארבע. אבל תרין רתיבין קדישין אינון, דא אתקשר בלבא. ודא אתקשר במוחא. ולבא ומוחא, אתקשר דא בדא. וזווגא חד להו, ושפיר קאמרו חברייא. והיה לאות על ידכה, כמה דאתמר, ולא אקרי אלא אות.

98. אמר ר"ש, בשעתא דב"נ אקדים בפלגות ליליא, וקם ואשתדל באורייתא, עד דנהיר צפרא. בצפרא אנח תמילין ברישיה, ותמילין ברשימא קדישא בדרועיה, ואתעטף בעטופא דמצוה, ואתי לנפקא מתרעא דביתיה, אערע במזוזה, רשימא דשמא קדישא בתרעא דביתיה, ארבע מלאכין קדישין מזדווגין עמיה ונפקין עמיה מתרעא דביתיה, ואוזפי ליה לבי כנישתא, ומכרזי קמיה, הבו יקרא לדיוקנא דמלבא קדישא, הבו יקרא לבריה דמלבא, לפרצופא יקרא דמלבא, רוחא קדישא שריא עליה, אכרזי ואמר ישראל אשר בך אתפאר.

99. בדין ההוא רוחא קדישא סלקא לעילא, ואסהיד עליה קמי מלבא קדישא, בדין פקיד מלבא עלאה, למכתב קמיה כל אינון בני היכליה, כל אינון דאשתמודען קמיה, הה"ד ויכתב ספר זכרון לפניו ליראי יי' ולחושבי שמו. מאי ולחושבי שמו. כד"א וחושבי מחשבות, אינון דעבדין לשמיה, אומנותא בכלא, אומנותא דתמילין, בבתיהון ברצועיהון וכתיבתהון. אומנותא דציצית, בחוטיהון בחוטא דתכלתא. אומנותא דמזוזה, ואלין אינון חושבי שמו. וכתוב וחושבי מחשבות.

100. Moreover, the Holy One, blessed be He, praises Himself with him and declares about him throughout the worlds, 'see what My son has achieved in My world'. Whoever enters before Him into the synagogue after leaving his door without Tefilin on his head and Tzitzit on his garment, yet says, "and in the fear of You I will worship towards Your Temple" (Tehilim 5:8), the Holy One, blessed be He, says, 'Where is the fear of Me? He bears false testimony'.

101. Happy is the lot of Moses, who said here, IN "SH'MA YISRAEL," Our Elohim. For Rabbi Shimon said, Moses was attached to a higher grade than the rest of the faithful prophets. Rabbi Shimon also said, If men knew the words of the Torah, they would know that there is not a word or a letter in the Torah that does not contain supernal precious secrets.

15. Our Elohim, your Elohim

Rabbi Shimon talks about the voice of Moses, that is the voice to which he is attached. He explains the difference between the curses that Moses uttered in Leviticus and those in Deuteronomy. We hear that God gave the commandments to Yisrael so that they would be saved from the prosecutors.

102. Come and see, it is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). We learned that "by a voice" refers to the voice of Moses. This is well, and the voice of Moses is precise, namely, the voice to which he is attached, WHICH IS ZEIR ANPIN, BY WHICH HE SURPASSES above all the other prophets, WHO ARE ATTACHED ONLY TO MALCHUT AND NOT TO ZEIR ANPIN. Since he is attached TO THAT VOICE, WHICH IS ZEIR ANPIN more than all the others, by that voice, which is the supernal grade, he said to Yisrael, 'Hashem your Elohim', which is a grade called the Shechinah that dwells within YISRAEL, WHICH IS BELOW THE GRADE OF ZEIR ANPIN, TO WHICH MOSES IS ATTACHED. Happy is his lot.

103. Rabbi Shimon also said, We learned that Moses uttered the curses in Leviticus, IN THE BOOK OF VAYIKRA, from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH. Those IN DEUTERONOMY he uttered with his own mouth. Could you possibly imagine that Moses would speak even a small letter in the Torah from himself?

104. AND HE ANSWERS, This is well, and we remarked that we did not learn it as from himself but as from his own mouth. What does this mean? It is that voice to which Moses was attached, NAMELY ZEIR ANPIN. Hence these IN LEVITICUS were from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH, while those IN DEUTERONOMY were from his own mouth, namely from the mouth of the grade to which Moses was attached more than all the faithful prophets, WHICH IS THE GRADE OF ZEIR ANPIN. Hence it is always SAID 'your Elohim', SINCE IT ALLUDES TO MALCHUT THAT IS BELOW ZEIR ANPIN; but here, IN "SH'MA YISRAEL" IT IS SAID "our Elohim," SINCE IT ALLUDES TO BINAH THAT IS ABOVE ZEIR ANPIN, TO WHICH MOSES IS ATTACHED.

100. ולא עוד אלא דקודשא בריך הוא משתבח ביה, ומכריז עליה בכלהו עלמין, חמו מה בריה עבדית בעולמי. ומאן דייעול קמיה לבי בנישתא, כד נפק מתרעיה, ולא תפילין ברישיה וציצית בלבושיה, ואומר אשתחוה אל היכל קדשך ביראתך. קודשא בריך הוא אמר, אן הוא מוראי, הא סהיד סהדותא דשקרא.

101. א"ר יוסי, זכאה חולקיה דמשה, דהכא אמר אלהינו. דא"ר שמעון, משה בדרגא עלאה יתיר אתאחד, על שאר נביאי מהימני. וא"ר שמעון, אלמלא הוו ידעי בני נשא מלין דאורייתא, לינדעון דהא לית שום מלה באורייתא, או את באורייתא, דלא אית בה רזין עלאין ויקירין.

102. ת"ח, כתיב, משה ידבר והאלהים יענו בקול. ותנינן, מאי בקול. בקולו של משה. ושפיר הוא, בקולו של משה דייקא, בההוא קול דאיהו אחיד ביה, על כל שאר נביאין. ובגין דאיהו אתאחד על כלהו, בההוא קול, דרגא עלאה, הוה אמר להו לישראל, יי' אלהיך, איהו דרגא דאקרי שכינתא, דשרינא בגווייהו. זכאה חולקיה.

103. ואר"ש, תנינן, קללות שבת"ב, משה מפיי הגבורה אמרן. ושפמשה תורה, משה מפיי עצמו אמרן. מאי מפיי עצמו. וכי ס"ד דאפילו את זעירא באורייתא, משה אמר ליה מגרמיה.

104. אלא שפיר הוא, והא אתערנא, מעצמו לא תנינן, אלא מפיי עצמו. ומאי איהו. ההוא קול דאיהו אחיד ביה. וע"ד, הללו מפיי הגבורה. והללו מפיי עצמו. מפיי ההוא דרגא דאתקשר ביה על שאר נביאי מהימני. ועל דא, בכל אתר אלהיך, והכא אלהינו.

105. Come and see how much people should guard their ways so that they will be occupied with the worship of their Master and merit everlasting life. Underneath the throne of the Holy King, WHICH IS MALCHUT, there are supernal compartments. And to that place of the throne, WHICH IS MALCHUT, the Mezuzah is connected to save man from many Judgments, the purpose of which is to awaken people through them. Similarly the Holy One, blessed be He, did to Yisrael by giving them the commandments of the Torah, so they will endeavor in them and be saved in this world from many prosecutors and those that bring charges who meet people daily.

105. ת"ח, כִּמָּה אֵיךְ לְהוֹדוֹת לַבְּנֵי נִשְׂא לְאַסְתִּמְרָא אֹרְחֵיהוּ, בְּגִין דִּישְׁתַּדְּלוֹן בְּפִלְחָנָא דְמֵאֲרִיְהוֹן, וַיִּזְכּוּן לְחַיֵּי עֲלָמִין. תַּחֲתַּי בּוֹרְסִיָּא דְמַלְכָּא קְדִישָׁא, אֵיךְ מְדוֹרִין עֲלָאִין. וּבִהְיוּ אֲתֵר דְכּוֹרְסִיָּא, מְזוּזָה אֲתַקְשֵׁר, לְאַשְׁתַּזְבָּא מִכַּמָּה מְאִרֵי דִינִין, דְּזַמִּינִין לְאַתְעָרָא בְּהוּ בְּבִנֵי נִשְׂא, בְּהֵוּא עֲלָמָא. כְּגוּוֹנָא דָּא עֵבִיד קוֹדֶשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וַיְהִי לְהוּ פְקוּדֵי אֹרְיִיתָא, בְּגִין דִּישְׁתַּדְּלוֹן בְּהוּ וַיִּשְׁתַּזְבּוּן בְּהֵוּ עֲלָמָא, מִכַּמָּה מְאִרֵי דִינִין, מִכַּמָּה מְקַטְרְגִי, דְּאִזְדַּמְנוּן בְּהוּ בְּבִנֵי נִשְׂא בְּכָל יוֹמָא.

16. Waste water before the door

Rabbi Chiya tells us that people must not spill waste water between the doorposts because a demon lies there and sees everything that is done in the house, and the waste water will give him permission to cause harm. We are told about the role of the Mezuzah, and Rabbi Chiya says that wherever the Holy Name abides people are safe from the accusations of the evil ones.

106. Rabbi Chiya said, Whoever wishes to observe his ways must not pass waste water before the door, because a certain demon lies there between the two doorposts facing the door. It sees whatever is done in the house. HENCE one must not spill water between the two doorposts. Rabbi Yitzchak said, Clean water is not forbidden, but it must not be spilled with contempt. The reason is that it, THE DEMON, has permission to cause harm. Moreover, it turns its head towards the house and whatever it beholds becomes cursed.

106. ר' חִיָּיא אָמַר, הָאִי מֵאֵן דְּבַעֵי דִּישְׁתַּמַּר אֹרְחֵי, לֹא יַעֲבֹר עַל מַיָּא דְּאֹשְׁרִין קָמֵי פִתְחָא. בְּגִין דְּתַמְן שְׂרֵי חַד שִׁידָא, וְהוּא בֵּין תְּרִין דְּשִׁין דְּפִתְחָא, וְאִנְפוּי לְקַבְּלִיהָ דְּפִתְחָא, וְאִסְתַּכִּי כָּל מַה דְּעַבְדִּין בְּבֵיתָא, וְלֹא לְבַעֵי לִיָּה לְאַנּוּשׁ דִּישְׁדֵּי מַיָּא בֵּין תְּרֵי תְּרַעֵי. ר' יִצְחָק אָמַר, מִיּוֹן צְלִילָן לִיָּת לָן בְּהוּ. וְהוּא דָּלָא יוֹשִׁיט לֹן אֲרַח קְלָנָא. מַאי טַעְמָא. בְּגִין דְּאֵיךְ לִיָּה רְשׁוּ לְנִזְקָא. וְלֹא עוֹד אֱלָא דִּיהֲדַר רִישִׁיהָ לְקַבְּלֵי בֵיתָא, וּבְכָל מַה דְּאִסְתַּכַּל אֲתַלְטִיָּא.

107. It, THE DEMON, has 365 officers, as the number of the days in the year, and it rules over them. They all go out with a man when he goes out the door of his house. Rabbi Elazar said, All this transpires because the Holy One, blessed be He, wished to guard Yisrael and composed His Holy Name above, which is the Torah. The whole Torah is one Holy Name, and whoever is occupied with the Torah is occupied with His Name.

107. תַּלְתַּת מַאָּה וְשִׁתִּין וְחֻמָּשׁ, כְּחוּשְׁבָן יְמֵי שְׁתָּא, אֵיךְ לִיָּה שְׁמִשִּׁין, דְּהוּא שְׁלִיט עֲלֵיהוּ, וְכִלְהוּ נְפִקִין עִם ב"נ, כִּד נִפְקַ מִתְּרַעָא דְּבֵיתֵיהָ. א"ר אֶלְעָזָר, כָּל דָּא בְּעֵי קוֹדֶשָׁא בְּרִיךְ הוּא לְנִטְרָא לֹן לְיִשְׂרָאֵל, וְאֲתַקִּין שְׁמֵיהָ קְדִישָׁא לְעִילָא, דְּאִיהוּ אֹרְיִיתָא, וְאֹרְיִיתָא כָּלָא חַד שְׁמָא קְדִישָׁא אִיהוּ, וּמֵאֵן דְּאִשְׁתַּדַּל בְּאֹרְיִיתָא, אִשְׁתַּדַּל בְּשְׁמֵיהָ.

108. Come and see, man should imprint the Holy Name, which is the universal Faith, on the door of his house, for wherever the Holy Name abides there are no evil species and they cannot bring charges against him, as written, "No evil shall befall you..." (Tehilim 91:10).

108. ת"ח, בְּעֵי ב"נ בְּפִתְחָא דְּבֵיתָא לְרִשְׁמָא שְׁמָא קְדִישָׁא, דְּאִיהוּ מְהִימְנוּתָא דְּכָלָא. דְּהָא בְּכָל אֲתֵר דְּשְׁמָא קְדִישָׁא אִשְׁתַּכַּח זִינִין בִּישִׁין לֹא מְשַׁתְּכַחֵי תַמְן, וְלֹא יְכַלִּין לְקַטְרַגָּא לִיָּה לְב"נ, כְּמָה דְּכַתְּיב לֹא תֵאוּנָה אֵלֶיךָ רָעָה וְגו'.

109. The place where the door of the house lies is a reflection of the higher. The place where the supernal door of the house lies is called a Mezuzah, which brings the house and the door of the house to completion. The litigants flee that Mezuzah, and the prosecutors cannot dwell before it. Correspondingly below, when a man fixes a Mezuzah at the door of his house, and this Holy Name SHADAI is imprinted with its letters, that man is adorned with his Master's crowns and the evil species do not come near the door of his house or rest there.

110. Rabbi Aba came from seeing Rabbi Shimon when Rabbi Yitzchak met him. He said to him, Whence do you come, man of light? A man who cleaves daily to a consuming fire, light dwells with him, AND HE NEED NOT SEEK ANYONE. He said to him, We learned that man is obligated to welcome the Shechinah every first day of the month and every Shabbat. What is that? It is one's Rabbi. All the more so the holy supernal Luminary, RABBI SHIMON, whom the whole world should welcome. Rabbi Yitzchak said, Let me return with you TO RABBI SHIMON and welcome the Shechinah and taste from those lofty matters you tasted before him.

17. "O You who dwell in the heavens"

Rabbi Shimon explains the inner meaning of the 123rd psalm, telling us that as the author is not mentioned it is the holy spirit; the holy spirit is speaking about Yisrael in exile. Rabbi Shimon and Rabbi Yitzchak and Rabbi Aba discuss the Mezuzah some more, and then the marks by which Yisrael are recognized as the children of God.

111. Rabbi Aba opened with, "A song of ascent. To You I lift up my eyes, O You who dwell in the heavens" (Tehilim 123:1). It is not written who recited this song. But wherever the place is undisclosed, AND THE AUTHOR IS NOT MENTIONED, it is the Holy Spirit, WHICH IS MALCHUT, that said it about Yisrael in exile. "You who dwell (Heb. hayoshvi)" should have used the more common form 'hayoshev'. Why does it use "hayoshvi"?

112. AND HE ANSWERS, We have explained that whoever wishes to say his prayer before the Holy King should ask the deepest, NAMELY BINAH, to bestow blessings downwards, as written, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). That extra Yud IN "HAYOSHVI" is the deepest of all, BINAH, and is the one from which he should request to pour blessings to that place called heaven, WHICH IS ZEIR ANPIN, so that everything will be sustained by it. Hence it is written, "who dwell in the heavens," NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, since when the blessings pour and come out of that deepest place, WHICH IS BINAH, and settle in the place called heaven, NAMELY IN ZEIR ANPIN, there are blessings in the higher and lower.

109. אֶתֶר דִּפְתָחָא דְבֵיתָא שְׂרִיא כְּגוֹזָנָא דְלַעֲיֹלָא
אֶתֶר דִּפְתָחָא דְבֵיתָא עֲלָאָה שְׂרִיא, מְזוּזָא אֶקְרִי.
דְּהוּא תְּקוּנָא דְבֵיתָא, וּפְתָחָא דְבֵיתָא. מֵהֵיכָּא מְזוּזָה
עֲרִקִין מְאִרִי נִימוּסִין, מְאִרִי דְרִינִין קְמִיָּה לֹא
מִשְׁתַּבְּחִין. וְקָבֵל דָּא לְתַתָּא, כַּד ב"ג אֶתְקִין מְזוּזָה
לְפִתְחָא דְבֵיתָא, וְהָאִי שְׂמָא קְדִישָׁא רְשִׁים בְּאַתּוּוֹי,
הָאִי ב"ג אֶתְעֵטֵר בְּעֵטְרוֹי דְמֵאֲרִיָּה, וְלֹא קְרָבִין
לְפִתְחָא דְבֵיתֵיהּ זִינִין בִּישִׁין, וְלֹא מִשְׁתַּבְּחִי תַּמָּן.

110. ר' אבא הוה אתי מלמחמי לר"ש, פגע ביה ר'
יצחק, אמר ליה מאן אתי, מאריה דנהורא, גבר
דאתדבק בנורא דאכלא כל יומא, הא נהורא עמיה
שרי. אמר ליה, תנינן דחובא עליה דב"ג, לקבלא
אפי שכינתא, בכל ריש ירחי ושפתוי. ומאן איהו.
רביה. כ"ש בוצינא עלאה קדישא, דכל בני עלמא
בעאן לקבלא אנפוי. א"ר יצחק, אהדרנא עמך,
ואקבל אנפי שכינתא, ואטעם מאינון מלין עלאין.
דאטעמת קמיה.

111. פֶּתַח ר' אבא וְאָמַר, שִׁיר הַמַּעֲלוֹת אֲלִיךָ
נִשְׂאֲתִי אֶת עֵינֵי הַיּוֹשְׁבֵי בַשָּׁמַיִם. שִׁיר דָּא לֹא כְּתִיב
מֵאֵן אָמְרוּ. אֲלֵא בְּכָל אֶתֶר דְּאִיהוּ סְתִימִים, רוּחַ הַקֹּדֶשׁ
אָמְרוּ עֲלֵיהּ דִּישְׂרָאֵל בְּגִלוּתָא. הַיּוֹשְׁבֵי בַשָּׁמַיִם,
הַיּוֹשֵׁב מִבְּעֵי לֵיהּ, מֵאִי הַיּוֹשְׁבֵי.

112. אֲלֵא אוֹקִימָנָא, מֵאֵן דְּבַעֵי לְצַלָּאָה צְלוּתֵיהּ
קְמִי מְלָכָא קְדִישָׁא, בְּעֵי לְמַבְעֵי מַעֲמִיקְתָּא דְכָלָא,
לְאַרְקָא בְּרַכָּאן לְתַתָּא, כְּמָה דְכְּתִיב שִׁיר הַמַּעֲלוֹת
מִמַּעַמְקִים קְרָאתִיךָ יְיָ. וְהָאִי יו"ד יְתִיר, עֲמִיקְתָּא
דְכָלָא הִיא, וּבְהָאִי בְּעֵי לְמַבְעֵי בְּעוּתֵיהּ, לְאַרְקָא
בְּרַכָּאן לְהֵוּא אֶתֶר דְּאֶקְרִי שְׁמַיִם, לְאַתְוָנָא מְנִיָּה
כָּלָא, וְע"ד הַיּוֹשְׁבֵי בַשָּׁמַיִם, בַּשָּׁמַיִם מִמֶּשׁ, דְּכַד
אִינוּן בְּרַכָּאן נְגִידוּ וְאַתְמַשְׁכוּ מֵהֵוּא אֶתֶר עוֹמְקָא
דְכָלָא, וְאַתְיַשְׁבֵּן בְּאַתֶּר דְּאֶקְרִי שְׁמַיִם, כְּדִין בְּרַכָּאן
מִשְׁתַּבְּחִי בְּעֲלָאִי וְתַתָּאִי.

113. "as the eyes of servants look to the hand of their masters" (Tehilim 123:2). HE ASKS, What are the eyes of servants, AND ANSWERS, They are the other ministers of the nations, WHICH ARE THE SEVENTY SUPERNAL MINISTERS, which are nourished only from the residue of the boughs of the tree, WHICH IS ZEIR ANPIN, to which Yisrael cleave. When Yisrael receive blessings from that place, everyone is blessed from Yisrael.

114. "and as the eyes of a maid to the hand of her mistress" (Ibid.) refers to the maid we mentioned, whose power the Holy One, blessed be He, slew in Egypt, NAMELY THE VERSE, "THE FIRSTBORN OF THE MAIDSERVANT" (SHEMOT 11:5). For she has power only when it comes from the residue OF BOUNTY of the land of Yisrael, WHICH IS MALCHUT. The land of Yisrael is called her mistress, THE MISTRESS OF THE MAID. Of this it is written, "For three things the earth is disquieted" (Mishlei 30:21). The earth is the land of Yisrael, WHICH IS MALCHUT, as we learned. "a slave when he becomes king" (Ibid. 22) refers to the servants we mentioned, THE SEVENTY MINISTERS OF THE NATIONS. THIS WAS SAID when power was given to one of them. This is the meaning of, "who have brought you out of the land of Egypt, out of the house of bondage" (Shemot 20:2), NAMELY FROM THE ENSLAVEMENT TO THE MINISTERS OF THE NATIONS. "a handmaid that is heir to her mistress" (Mishlei 30:23) refers to the maid we spoke of, OF WHOM IT SAYS, "THE FIRSTBORN OF THE MAIDSERVANT."

115. Come and see, many litigant spirits came out of the aspect of that maid, which denounce Yisrael and COME TO prosecute them. And the Holy One, blessed be He, guards Yisrael like a father who wishes to guard his child from all THINGS. The Holy One, blessed be He, said to Yisrael, 'Many prosecutors are ready against you. Be occupied in My worship and I shall guard you from outside. You shall be encased in your houses from within and sleep on your beds, and I shall guard you from outside and around your beds'.

116. Come and see, when these evil species approach a man's door, they lift up their heads and behold the Holy Name that is seen from outside, which is Shadai, decorated with its crowns. This name has power over them all, and they fear it and flee and do not approach man's door.

117. Rabbi Yitzchak said, In that case man should mark that name, SHADAI, at the door of the house and no more. Why THE NEED for the whole passage IN THE MEZUZAH? He said to him, This is well, for that name, SHADAI, WHICH IS YESOD, is adorned only with all the letters that are marked with the King's mark, NAMELY, THAT ARE WRITTEN IN THE MEZUZAH. When the whole passage is written, that name is adorned with its crowns and the King, ZEIR ANPIN, comes out with all His armies, all imprinted with the King's mark, WHICH IS MALCHUT. Then they all fear it and flee from it.

113. כְּעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם, מֵאֵי כְּעֵינֵי עֲבָדִים. אֵלֶיךָ אֵינֻן שָׂאֵר רַבְרָבֵי עַמּוּן, דְּלֹא אֲתוּנוּ אֶלָּא מִשְׁיֹרָא נּוּפָא דְאִילָנָא, דִּישְׂרָאֵל מִתְדַבְּקֵי בֵּיהּ. וְכֵן יִשְׂרָאֵל נִטְלִין בְּרַכָּאן מֵהָהוּא אַתְרָא, בְּלָהוּ מִתְבְּרַכְן מִיִּשְׂרָאֵל.

114. כְּעֵינֵי שִׁפְחָה אֶל יַד גְּבִירָתָהּ, דָּא הִיא שִׁפְחָה דְּאֹקִימָנָא, דְּקָטִיל קוּדְשָׁא בְּרִיךְ הוּא חֵילָא דִּילָהּ בְּמִצְרַיִם, דְּהָא לִית חֵילָא דִּידָהּ, אֶלָּא כִּד אֲתַנְגִּיד מִתְמַצִּית דְּהָאֵי אֶרֶץ יִשְׂרָאֵל. וְאֶרֶץ יִשְׂרָאֵל גְּבִירָתָהּ אֶקְרִי. וְעַל הָאֵי כְּתִיב, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ. מֵאֵן אֶרֶץ. דָּא אֶרֶץ יִשְׂרָאֵל, כְּמָה דְּאֲתַמַּר. תַּחַת עֶבֶד כִּי יִמְלוֹךְ, אֵלֶיךָ אֵינֻן עֲבָדִים דְּקָאמְרֵן. כִּד אֲתִיְהִיב שְׁלִטְנוּתָא לְחַד מְנַיְהוּ. וְדָא הוּא דְּכְתִיב, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים. שִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ דָּא הִיא שִׁפְחָה דְּקָאמְרֵן.

115. ת"ח, מִסְטְרָא דְּהָאֵי שִׁפְחָה, נִמְקִי כְּמָה גְּרִדִּינֵי טְהִירִין, מְקַטְרְגִין לְקַבְּלֵיהוּ דִּישְׂרָאֵל, וְלִקְטָרְגָא לֹון. וְקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לְהוּ לִישְׂרָאֵל נְטִירוּ, כְּאָבָא דְּבַעֵי לְנִטְרָא לְבְרִיָּה מִן כְּלָא. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא לִישְׂרָאֵל, כְּמָה מְקַטְרְגִין זְמִינִין לְקַבְּלֵיכוּ, אֲשֶׁתְּדַלּוּ בְּפּוֹלְחָנִי, וְאֵנָּא אֵהָא נְטִיר לְכוּ לְבַר. וְאֲתוּן תְּהוּוּן זְמִינִין בְּבִתּוּכֹן מְלָגוּ, וְנִימִי בְּעַרְסִיכוּן, וְאֵנָּא אֵהָא נְטִיר לְכוּ לְבַר, וְסוּחְרֵי עַרְסִיכוּ.

116. ות"ח, בְּשַׁעֲתָא דְּאֵינֻן זִינֻן בִּישִׁין קְרִיבִין לְפִתְחָא דְּב"נ זְקָמָן רִישָׁא, וּמִסְתַּכְּלֵן בְּשִׁמָּא קְדִישָׁא דְּאֲתַחְזִי לְבַר, דְּאִיהוּ שְׂדֵי, דְּמִתְעַטֵּר בְּעַטְרוּי, שְׁמָא דָּא שְׁלִיט עַל כְּלָהוּ, מְנִיָּה דְּחַלִּין וְעַרְקִין, וְלֹא קְרִבִין לְפִתְחָא דְּב"נ.

117. א"ל רַבִּי יִצְחָק, אֵי הָכִי, יְרָשׁוּם ב"נ שְׁמָא דָּא בְּפִתְחָא דְּבֵיתָא, וְלֹא יִתִּיר, אֲמַאי כָּל פְּרָשְׁתָּא. אֲמַר לִיָּה שְׁפִיר הוּא, דְּהָא שְׁמָא דָּא לֹא אֲתַעְטֵר, אֶלָּא בְּאֵינֻן אֲתוּוּן כְּלָהוּ, רְשִׁימִין בְּרְשִׁימָא דְּמִלְכָּא, וְכֵן אֲכַתְּבַן כָּל פְּרָשְׁתָּא, כְּדִין שְׁמָא דָּא מִתְעַטֵּר בְּעַטְרוּי וְנִמְקִי מִלְכָּא בְּכָל חִילוּי, כְּלָהוּ רְשִׁימִין בְּרְשִׁימָא דְּמִלְכָּא, כְּדִין דְּחַלִּין מְנִיָּה, וְעַרְקִין מְקַמִּיָּה.

118. Come and see, in "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), vehayah is a Holy Name, YUD HEI VAV HEI, from below upwards, BECAUSE IT IS SPELLED VAV-HEI FIRST AND THEN YUD-HEI. For that reason the name Shadai is written on the outside against that name. THE NAME Vehayah is on the inside and Shadai is on the outside so one would be guarded from all sides, from within and from without. Rabbi Aba said, Many holy hosts stand ready at that time when a man fixes a Mezuzah at his door. They all declare, saying, "this is the gate of Hashem..." (Tehilim 118:20).

119. Happy is the lot of Yisrael, for Yisrael are then recognized as the children of the Holy King, since they are all marked by Him, marked in their body with the holy imprint OF CIRCUMCISION, marked in their clothing by a Tzitzit. They are marked on their head with the compartments of the Tefilin, which are their Master's Name, and marked on their hands with the straps of holiness. They are marked in their shoes by a precept fulfilling shoes, NAMELY, OF THE PASCAL SACRIFICE, AS WRITTEN, "YOUR SHOES ON YOUR FEET" (SHEMOT 12:11), AND THE CHALITZAH. They are marked in the field by sowing and harvesting, marked in their houses with the Mezuzah on the doorpost. In every thing they are marked as the supernal King's children. Happy is their portion.

18. "they have forsaken Me"

Rabbi Aba talks about people who are false to the sign of the holy imprint. He says that the idol worshipping nations are broken cisterns but that Yisrael is a well, from which living waters are drawn. Anyone who is false to the holy imprint prevents the well from being blessed. We hear that only a virgin is blessed with seven blessings.

120. While they were walking Rabbi Aba said, In the verse, "they have forsaken Me, the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me" refers to he who is false to the sign of the holy imprint. How is he false to it? By placing it in the domain of another, as written, "and has married the daughter of a strange El" (Malachi 2:11), who are called broken cisterns. For the idol worshipping nations are called broken cisterns.

121. That of Yisrael, WHICH IS MALCHUT, is called a well, "the fountain of living waters." This is the holy domain of the holy Faith, WHICH IS MALCHUT that is called a well of springs of clear water that comes out and pours from it, as written, "and streams from Lebanon" (Shir Hashirim 4:15), AND ALSO, "running waters out of your own well" (Mishlei 5:15), and, "a fountain of gardens, a well of living waters" (Shir Hashirim 4:15). The Other Side is called, "broken cisterns, that can hold no water" (Yirmeyah 2:13).

122. Come and see, the river that flows and comes out, WHICH IS YESOD, waters the whole garden, MALCHUT, and waters each and every place, as we explained, until it fills the place of the garden that is called a well of living water, WHICH IS YESOD OF MALCHUT, whence the higher and lower are nourished, as written, "and from thence it was parted..." (Beresheet 2:10).

118. ת"ח, וְהָיָה שְׁמַא קְדִישָׁא, מִתְתַּא לְעֵילָא. וְעַל דָּא, שְׂדֵי אֲתְרָשִׁים מְלַבֵּר, לְקַבְלֵי שְׁמַא דָּא. וְהָיָה מְלַגּוּ, שְׂדֵי מְלַבֵּר. לְמַהוּ נְטִיר ב"נ מְכַל סְטָרִין מְלַגְּאוּ וּמְלַבֵּר. א"ר אָבָא, כְּמַה חִיּוּלִין קְדִישִׁין זְמִינִין בְּהָיָא שְׁעָתָא דְאַנַּח ב"נ מְזוּזָה לְתַרְעִיבָה, כְּלָהוּ מְכַרְזֵי וְאִמְרֵי זֶה הַשַּׁעַר לִי וְגו'.

119. זְכָאָה חוּלְקָהוֹן דִּישְׂרָאֵל, כְּדִין אֲשֶׁתְּמוּדְעָן יִשְׂרָאֵל דְּאִינוּן בְּנֵי מְלַכָּא קְדִישָׁא, דְּהָא כְּלָהוּ אֲתְרָשִׁימוּ מְנִיָּה. אֲתְרָשִׁימוּ בְּגוּפֵייהוּ, בְּרִשְׁמֵימָא קְדִישָׁא. אֲתְרָשִׁימוּ בְּלְבוּשֵׁייהוּ, בְּעִטּוּפֵייהוּ דְּמִצְוָה. אֲתְרָשִׁימוּ בְּרִישֵׁייהוּ, בְּבֵיתֵי דְּתַפְּלִי, בְּשְׁמַא דְּמֵאֲרִיְהוֹן. אֲתְרָשִׁימוּ בִּידֵייהוּ, בְּרִצְעֵי דְּקְדוּשָׁא. אֲתְרָשִׁימוּ בְּמַסְאַנֵייהוּ, בְּמַסְאַנָא דְּמִצְוָה. אֲתְרָשִׁימוּ לְבַר, בְּזִרְעָה בְּחֻצְרָא. אֲתְרָשִׁימוּ בְּבִתֵּיהוֹן, בְּמִזְוָזָה דְּתַתְּחָא. בְּכָלֵא רְשִׁימִין דְּאִינוּן בְּנֵי מְלַכָּא עֲלָאָה, זְכָאָה חוּלְקָהוֹן.

120. עַד דְּהוּוּ אֲזֵלִי, אָמַר רַבִּי אָבָא, מַאי דְּכִתְבִּיב אֹתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחֻצוֹב לְהֵם בְּאֲרוֹת וְגו'. אֹתִי עֲזָבוּ, דָּא הוּא מֵאֵן דְּמִשְׁקַר בָּאת רְשִׁימָא קְדִישָׁא. וּבְמַה מְשַׁקֵּר בִּיה. דְּעִיּוּל לִיָּה בְּרִשׁוּתָא אַחְרָא, כְּד"א וּבְעַל בַּת אֵל נָכַר, דְּאִקְרִי בּוֹרוֹת נְשָׁפְרִים. דְּהָא עֲמִין עוֹבְדֵי עֲבוֹתִים אִקְרוּ בּוֹרוֹת נְשָׁפְרִים.

121. וּדְיִשְׂרָאֵל, אִקְרִי בְּאֵר מְקוֹר מַיִם חַיִּים, דָּא רְשׁוּתָא קְדִישָׁא, מְהֵימְנוּתָא קְדִישָׁא. וְאִקְרִי בְּאֵר מְבוּעֵי דְּמִיִּין צְלִילָן, נְמָקִין וְנִזְלִין מְנָה, כְּד"א וְנִזְלִים מִן לְבָנוֹן. וְנִזְלִים מִתּוֹךְ בְּאֵרָךְ. וְכִתְבִּיב מְעִין גְּנִים בְּאֵר מַיִם חַיִּים. סְטָרָא אַחְרָא אִקְרִי בּוֹרוֹת נְשָׁפְרִים. אֲשֶׁר לֹא יִכִּילוּ הַמַּיִם.

122. ת"ח, נְהָרָא דְּנָגִיד וְנָמִיק, אֲשֶׁקִּי לְכָל גִּינְתָא, וְרַוֵּי לְכָל אֲתָר וְאֲתָר, כְּמַה דְּאֹקִימְנָא, עַד דְּמְלִי לְהוּוּא אֲתָר בְּגִנְתָּא, דְּאִקְרִי בְּאֵר מַיִם חַיִּים. וּמִתְמַן אֲתַזְנוּ עֲלָאִין וְתַתָּאִין, כְּד"א וּמִשָּׁם יִפְרֵד.

123. None of the aspects of the left side are watered from that spring of gushing water, because they are from the aspect of the other nations and are called broken cisterns. Whoever is false to the holy imprint by that side cleaves to "broken cisterns, that can hold no water," because it does not flow in there. Whoever merits to keep it merits to be watered by the stream of the river in the World to Come and merits that the supernal well will be filled and blessings will be drawn above and below. Happy is he in this world and in the World to Come. Of this it is written, "and you shall be like a watered garden, and like a spring of water, whose waters fail not" (Yeshayah 58:11).

124. Woe to him who is false to the holy imprint, because he is false to the Supernal Name. Moreover, he causes that well, MALCHUT, not to be blessed. He is called, "he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:19). "A virgin of Yisrael" is precise, THAT IS, MALCHUT THAT IS CALLED THE VIRGIN OF YISRAEL, BECAUSE SHE ALWAYS REVERTS TO BEING A VIRGIN. Rabbi Shimon explained in its place that whoever lays accusing speeches against his first wife and brings out an evil name against her IS LIKE one who brings out an evil name against the higher, MALCHUT, as written, "he has brought out an evil name upon a virgin of Yisrael" unspecified, WHICH REFERS TO MALCHUT.

125. This follows the interpretation of Rabbi Chiya in the name of Rabbi Yosi that a virgin receives seven blessings, because she is blessed by seven SFIROT, since the virgin of Yisrael, WHICH IS MALCHUT, inherits seven blessings, WHICH ARE THE SECRET OF SEVEN SFIROT. She is therefore called the daughter of seven.

126. HE ASKS, And another woman, NAMELY A WIDOW OR A DIVORCEE, WHO REMARRIES, from whence come her blessings? AND HE ANSWERS, From the blessings of Boaz and Ruth, as written, "And all the people that were in the gate, and the elders, said, We are witnesses. Hashem make..." (Rut 4:11). For surely ONLY a virgin is blessed with seven blessings, and no other woman is in that secret. When they reached a certain field they saw trees and sat under them. Rabbi Aba said, HERE is clarity for words of Torah. Let us sit down.

19. "they shall come who were lost in the land of Assyria"

We are told of the day when the Shofar will be blown and all the children of Yisrael who were lost, who lost their faith, will come again to worship God on the holy mountain at Jerusalem.

127. He opened with the verse, "And it shall come to pass on that day, that a great Shofar shall be blown, and they shall come who were lost in the land of Assyria, and the outcasts in the land of Egypt..." (Yeshayah 27:13). "And it shall come to pass on that day": what is that day? AND HE ANSWERS, It is that day known to the Holy One, blessed be He, as written, "one particular day which shall be known as Hashem's" (Zecharyah 14:7). "on that day" is as in, "on that day, when Gog shall come against the land of Yisrael" (Yechezkel 38:18).

123. וְכֹל אֵינוֹן סְטְרִין דְּסֵטֶר שְׂמַאלָא, לֹא מִשְׁתַּקְוִין מֵהָהוּא נְבִיעוֹ דְּמִיִּין נְבִיעִין, בְּגִין דְּאֵינוֹן מִסְטְרָא דְּשָׂאֵר עַמִּין, וְאִקְרוּ בּוֹרוֹת נְשֻׁבְרִים. וּמֵאֵן דְּמִשְׁקֵר בְּרִשְׁימָא קְדִישָׁא בְּהָהוּא סְטְרָא, אֲתִדְבַק בְּבוֹרוֹת נְשֻׁבְרִים אֲשֶׁר לֹא יִכְלוּ הַמַּיִם, וְלֹא עֵינְלִי לְתַמּוֹן. וְהָהוּא דְּזָכִי לְנִטְרָא לִיה, זָכִי לְאַתְשֻׁקְוִיא מֵהָהוּא נְבִיעוֹ דְּנַחְלָא בְּעֵלְמָא דְּאֲתִי, וְזָכִי דְּאַתְמְלִי הָהוּא בְּאֵר עֲלָא, לְנִגְדָא בְּרַכָּאן לְעִילָא וְתַתָּא. זְכָאָה אִיהוּ בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתִי, עַל דָּא כְּתִיב, וְהִיִּית כְּגֵן רוּה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יִכְזָבוּ מִימִיו.

124. וְוִי לְמֵאֵן דְּמִשְׁקֵר בְּרִשְׁימָא קְדִישָׁא, דְּהָא מִשְׁקֵר בְּשֵׂמָא עֲלָא. וְלֹא. עוֹד, אֶלָּא דְּגָרִים לְהָאִי בְּאֵר דְּלֹא אֲתַבְּרָכָא, וְקִרִינָן עֲלֶיהָ כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל. בְּתוּלַת יִשְׂרָאֵל דְּיִיקָא. וְאוּקְמִיָּה רַבִּי שְׂמַעוֹן בְּאַתְרֵיהּ, מֵאֵן דְּשׁוּי תְּסַקּוּמִי מְלִין עַל אֲנַתְיָה קְדַמִּיתָא, וְאַפִּיק עֲלָה שׁוּם בִּישׁ, כְּמָה דְּאַפִּיק לְעִילָא, דְּכְתִיב כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל סְתָם.

125. וְאִזְלָא הָא, כִּי הָא דְּאָמַר רַבִּי חִיָּיא אָמַר רַבִּי יוֹסִי, בְּתוּלָה יִרְתָּא שְׁבַע בְּרִכּוֹת, דְּאַתְבְּרָכָא בְּשֵׁבַע, בְּגִין דְּבְתוּלַת יִשְׂרָאֵל יִרְתָּא שְׁבַע בְּרַכָּן, וְעַל דָּא אֲתַקְרִי בַת שְׁבַע.

126. וְאַנְתְּתָא אַחְרָא, מֵאֵן בְּרַכָּאן דִּילָהּ. בְּרַכְתָּא דְּבַעַז וְרוֹת, כְּדָ"א, וְיֵאמְרוּ כָּל הָעָם אֲשֶׁר בְּשַׁעַר וְהִזְקִנִים עֲדִים יִתֵּן יְיָ אֶת וְגו', דְּיִדְאִי בְּתוּלָה בְּז' אֲתַבְּרָכָא, וְלֹא אֲתַתָּא אַחְרָא בְּרִזָּא דָּא. כִּיּוֹן דְּמִטּוּ בְּחַקְל חֹד, חֲמוּ אֵילָנִין, יִתְבוּ תַּחֲוִיתֵיהוּ. אָמַר רַבִּי אַבָּא, הָא צְחוּתָא דְּמִלִּי דְּאוּרִיתָא. נִיתִיב.

127. פְּתַח וְאָמַר, וְהִיָּה בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל וּבָאוּ הָאוֹבְדִים בְּאַרְץ אֲשׁוּר וְהַנְּדָחִים בְּאַרְץ מִצְרַיִם וְגו'. וְהִיָּה בְּיוֹם הַהוּא, מֵאֵן בְּיוֹם הַהוּא. אֶלָּא הָהוּא יוֹמָא דְּאַתְיַדַּע לְקוּדְשָׁא בְּרִיךְ הוּא כְּדָ"א וְהִיָּה יוֹם אַחַד הוּא יוֹדַע לִיּוֹי. תּוּ, בְּיוֹם הַהוּא, כְּדָ"א בְּיוֹם בָּא גּוֹג עַל אֲדַמַּת יִשְׂרָאֵל.

128. "a great Shofar shall be blown": HE ASKS, What difference does it make to us whether it is a great or small SHOFAR? AND HE ANSWERS, It is a supernal Shofar, by which slaves are always freed. This is Jubilee, NAMELY BINAH, which is a supernal and great Jubilee. When it is aroused TO BESTOW PLENTY, every kind of freedom of the worlds is aroused through it. And it is called a great Shofar.

129. "and they shall come who were lost (lit. 'they who lose') in the land of Assyria." HE ASKS, It should have said, 'they who were lost' or 'they who are lost'. What is meant by, "they who lose"? HE ANSWERS, It is they who actually lose, because they are in another land, and whoever dwells in another land is nourished by another domain and it is as if he does not live in Faith. This is why they are called they who lose, SINCE THEY LOST THEIR FAITH. They lose in every direction, ABOVE AND BELOW, since when Yisrael dwell in the Holy Land, they are righteous and always merit everything, THE PLENTY OF ZEIR ANPIN above and THE PLENTY OF MALCHUT below, BUT WHEN THEY ARE OUT OF THE HOLY LAND THEY LOSE ALL THAT.

130. According to another explanation, "they shall come who lose" are the Righteous, YESOD, and the Congregation of Yisrael, WHICH IS MALCHUT, who are called 'they who lose'. Whence do we derive this? It is written of the Congregation of Yisrael, "why does the land perish (or: 'lose')" (Yirmeyah 9:11), NAMELY MALCHUT THAT IS CALLED LAND. It is not written that it is lost or was lost, but that the land, which is the Congregation of Yisrael, loses. It is written of the Righteous, "The righteous perishes (or: 'loses')" (Yeshayah 57:1). HENCE THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL ARE CALLED THEY WHO LOSE, as we explained.

131. You may ask in reference to "shall come," where they who lose come from, THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL, WHICH ARE YESOD AND MALCHUT. AND HE ANSWERS, The Congregation of Yisrael COMES from exile. The Righteous, as we explained in relation to the verse, "When Hashem brought back the captivity of Zion" (Tehilim 126:1), IS YESOD CALLED ZION, so it shall return to its place and come to JOIN the Congregation of Yisrael. Hence, "they shall come who were lost in the land of Assyria." HE ASKS, What is meant by, "and shall worship Hashem on the holy mountain at Jerusalem" (Yeshayah 27:13), IF THEY WHO LOSE ARE YESOD AND MALCHUT? AND HE ANSWERS, This phrase, "AND SHALL WORSHIP...", REFERS TO "the outcasts in the land of Egypt," WHO SHALL WORSHIP HASHEM, since Yisrael do not come out of exile except with the Shechinah so to speak, as we explained. These outcasts shall worship Hashem, WHICH IS THE SHECHINAH.

20. "Hashem shall preserve your going out and your coming in"

Rabbi Aba explains what is meant by the title verse, and he talks again about the importance of the Mezuzah in protecting people from evil.

128. יִתְקַע בְּשׁוֹפָר גָּדוֹל. מִה לָן בֵּיה, אִי הוּא רַב אוּ זְעִיר. אֵלֶּא הֵהוּא שׁוֹפָר עֲלֵאָה, דְּבִיה נִמְקִין עֲבָדִין לְחִירוֹ תְדִיר, וְהֵאִי אִיהוּ יוֹבְלָא, דְּיוֹבְלָא עֲלֵאָה וְרַבְרָבָא הוּא. וְכֹד הֵאִי אֲתַעַר, כֹּל חִירוֹ דְּעֵלְמִין מִתְעַרֵּין בֵּיה, וְהֵהוּא אֲקָרִי שׁוֹפָר גָּדוֹל.

129. וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. הָאוֹבְדִים מִבְּעֵי לֵיה, אוּ הַנְּאֻבְדִים, מֵאִי הָאוֹבְדִים. הָאוֹבְדִים מִמֶּשׁ, בְּגִין דְּאִינוּן בְּאֶרְעָא אַחְרָא, וּמֵאֵן דְּשִׂאֲרֵי בְּאֶרְעָא אַחְרָא, יִנִּיק מִרְשׁוּתָא אַחְרָא וּבְאֵלוּ לֹא שְׂרִיא בְּמַהִימְנוּתָא, בְּג"כ אוֹבְדִים אֶקְרוּן. אוֹבְדִים אִינוּן בְּכָל סְטְרִין, דְּכֹד יִשְׂרָאֵל שְׂרִינן בְּאֶרְעָא קְדִישָׁא, זְכַאִין, זְכַאִין תְּדִיר בְּכָלֵא, זְכַאִין לְעִילָא וְתַתָּא.

130. ד"א וּבָאוּ הָאוֹבְדִים, מֵאֵן אִינוּן. אֵלִין צְדִיק וּכְנֻסַת יִשְׂרָאֵל. דְּאֶקְרוּן אוֹבְדִים. מִנְלָן. כְּנֻסַת יִשְׂרָאֵל, דְּכֻתִּיב עַל מַה אֲבֵדָה הָאֶרֶץ, אֲבֵדָה אוּ נִאֲבַדְתָּ לֹא כְּתִיב, אֵלֶּא אֲבֵדָה הָאֶרֶץ, דָּא כְּנֻסַת יִשְׂרָאֵל. צְדִיק, דְּכֻתִּיב הַצְדִּיק אֲבַד, אֲבֹד אוּ נִאֲבַד לֹא כְּתִיב, אֵלֶּא אֲבַד, וְהָא אוֹקְמוּהָ.

131. וְאִי תִימָא, וּבָאוּ מֵאֵן אֲתֵר אֲתִינוּן אֵלִין אוֹבְדִים. אֵלֶּא, כְּנֻסַת יִשְׂרָאֵל מִן גְּלוּתָא. צְדִיק, כְּמַה דְּאוֹקְמוּהָ, דְּכֻתִּיב בְּשׁוּב יי' אֶת שִׁיבַת צִיּוֹן, בְּגִין דְּיִתְּוֹב לְאֲתֵרֵיהּ, וְיִתִּי לְאֲתַחְבְּרָא בְּכְנֻסַת יִשְׂרָאֵל. וְעַל דָּא, וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. וְהִשְׁתַּחֲוּ לִינִי בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם, מֵאִי קָא מִיּוּרֵי. אֵלֶּא מִלָּה דָּא דְּהִנְדְּחִים בְּאֶרֶץ מִצְרַיִם, כְּבִיכּוֹל, יִשְׂרָאֵל לֹא יִפְקֹן מִן גְּלוּתָא, אֵלֶּא בְּשְׁכִינְתָּא, כְּמַה דְּאוֹקְמוּהָ, וְאִינוּן נְדַחִים הִשְׁתַּחֲוּ לִינִי.

132. Rabbi Aba continued, It is written, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). HE ASKS, "preserve your going out" is correct, but what is meant by, "your coming in"? For whoever enters his house is not afraid AND NEEDS NOT BE KEPT. HE ANSWERS, The man who places the holy mark in his house with the words of the Supernal Name, NAMELY THE MEZUZAH, is kept from everything. When that man goes out of his apartment to the house gate, he lifts up his eyes, sees the holy mark and looks at the gate. When he leaves, it escorts and guards him. When that man enters, it pronounced before him, Take care of the honor of the King's image. All this because of that mark of the Holy Name that is marked on his door.

133. Not only is a man kept in his house, the Holy One, blessed be He, keeps him when he comes in and goes out, as written, "Hashem shall preserve your going out and your coming in." Happy are Yisrael in this world and in the World to Come.

134. Come and see, woe to the man who does not know how to beware of the evil spirit that lies between the doorposts, and does not mark the gate to his house with a holy Supernal Name, NAMELY THE MEZUZAH, to be with him. For that evil spirit has 365 evil prosecuting officers IN THE 365 DAYS OF THE YEAR; each serves on its day. They are all present with him, WITH THAT MAN, throughout the days of the year and denounce him above and below. They are all with him day and night. They prosecute him by day and by night distress him in his dreams.

135. When it is about to denounce him when he enters HIS HOUSE, they put their hands on his shoulders and say to him, Woe to so and so who left his Master's domain. Woe to so and so in this world and in the World to Come. For that reason the faithful should be marked in every way, marked with their Master's imprint, NAMELY WITH THE PRECEPT, so every aspect of evil species shall fear them and so they will be kept in this world and in the World to Come. Happy is the lot of Yisrael. It is written of them, "Your people also shall be all righteous. They shall inherit the land for ever" (Yeshayah 60:21).

132. תו אמר רבי אבא, כתיב, יי' ישמור צאתך ובואך מעתה ועד עולם. ישמר צאתך תינח. אלא ובואך, מאי קא מיירי, דהא מאן דעאל לביתיה לא מסתפי. אלא האי ב"נ דשוי רשימא קדישא לביתיה, במלין דשמא עלאה, האי אתנטור מכלא. כד נפיק ההוא דמדוריה לתרעא דביתיה, זקיף וזמי רשימא קדישא, ועיין בפתחיה. כד נפיק ב"נ, הוא אזיף ליה, ונטור ליה. כד עייל לביתיה, הוא אכריז קמיה, אזדהרו ביקרא דדיוקנא דמלכא קדישא. וכל דא, בגין ההוא רשימא דשמא קדישא, דאתרשים בתרעיה.

133. ולא די ליה לב"נ דאתנטור בביתיה, אלא קודשא בריך הוא נטור ליה כד עייל, וכד נפיק. דכתיב, יי' ישמור צאתך ובואך מעתה ועד עולם. זכאין אינון ישראל בהאי עלמא, ובעלמא דאתי.

134. ת"ח, האי רוחא בישא דשארין בין תרעין. ווי ליה לב"נ, דלא ידע לאזדהרא מניה, ולא רשים לפתחא דביתיה שמא עלאה קדישא, דישתכח עמיה. דהא אית ליה תלת מאה ושתין וחמש שמשין בישין מקטרגין, כל חד משמש יומיה, וכלהו משתכחי עמיה כל יומי שתא, ומקטרגי ביה לעילא ותתא. וכלהו משתכחי ביה ביממא ובליילא. ביממא, לקטרגא ליה. בליילא, לצערא ליה בחלמיה.

135. כד נפיק לקטרגא ליה, כד עאל, שוין ידניהו עליה דכתמיה, ואמרין ליה, ווי ליה לפלגיא דנפק מרשותא דמאריה. ווי ליה לפלגיא בהאי עלמא, ובעלמא דאתי. בג"כ בעאן בני מהימנותא, למהוי רשימין בכלא, למהוי רשימין ברשימא דמאריהון, לאזדעזעא מניהו כל סטרין זינין בישין, למהוי נטורין בהאי עלמא, ובעלמא דאתי. זכאין חולקהון דישראל, עלויהו כתיב ועמך כלם צדיקים לעולם יירשו ארץ וגו'.

21. "And you shall love Hashem your Elohim"

Rabbi Yosi talks about the pleasure that God takes in the children of Yisrael when they are in their own land, and the anguish He feels when they are in exile. Rabbi Yosi emphasizes that there is no worship like the love of God. Rabbi Aba concurs, saying that love is the essence of the Torah. He says that you must love God with both your good and your evil heart and with your good and your evil soul. Rabbi Aba gives the example of Abraham, who gave up his own wishes, his son, his wife and his money for the love of God; this is why he was given the crown of Chesed, and why all the worlds were blessed for his sake. Rabbi Yosi tells the rabbis that the righteous have many dwellings in the world beyond, and the highest of all is for those who are connected to the love of God, and their chamber is connected to the highest chamber, that is called Love. Everything is called love and therefore whoever loves God is connected to that love.

136. "And you shall love Hashem your Elohim" (Devarim 6:5). Rabbi Yosi opened, "Now therefore, what have I here, says Hashem, that My people is taken away for naught..." (Yeshayah 52:5). Come and see the love of the Holy One, blessed be He, for Yisrael. Even though transgressions caused His departure from among them and they dispersed among the nations, He demands satisfaction for their insult. Come and see, when Yisrael live in their land and the Holy One, blessed be He, takes delight in His garden, MALCHUT, and comes near Yisrael, and hears their voices, He praises Himself with them.

137. When their transgressions caused Yisrael to become exiled from the Holy Land, the Holy One, blessed be He, does not enter His garden, MALCHUT, and takes no delight in it. Moreover, He cries out and says, "Now therefore, what have I here, says Hashem." It is written elsewhere, "here will I dwell; for I have desired it" (Tehilim 132:14). AS "HERE" IN THE LATTER IS THE SHECHINAH, SO "HERE" IN THE FORMER IS THE SHECHINAH. "My people is taken away for naught" is the same as, "You were sold for naught" (Yeshayah 52:3).

138. Ever since the day Yisrael was exiled from their country there is no joy before the Holy One, blessed be He. This is the meaning of, "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). All this is for the love the Holy One, blessed be He, has for them, as written, "I have loved you, says Hashem" (Malachi 1:2). Hence, "And you shall love Hashem your Elohim." "And you shall love" MEANS that man should be connected to Him with supernal love that at every worship man should serve the Holy One, blessed be He; let him perform it with love. For there is no worship like the love for the Holy One, blessed be He. Rabbi Aba said, These things, NAMELY LOVE, are the essence of the Torah, since the Ten Commandments are included here. The friends have already explained it.

139. Come and see, nothing is more precious before the Holy One, blessed be He, than he who loves Him properly. This accords with the verse, "with all your heart" (Devarim 6:5). What is meant by "all"? It should have said, 'with your heart' AND ALSO 'with your soul, and with your might'. What is, "with all your heart"? AND HE ANSWERS, Its purpose is to include two hearts, a good one and an evil. "With all your soul" (Ibid.) IS WITH TWO SOULS, a good one and an evil. "With all your might" (Ibid.) IS LITERAL AND needs no interpreting. Rabbi Elazar said, Even this needs interpreting. The reason is that whether he receives money as an inheritance or from another source, or whether he earns it, it is written of it, "with all your might."

136. וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ. רַבִּי יוֹסִי פָתַח, וְעַתָּה מַה לִּי פֶה נֹאֵם יְיָ כִּי לָקַח עִמִּי חָנָם וְגו'. ת"ח, רַחֲמֵימוֹתָא דְקוֹדֶשׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל אַע"ג דְּחֻבְיָהוּ גְרָמוּ לְאַסְתַּלְקָא מִבִּינְיָהוּ, וְאַתְבַּדְרוּ בִּינֵי עַמְמֵי, הוּא תִּבַע עַלְבוּנָא דְלֵהוּן. וְת"ח, בְּשַׁעֲתָא דְיִשְׂרָאֵל שְׂרָאן בְּאַרְעָהוּן, קוֹדֶשׁא בְּרִיךְ הוּא מְשַׁתַּעֲשַׁע בְּגַנְתֵּיהּ, וְקָרִיב לְגַבְיָהוּ דְיִשְׂרָאֵל, וְשָׁמַע קְלֵיהוּן, וְאַשְׁתַּבַּח בְּהוּ.

137. בֵּינוּ דְגְרָמוּ חֻבְיָהוּ, וְאַתְגְּלִי יִשְׂרָאֵל מְאַרְעָא קְדִישָׁא, קוֹדֶשׁא בְּרִיךְ הוּא לֹא עָאֵל בְּגַנְתֵּיהּ, וְלֹא מְשַׁתַּעֲשַׁע בֵּיהּ. וְלֹא עוֹר, אֲלֵא דְאִיהוּ צְוּחַ וְאָמַר, וְעַתָּה מַה לִּי פֶה נֹאֵם יְיָ, וְכַתִּיב הֲתֵם פֶּה אֲשֵׁב כִּי אֲוִיתִיהּ. כִּי לָקַח עִמִּי חָנָם, כְּמָה דְאֵת אָמַר, חָנָם נִמְכַרְתֵּם.

138. וּמַה הוּא יוֹמָא דְאַתְגְּלִיאוּ יִשְׂרָאֵל מְאַרְעָהוּן, לֹא אֲשַׁתְּכַח חֲדוּתָא קְמִיהּ קוֹדֶשׁא בְּרִיךְ הוּא. הַה"ד, אֲלִבִּישׁ שְׁמַיִם קְדְרוֹת וְשָׁק אֲשִׁים בְּסוּתָם. וְכֹל דָּא, בְּגִין רַחֲמֵימוֹתָא דְלֵהוּן, דְּרַחֲמִים לֹון קוֹדֶשׁא בְּרִיךְ הוּא, כְּמָה דְאֵת אָמַר, אֶהְבַּתִּי אֶתְכֶם אָמַר יְיָ. וְעַל דָּא וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ. וְאַהֲבַת: דְּבַעֵי בַר נֶשׁ לְאַתְקַשְׂרָא בֵּיהּ בְּרַחֲמֵימוֹתָא עֲלָא, דְּכֹל פּוֹלְחָנָא דְּבַעֵי ב"נ לְמַפְלַח לְקוֹדֶשׁא בְּרִיךְ הוּא, דִּימְלַח בְּרַחֲמֵימוּ. דְּלִית לֶךְ פּוֹלְחָנָא, כְּמוּ רַחֲמֵימוֹתָא דְקוֹדֶשׁא בְּרִיךְ הוּא. ר' אָבָא אָמַר, הֲנִי מְלִי כְּלָלָא דְאֹרִייתָא אִינוּן, בְּגִין דְּעֶשֶׂר אֲמִירָן דְאֹרִייתָא, הֲכָא אֲתַכְּלִילוּ, וְהָא אֹקְמוּהָ חֲבְרִיָא.

139. ת"ח, לִית לֶךְ מְלָה בְּחַבִּיבוּתָא קְמִי קוֹדֶשׁא בְּרִיךְ הוּא, כְּמָאן דְּרַחֲמִים לִיהּ בְּדַקָּא יָאוּת. וּמַה הוּא. כְּמָה דְכַתִּיב, בְּכֹל לְבַבְךָ. בְּכֹל, מֵאִי קָא מִיּוּרֵי, בְּלַבְבְךָ מִבְּעֵי לִיהּ. בְּנַפְשְׁךָ, בְּמַאֲדְךָ, מַהוּ בְּכֹל לְבַבְךָ. אֲלֵא לְאַכְלָלָא תְרִין לְבִין, חַד טַב וְחַד בִּישׁ. בְּכֹל נַפְשְׁךָ: חַד טַב, וְחַד בִּישׁ. בְּכֹל מַאֲדְךָ, דָּא לֹא אֲתִיָּא לְדַרְשָׁא. א"ר אֶלְעָזָר, וְאִמְלוּ הָאִי לְדַרְשָׁא הוּא. מ"ט. בֵּין דְנִפְלָ לִיהּ מְמוֹנָא מִירוּתָא, אוּ מְסֻטְרָא אַחְרָא, אוּ בֵּין דְאִיהוּ רוּחַ לִיהּ, וְע"ד כְּתִיב בְּכֹל מַאֲדְךָ.

140. Rabbi Aba said, Let us return to the verse, "And you shall love." Whoever loves the Holy One, blessed be He, is adorned with Chesed on every direction, does kindness with everyone, and cares not for his body or money. We derive that from Abraham, as we learned, who, for love of his Master had no pity on his own heart, soul or money.

141. HE EXPLAINS HIS WORDS: his own heart means that ABRAHAM did not pay attention to his own wishes for love of his Master; his soul means that he had no pity on his son and his wife for love of his Master; his money means that he used to stand at the crossroads and prepare nourishment for the whole world. For that reason he was adorned with a crown of kindness, NAMELY THE SFIRAH OF CHESED, as written, "loyal love (Heb. Chesed) to Abraham" (Michah 7:20). Whoever is connected to the love for his Master merits that. Moreover, all the worlds are blessed for his sake. This is the meaning of, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it as "shall bless You," but 'shall bless (Heb. yevarchu) koh'. THIS MEANS THAT THE PIOUS ONES (HEB. CHASSIDIM), NAMELY THOSE WHO ATTAINED THE SFIRAH OF CHESED, SHALL BLESS THE SHECHINAH CALLED 'KOH'. THUS EVEN THE SHECHINAH IS BLESSED FOR THEIR SAKES.

142. One day Rabbi Yosi was ill. Rabbi Aba and Rabbi Yehuda visited him. They saw him prostrated on his face, sleeping. When he awoke FROM HIS SLEEP, they saw his face smiling. Rabbi Aba said to him, You have seen something new. He said to them, Indeed, for my soul rose and saw the glory of those who suffered martyrdom for the sanctity of their Master going into thirteen rivers of pure balsam and the Holy One, blessed be He, taking delight in them. I saw what I was given no permission to relate. I asked them saying, Whose glory is this, and they told me it is that of those who loved their Master in that world, NAMELY THIS WORLD. From what my soul has seen, my heart is illuminated. Hence my face is smiling.

143. Rabbi Aba said, Happy is your portion. Yet the Torah bears witness to them, as written, "neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). Rabbi Yehuda said to him, The friends have enquired why it is written, "should do" in the third person, instead of the second, THOUGH IT IS WRITTEN, "BESIDE YOU" IN THE SECOND PERSON.

140. א"ר אבא, אהדרנא לקרא ואהבת. מאן דרחים לקודשא ברין הוא, אתעטר בחסד מכל סטרין, ועביר חסד בכלא, ולא חייס על גופיה ועל ממוניה. מנלן. מאברהם. במה דאתמר, דהא לא חס ברחימותא דמאריה, על לביה, ועל נפשיה, ועל ממוניה.

141. על לביה לא אשגח, על רעותא דיליה, בגין רחימותא דמאריה. על נפשיה, דלא חס על בריה, ועל אתתיה, בגין רחימותא דמאריה. על ממוניה, דהוה קאים בפרשת ארחין, ואתקין מזוני לכל עלמא. בג"כ, אתעטר בעטרא דחסד. במה דכתוב, חסד לאברהם. ומאן דאתקשר ברחימותא דמאריה, זכה להאי. ולא עוד, אלא דעלמין כלהו מתברכן בגיניה. הה"ד, וחסידיך יברכוכה, אל תקרי יברכוכה, אלא יברכו ב"ה.

142. יומא חד, הוה חלש רבי יוסי, עאל לגביה, ר' אבא ור' יהודה ור' יצחק, חמו ליה, דהוה נמיל על אנפוי, ונאים. יתבו. כד אתער, חמו ליה לאנפוי דחייבין. א"ל ר' אבא, מלה חדתא חמיתא. א"ל ודאי, דהשתא סלקא נפשי, וחמית יקרא, מאינון דמסרו גרמייהו על קדושה דמאריהון, דהוה עאלין בתליסר נהרי דאמרסמונא דביא. וקודשא ברין הוא משתעשע בהו. וחמינא מה דלא יתבו לי רשותא למימר. ושאיילנא לון, אמינא, האי יקרא דמאן הוא. אמרו לי, מאינון דרחימו למאריהון בהווא עלמא. וממה דחמית נפשאי ולבאי אתנהיר, ועל דא אנפאי חייבין.

143. א"ל ר' אבא, זכאה חולקך, אבל אורייתא אסהיד בהו, דכתיב עין לא ראתה אלהים זולתך ועשה למחכה לו. א"ל ר' יהודה, הא שאילו חבריאי, דא דכתיב ועשה, תעשה מבעי ליה.

144. He said to him, We have learned that, yet its secret is the words, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). We have explained that "the beauty of Hashem" is THE PLENTY coming from Atika Kadisha, WHICH IS KETER, in which the Holy One, blessed be He, takes delight. For that beauty comes out of Atika. "to inquire in His temple" refers to the highest temple, BINAH. Here too, "neither has the eye seen, that an Elohim, beside You, should do." Who SHALL DO? That most hidden Atika, for that PLENTY comes from it. HENCE "SHOULD DO" IS WRITTEN IN THE THIRD PERSON. He said to him, It is surely so. Happy is the portion of those whose Master's love cleaves to them. Their portion in that world is immeasurable.

145. The righteous have many dwellings upon dwellings in that world, and the highest apartment is for those to whom the love of their Master is connected, for their dwelling is connected to the chamber that surpasses everything. The reason is that the Holy One, blessed be He is adorned with it, WITH LOVE.

146. Come and see, this HIGHEST chamber is called love, and everything is based on love, as written, "Many waters cannot quench love" (Shir Hashirim 8:7). Everything is based on love, because the Holy Name, YUD HEI VAV HEI, is this way. For we have explained that Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, its higher tip, WHICH IS KETER, is never separated from it, since KETER rests on it with love and never separates from it. As for Hei OF YUD HEI VAV HEI, WHICH IS BINAH, it has been explained that Yud, WHICH IS CHOCHMAH, never separates from it and they are together lovingly, NOT separated from each other. Such is Hei OF YUD HEI VAV HEI, as we learned that it accords with the words, "And a river went out of Eden" (Bereshheet 2:10). THE RIVER IS BINAH AND EDEN IS CHOCHMAH. BINAH always comes out OF CHOCHMAH, and they cleave always with love.

147. When Vav-Hei, WHICH ARE ZEIR ANPIN AND MALCHUT, cleave to each other with love together, a groom with a bride, who are customarily always in love, then Yud is with Hei, Hei with Vav, and Vav is with LAST Hei, mutually attached with love. Everything is called love and therefore whoever loves the King is connected to that love. Hence, "And you shall love Hashem your Elohim."

22. "All my bones shall say"

Rabbi Yitzchak talks about the psalms of David, and tells us that at the time of the redemption God will fix each person's bones and draw them into place. He also says that the Evil Inclination is as hard as a rock, but the Good Inclination is flesh, as we read in, "and I will take away the stony heart and I will give you a heart of flesh."

144. א"ל, הא אתמר. אבל רזא דמלאה, היינו דכתיב לחזות בנעם יי' ולבקר בהיכלו. ואוקמוה, נעם יי', ההוא דאתיא מעתיקא קדישא, דקודשא בריך הוא משתעשע ביה. דהא ההוא נעם מעתיקא נפקא. ולבקר בהיכלו, בהיכלא עילאה על כלא. אוף הכא עין לא ראתה אלהים זולתך יעשה, מאן, ההוא עתיקא סתימא דכלא, דהא ביה תלוא, א"ל ודאי הכי הוא. זכאה חולקהון דאינון, דרחימותא דמאריהון מתדבקן בהו, לאלין לית שעורא לחולקהון בההוא עלמא.

145. אמר ר' יצחק, כמה מדורין על מדורין אית להו לצדיקיא בההוא עלמא, ומדורא עלאה דכלא, אינון דרחימותא דמאריהון אתקשר בהו, דהא מדוריהון אתקשר בהיכלא דסליק על כלא. מ"ט, בגין דקודשא בריך הוא בהאי אתעטר.

146. ת"ח, היכלא דא, אהבה אתקרי, ובגין אהבה קיימא כלא. כמה דכתיב, מים רבים לא יוכלו לכבות את האהבה. וכלא ברחימותא קיימא, דהא שמא קדישא הכי אשתכח דהא אוקמוה, י' לא מתפרש קוצא דלעילא מן י' לעלמין. דהא ברחימותא שריא עליה, ולא מתפרש מניה לעלמין. ה', הא אוקמוה, דיוד לא מתפרש מנה, ואשתכחו כחדא בחביבותא, לא אתפרשן דא מן דא. כגוונא דא ה' והא אתמר, כמה דכתיב, ונהר יוצא מעדן, יוצא תדיר לעלמין, בחביבותא אתדבקן.

147. ו"ה פד אתדבקן דא בדא, אתדבקן בחביבותא כחדא, חתן בכלה, דארחינהו תדיר בחביבותא אשתכח. י' בה, ה' עם ו, ו' עם ה'. ודא בדא אתקשר בחביבותא. וכלא אהבה אקרי. וע"ד מאן דרחים למלכא, הא אתקשר בההוא אהבה. ובג"כ, ואהבת את יי' אלהיך.

148. "And these words..." (Devarim 6:6). Rabbi Yitzchak opened, "All my bones shall say, Hashem, who is like You, who delivers the poor from him that is too strong for him, and the poor and the needy from him that robs him?" (Tehilim 35:10). David said that verse by the Holy Spirit. HE ASKS, "All my bones shall say": who has seen bones reciting poetry? AND HE ANSWERS, This verse WAS SAID of the time the Holy One, blessed be He, will resurrect the dead. And the Holy One, blessed be He, will fix the bones and draw each to its place, as written, "and the bones came together, bone to its bone" (Yechezkel 37:7), and, "and make strong your bones" (Yeshayah 58:11). Then YISRAEL will recite poetry.

149. HE ASKS, What kind of poetry will they recite, AND ANSWERS, "Hashem, who is like You." This poetry is more valuable than the one Yisrael recited by the sea, because they mentioned the Holy Name only after three words, as written, "Who is like You, Hashem, among the Elim" (Shemot 15:11). But here they put the Holy Name first, as written, "Hashem, who is like You." "who delivers the poor from him that is too strong for him" refers to the Good Inclination, WHO DELIVERS HIM from the Evil Inclination, since the Evil Inclination is hard as a rock, as written, "and I will take away the stony heart" (Yechezkel 36:26). And the Good Inclination is flesh, as written, "and I will give you a heart of flesh" (Ibid.).

23. At first the Evil Inclination is like a guest

Rabbi Chiya talks about the way the Evil Inclination insinuates its way into a person's life until it becomes his master. He says that one must constantly keep the words of Torah in his heart because it is thus that the Evil Inclination can be conquered.

150. Come and see what the Evil Inclination is like. When it comes to join man, it is like iron before it is put into the fire. After it is heated the whole of it again becomes like fire.

151. Rabbi Chiya said, When the Evil Inclination comes to join man, it is like a man who approaches the gate and sees there is no one AT HOME to detain him. It enters the house and becomes a guest, seeing there is no one to prevent it to send it on its way. Once it entered the house and no one prevents it, it is in charge over the house and becomes the landlord, so that the whole house is at its disposal.

148. וְהָיוּ הַדְּבָרִים הָאֵלֶּה וְגו'. ר' יִצְחָק פָּתַח, כָּל עֲצָמוֹתַי תֹּאמְרָנָה יי' מִי כְמוֹךָ מִצִּיל עָנִי מִחֹזֶק מִמֶּנּוּ וְעָנִי וְאֲבִיוֹן מִגּוֹזְלוֹ. הָאִי קָרָא דוֹד אֲמַרְיָה בְרוּחָא דְקוּדְשָׁא, כָּל עֲצָמוֹתַי תֹּאמְרָנָה, וְכִי מֵאֵן חָמָא, גְּרַמִּי דְאָמְרוּ שִׁירְתָּא. אֶלָּא הָאִי קָרָא, בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא זְמִין לְאַחֲיָא מִתְּיָא, וְזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְקָנָא גְּרַמִּי, וְלִקְרַבָּא כָּל חַד וְחַד לְאַתְרֵייהוּ, דְכֹתִיב וְתִקְרְבוּ עֲצָמוֹת עֲצָם אֶל עֲצָמוֹ. וְכֹתִיב וְעֲצָמוֹתֶיךָ יַחְלִיץ. כַּדִּין זְמִינִין אֲיֹנוּן לְמֵימַר שִׁירְתָּא.

149. מֵאִי שִׁירְתָּא אֲמַרִּי. יי' מִי כְמוֹךָ וְדָא שִׁירְתָּא מִעֲלֵיָא, מִמָּה דְאָמְרוּ וְשָׂרְאֵל עַל יָמָא, דְהָא אֲיֹנוּן לָא אֲדַכְרוּ שְׂמָא קְדִישָׁא, אֶלָּא בְּתַר תְּלַת מְלִין, דְכֹתִיב מִי כְמוֹכָה בְּאֵלִים יי'. וְהֵכָא אֲיֹנוּן מִקְדָּמִי לְשְׂמָא קְדִישָׁא, דְכֹתִיב יי' מִי כְמוֹךָ. מִצִּיל עָנִי מִחֹזֶק מִמֶּנּוּ, דָּא יִצַר טוֹב, מִיִּצַר רַע. בְּגִין דִּיצֵה"ר תְּקִיף הוּא בְּאֲבָנָא. כְּמָה דְכֹתִיב וְהִסִּירוּתִי אֶת לֵב הָאֲבָן. וְיִצַ"ט הוּא בְּשָׂרָא, דְכֹתִיב וְנָתַתִּי לָכֶם לֵב בְּשָׂר.

150. ת"ח, יִצַר הָרַע לְמָה הוּא דוֹמָה. בְּשַׁעֲתָא דְאֲתִי לְאֹזְדוּגָא בְּב"ג, הוּא כְּפִרְזֵלָא, עַד דְעָאֲלִין לִיה בְּנוֹרָא. בְּתַר דִּיתְחַמֵּם אֶתְהַדָּר כְּלָא כְּנוֹרָא.

151. רַבִּי חֵיָא אָמַר, יִצַר הָרַע כַּד אֲתִי לְאֹזְדוּגָא בֵּיה לְב"ג, דְמֵי לְב"ג דְקָרִיב לְפִתְחָא, וְחָמֵי דְלָא אִית מֵאֵן דְמַחֵי בִידֵיה. עָאֵל לְבֵיתָא, וְאֶתְעֵבִיד לִיה אַרְח. חָמָא דְלָא אִית מֵאֵן דְמַחֵי בִידֵיה, וְיִנְזִיל לִיה לְאַרְחֵיה. בִּינּוֹן דְעֵייל לְבֵיתָא, וְלָא אִית דִּימַחֵי בִידֵיה, אֶתְמַנָּא עֲלֵיה וְאֶתְעֵבִיד מְאִרְיָה דְבֵיתָא עַד דִּישְׁתַּכַּח דְכָל בֵּיתָא קָאִים בְּרִשׁוּתֵיה.

152. Whence do I learn that? I learn it from the passage about David. It is written, "and there came a traveler to the rich man" (II Shmuel 12:4). A traveler means he approaches the gate yet does not want to stay there but go on his way. Such is the Evil Inclination AT FIRST, which, like one approaching the house, it approaches man and rouses him to sin a little, only by coincidence. When it sees no one prevents it, it is written, "to prepare it for the wayfaring man (or: 'guest') that was come to him" (Ibid.). Now he becomes a guest who stays at the house, which means it rouses him to sin more for a day or two like a guest that is kept at home for a day or two. When it sees no one prevents it, it is written, "prepared it for the man that was come to him" (Ibid.), because it became the landlord, as written, "The man, who is the lord of the land" (Beresheet 42:30), and, "Naomi's husband (lit. 'man')" (Rut 1:3). Such is the Evil Inclination, who has become a man, landlord over that man who was attached to serve it, and THE EVIL INCLINATION does with him as it pleases.

153. One must therefore constantly place upon oneself words of Torah, so that the Evil Inclination will be broken by them, for the Evil Inclination has no greater enemy than words of Torah. Hence it is written, "And these words...shall be in your heart" (Devarim 6:6). "Your heart" means your two inclinations, since the Good Inclination is adorned with them and the Evil Inclination is subdued by them. Rabbi Yehuda said, What does the Good Inclination need words of Torah for? He said to him, The Good Inclination is adorned with them, and the Evil Inclination, when it sees that the man does not repent and does not care to study Torah, it rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame" (Mishlei 3:35).

24. The Ten Commandments are indicated in the passage of Kriat Sh'ma Rabbi Shimon lists the ten commandments in Devarim chapter six, that correspond to the Ten Commandments that Moses gave. He says that everyone who recites them fully twice a day is blessed.

154. When Rabbi Shimon came he said, Surely the Ten Commandments are indicated in the passage of Kriat Sh'ma, as has been explained. It is surely so. "And these words" (Devarim 6:6) are the essence of the Ten Commandments. Hence there are ten commandments here that correspond to the Ten Commandments in the Torah. They are, "and you shall teach them diligently to your children 1), and shall talk of them 2), when you sit in your house 3), and when you walk by the way 4), and when you lie down 5), and when you rise up 6). And you shall bind them for a sign upon your arm 7), and they shall be as frontlets between your eyes 8). And you shall write them upon the doorposts of your house 9), and on your gates 10)" (Devarim 6:7-9). So here are ten that correspond to the Ten Commandments. Therefore these passages are a great rule in the Torah. Happy is the portion of he who recites them fully twice a day, since the Holy Name is properly sanctified by his mouth.

152. מֵאֵן אוֹלִיפְנָא. מִפְרִשְׁתָּא דְדוֹד אוֹלִיפְנָא. מִה כְּתִיב, וַיָּבֵא הַלֵּךְ לְאִישׁ הָעָשִׂיר, הַלֵּךְ דְּקָרִיב לְפִתְחָא, וְלֹא בְעֵי לְאַתְעַבְבָּא תַּמּוּן, אֲלֵא לְמַהֲךָ לְאַרְחִיָּה. כִּךְ הוּא יִצְרֵר הָרַע, כְּמָה דְמִקְרַב לְבֵיתָא, מִתְקַרְב גַּבֵּי דְב"ג, אֲתַעֲרַר עֲלֵיהּ בְּחֹבָא זְעִיר, דָּא הוּא אוֹרַח עֲרָאֵי. חֲמֵי דְלִית דְּמַחֵי בִידֵיהּ, מִה כְּתִיב, לַעֲשׂוֹת לְאוֹרַח הַבָּא אֵלָיו, אֲתַעֲבִיד לִיהּ אוֹרַח אֲכַסְנָאֵי בְּבֵיתָא, אֲתַעֲרַר עֲלֵיהּ בְּחֹבָאֵי יְתִיר, יוֹמָא חַד, אוֹ תְרִין יוֹמִין, כְּהֵאֵי אוֹרַח דְּשָׂרְאֵן לִיהּ בְּבֵיתָא, יוֹמָא חַדָּא, אוֹ ב' יוֹמִין, כִּיּוֹן דְּחֲמֵי דְלִית מֵאֵן דְּמַחֵי בִידֵיהּ, מִה כְּתִיב, וַיַּעַשׂ לְאִישׁ הַבָּא אֵלָיו, אֲתַעֲבִיד מֵאֵרֵי דְבֵיתָא, כְּדָא הָאִישׁ אֲדוֹנֵי הָאָרֶץ. אִישׁ נְעֻמֵי. כִּךְ הוּא יִצְרֵר הָרַע, אֲתַעֲבִיד לְקַבְלֵיהּ דְּב"ג אִישׁ, בְּעַל הַבֵּית, הָא אֲתַקְשֵׁר ב"ג בְּפוֹלְחָנִיהּ, וְהוּא עֲבִיד בֵּיהּ רַעוּתֵיהּ.

153. וְע"ד בְּעֵי ב"ג לְשׂוֹאָה מְלִין דְּאוֹרֵייתָא עֲלֵיהּ תְדִיר, בְּגִין דִּיהֵא הוּא יִצְה"ר תְּבִיר בְּהוּ, דְּלִית לִיהּ מְקַטְרַג לְיִצְרֵר הָרַע, בְּרַ מְלֵי דְאוֹרֵייתָא. וְע"ד כְּתִיב, וְהִיוּ הַדְּבָרִים הָאֵלֶּה וְגו', עַל לְבַבְךָ, עַל תְּרֵי יִצְרִיךָ, יִצְרֵר הַטּוֹב אֲתַעֲטֵר בְּהוּ, וַיִּצְרֵר הָרַע אֲתַכְנַע בְּהוּ. א"ר יְהוּדָה, יִצְרֵר הַטּוֹב, מִה בְּעֵי מְלֵי דְאוֹרֵייתָא. א"ל, יִצְרֵר הַטּוֹב אֲתַעֲטֵר בְּהוּ. וַיִּצְרֵר הָרַע, כִּיּוֹן דְּחֲמֵי ב"ג לֹא תָב, וְלֹא בְעֵי לְאַשְׁתַּדְּלָא בְּאוֹרֵייתָא, כְּדִין הוּא סְלִיק לְעֵילָא, וְאוֹלִיף עֲלֵיהּ חוֹבָה, הַה"ד וְכַסִּילִים מְרִים קְלוּן.

154. כִּד אַתָּא ר"ש, אָמַר, הָא וְדָאֵי פְרִשְׁתָּא דְק"ש רְמִיזָא בֵּיהּ י' אֲמִירָן כְּמָה דְּאוֹקְמוּהּ, וְהָכֵי הוּא וְדָאֵי. וְהִיוּ הַדְּבָרִים הָאֵלֶּה, כְּלָלָא דְעֶשֶׂר אֲמִירָן אֵינּוּן. וּבג"כ י' פְּקוּדִין אֵית הָכָא, לְקַבֵּל י' פְּקוּדִין דְּאוֹרֵייתָא. וּמֵאֵן אֵינּוּן. וְשׁוֹנְתָם לְבִנְיָן. וְדַבְרַת בָּם. בְּשַׁבְתָּךְ בְּבֵיתְךָ. וּבְלַכְתָּךְ בְּדַרְךָ. וּבְשִׁכְבְּךָ. וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ. וְהִיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ. וְכַתְּבָתָם עַל מְזוֹזוֹת בֵּיתְךָ. וּבְשַׁעְרֶיךָ. הָא י', לְקַבֵּל י' אֲמִירָן. וְע"ד פְּרִשְׁיִין אֵלִין כְּלָל רַב אֵינּוּן בְּאוֹרֵייתָא, זְכָאָה חוֹלְקִיָּהּ, מֵאֵן דְּאֲשְׁלִים לִיהּ בְּכָל יוֹמָא תְּרֵי יוֹמֵי, דְּהָא אֲתַקְדַּשׁ בְּפוּמִיהּ שְׁמָא קְדִישָׁא, כְּדָא יְאוּת.

25. "for He is your life, and the length of your days"

The rabbis talk about the critical importance of studying and adhering to the Torah.

155. Rabbi Acha was with Rabbi Elazar one night after midnight and they were occupied with the Torah. Rabbi Elazar opened with, "for He is your life, and the length of your days..." (Devarim 30:20). Above all the precepts the Holy One, blessed be He, decrees when they entered the land of Yisrael, was the decree OF THE STUDY of Torah. The reason is that the Shechinah settles in the land solely with Torah. Nor does it settle above save with Torah, WHICH IS ZEIR ANPIN.

156. For thus did my father say, NAMELY RABBI SHIMON: The Oral Torah, MALCHUT, is known only through the Written Torah, WHICH IS ZEIR ANPIN. The Shechinah does not settle above except through the Torah STUDIED below. As long as the Torah is with Her, the Shechinah can be present in the world. This is the meaning of, "for He is your life, and the length of your days that you may dwell in the land." The land in general IS MALCHUT. But if it is not so, but the study of Torah IS NEGLECTED, it cannot survive, as written, "why does the land perish... And Hashem says, Because they have forsaken My Torah" (Yirmeyah 9:11-12).

157. While they were sitting, Rabbi Shimon lowered his head and said, It is surely so. I have found this secret in the book of Rav Hamnuna Saba, who explained the following verse as referring to the Congregation of Yisrael, WHICH IS MALCHUT: "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). NAMELY, BY STUDYING THE TORAH, THE UNION AND PLENTY ARE NOT DIMINISHED FROM MALCHUT. If it is withheld from her, it is written, "she shall go free without money" (Ibid. 11), as in, "Where is the bill of your mother's divorcement, with which I have put her away" (Yeshayah 50:1), and, "You were sold for naught; and you shall be redeemed without money" (Yeshayah 52:3). Whoever withholds Torah from MALCHUT is like one who takes away the husband from his wife and withholds her away from him, BECAUSE HE CAUSES THE DEPARTURE OF THE SUPERNAL TORAH, WHICH IS ZEIR ANPIN, HER HUSBAND, and she remains as a widow, though not AN ACTUAL widow. This is the meaning of, "how is she become like a widow" (Eichah 1:1), yet not a widow.

158. They sat and dealt with the Torah until daylight. With daylight they rose to go. While they were walking they saw a man walking on the way with his head covered. They approached him but he was muttering with his lips and did not respond at all to them. Rabbi Elazar said, Surely he takes counsel from his Master, NAMELY, HE RECITES THE WAYFARER'S PRAYER. Rabbi Elazar and Rabbi Acha sat down and prayed, while that man stood in another place. When they finished praying, they went on their way and that man slipped off from them. Rabbi Elazar said, This man is either a fool or his customs are improper. He said, Let us be occupied with the Torah, since it is time TO BE OCCUPIED WITH THE TORAH.

155. ר' אַחָא, הוּוּה קָאִים עִמֵּיהּ דְר' אֶלְעָזָר, לִילֵיאַ חַד, בְּתַר פְּלַגוּת לִילֵיאַ, וְהוּוּ מְשַׁתְּדְּלֵי בְּאוּרִייתָא. פְּתַח ר' אֶלְעָזָר, וְאָמַר, כִּי הוּא חַיִּיךְ וְאוּרְךְ יְמֵיךְ וְגו'. ת"ח, עַל כָּל פְּקוּדֵין דְּגִזּוּר קוּדְשָׁא בְּרִיךְ הוּא בְּדַ עָאֵלוּ לְאַרְעָא דִּישְׂרָאֵל, גִּזְרָה דְּאוּרִייתָא הוּוּה. מֵאִי טַעְמָא, בְּגִין דְּשְׁכִינְתָּא לֹא מְתִישְׁבָּא בְּאַרְעָא, אֶלָּא בְּאוּרִייתָא. וְלֹא מְתִישְׁבָּא לְעִילָא, אֶלָּא בְּאוּרִייתָא.

156. דְּהִכִּי אָמַר אָבָא, תּוֹרָה שְׁבַע"ס לֹא אֲשַׁתְּמוּדַע, אֶלָּא בְּגִין תּוֹרָה שְׁבַכְתָּב. שְׁכִינְתָּא לֹא מְתִישְׁבָּא לְעִילָא אֶלָּא עִם תּוֹרָה דְּלִתְתָּא. דְּכָל זְמַנָּא דְּאוּרִייתָא אֲשַׁתְּכַח עִמֵּיהּ, יְכָלָא לְמִיקָם בְּעַלְמָא. הַה"ד, כִּי הוּא חַיִּיךְ וְאוּרְךְ יְמֵיךְ לְשַׁבַּת עַל הָאֲדָמָה. עַל הָאֲדָמָה סָתָם. וְאִי לֹאוּ דְּאֶפְסִיק מְלֵי דְּאוּרִייתָא לֹא יְכָלָא לְמִיקָם. דְּכַתִּיב, עַל מַה אֲבָדָה הָאָרֶץ. וְכַתִּיב, וַיֹּאמֶר יי' עַל עֲזָבְתָם אֶת תּוֹרָתִי.

157. עַד דְּהוּוּ יְתִבִי, מֵאִיךְ ר' שְׁמַעוֹן רִישִׁיָּה, אָמַר וְדָאִי הָכִי הוּא וְדָא הוּא רְזָא דְּאֲשַׁכְּחָנָא בְּסַפְרָא דְּרִב הַמְּנוּנָא סָבָא, וְאוּקִים קָרָא דָּא, בְּרְזָא דְּכִנְסַת יִשְׂרָאֵל, דְּכַתִּיב שְׂאֲרָה כְּסוּתָהּ וְעוֹנָתָהּ לֹא יִגְרַע. וְאִי אֲתַמְנַעוּ מִנָּה, מַה כְּתִיב, וַיִּצְאָה חָנָם אֵין כְּסָף. כְּד"א, אִי זֶה סֹפֵר כְּרִיתוֹת אֲמַכֶּם אֲשֶׁר שְׁלַחְתִּיהָ. וְכַתִּיב, חָנָם נִמְכַרְתֶּם וְלֹא בְּכֶסֶף תִּגְאָלוּ. וּמֵאֵן דְּמִנַּע אוּרִייתָא מִנָּה, כְּמֵאֵן דְּנִסְבַּ מְאִרֵי דְּאִתְתָּא, וּמִנַּע לִיָּה מִנָּה, דָּא אֲשַׁתְּאַרְתָּ כְּאַרְמְלִתָּא, וְלֹא אֲרַמְלִתָּא. הַה"ד, הִיתָה כְּאַלְמָנָה, וְלֹא אֶלְמָנָה.

158. יתבו אתעסקו באורייתא, עד דנהיר יומא. בתר דנהיר יומא, קמו ואזלו. עד דהו אזל, חמו חד גבר דהו אזל בארחה, ורישיה עטיף, קריבו גביה, והוה רחיש בשמוותיה, ולא אתיב לון מדי. אמר רבי אלעזר, ודאי האי אמלך במאריה. יתיב רבי אלעזר ורבי אחא וצלו צלותא, והווא גבר קאים בקיומיה באתר אחרא. בתר דסיימו צלותא, אזלו בארחה, והווא גברא אשתמיט מנייהו. אמר רבי אלעזר, האי גברא, או טפשא הוא, או ארחוי לא מתישרן. אמר נתעסק באורייתא, דהא שעתא היא.

26. "The wise shall inherit honor"

The rabbis examine the verse, "The wise shall inherit honor, but fools shall get shame", and they decide that Egypt is not among those nations that can be punished through lack of rain because they are watered by the Nile, but the Holy Land always drinks from heaven.

159. Rabbi Elazar said, "The wise shall inherit honor, but fools shall get shame" (Mishlei 3:35). "The wise shall inherit honor": happy are those who study Torah. Before he started talking, that man approached them. Rabbi Elazar said, We must not interrupt words of Torah, since whoever studies Torah, merits to receive the inheritance of possession from above of the glory of the King, ZEIR ANPIN, and merits to receive the inheritance of possession in this world. This is that which is called the glory of Hashem, NAMELY MALCHUT CALLED THIS WORLD, which never ceases from them. This is the meaning of, "The wise shall inherit honor," THAT IS, THEY SHALL INHERIT MALCHUT, which is called the glory of Hashem.

159. פתח רבי אלעזר ואמר, כבוד חכמים ינחלו וכסילים מרים קלון. כבוד חכמים ינחלו, זכאין אינון דמתעסקי באורייתא. עד לא פתח מלה, קריב ההוא בר נש גבייהו. אמר ר' אלעזר, לית לן למפסק מלי דאורייתא, דכל מאן דאשתדל באורייתא, זכי למירת ירותא דאחסנא דלעילא, ביקרא דמלכא עלאה קדישא, זכי למירת ירותא דאחסנא בהאי עלמא, ומאי איהו. ההוא דאקרי כבוד יי, דלא פסק מנייהו לעלמא. הה"ד, כבוד חכמים ינחלו, ההוא דאקרי כבוד יי.

160. HE ASKS what is meant by, "but fools shall get shame" AND ANSWERS, Come and see, when man walks the true way before the Holy One, blessed be He, and is occupied with the Torah, he inherits to himself that glory of Hashem. Many defenders and advocates are above over that man, who all speak in his favor before the Holy King. If that man does not study Torah and does not walk in his Master's way, he brings about prosecution over himself, but that prosecutor roams the air and does not yet rise up, THINKING that man might repent. After seeing that man does not repent nor wishes to study Torah, he then rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame," since he rises up and prosecutes.

160. וכסילים מרים קלון, מאי הוא. ת"ח, כד בר נש אזל בארחה מישר קמי קודשא ב"ה, ואשתדל באורייתא, הא ההוא כבוד יי ירית לגרמיה, וכמה אפטרופטין סניגורין אשתכחו לעילא עליה דב"נ, וכלהו אולפין עליה זכו, קמי מלכא קדישא, ואי בר נש לא אשתדל באורייתא, ולא אזל בארחה דמאריה, הוא עביד קטיגורא עליה. והווא קטיגורא שאט באוירא, ולא סליק לעילא, דלמא יתוב אדם מחובוי. פיון דחמי דבר נש לא תב, ולא בעי לאשתדל באורייתא, בדין הוא סליק לעילא, ואולף עליה חובא. הה"ד, וכסילים מרים קלון, וסליק לעילא ועבד קטרוגא.

161. He opened and said, "And if the family of Egypt does not go up, and does not come, then they shall have no overflow" (Zecharyah 14:18). HE ASKS, Why is Egypt different here than the rest of the nations? It is written of them all, "upon them shall be no rain" (Ibid. 17), yet here it is not WRITTEN SO. AND HE ANSWERS, The friends have explained that Egypt does not need rain, BECAUSE IT DRINKS THE WATERS OF THE NILE. Hence it is not among those in need of rain, but another punishment shall come to them. And it has been well said.

162. Come and see, it is written, "For the land, into which you go to possess it, is not as the land of Egypt, from whence you came out..." (Devarim 11:10), where the river rises and waters the land. But here, it "drinks water of the rain of heaven" (Ibid. 11), for the Holy Land always drink from heaven. And when Yisrael were occupied with the Torah, it used to properly drink. And whoever withholds Torah from it, it is as if he withholds goodness from the whole world. They entered a cave on the way. The man entered with them and they sat down.

27. "Face to face"

A stranger sits with the rabbis in a cave and speaks to them about Moses, saying that he was distinguished from all other prophets in the world. Moses was able to lift up his head and actually look at the supernal radiance, while still retaining a settled mind. As long as Joshua was with Moses he drew nourishment from Malchut and had no fear, but after he was on his own he could not even look directly at a messenger from God.

163. The man began by saying, "And Hashem spoke to Moses face to face, as a man speaks..." (Shemot 33:11). In this verse the beginning does not fit the end nor does the end the beginning; a word does not fit with another. For at first it says, "And Hashem spoke to Moses face to face," which is well. Then it says, "And he turned back to the camp" (Ibid.), WHICH IS NOT CONNECTED WITH, "AND HASHEM SPOKE..." Then, "but his servant Joshua, the son of Nun, a young man..." (Ibid.). What does that mean? IT HAS NO CONNECTION TO, "AND HE TURNED BACK TO THE CAMP." Rabbi Elazar said, Surely the Holy One, blessed be He, wishes to honor us for now we are connected with the Shechinah, who shall not leave us. Whoever opened this opening, let him speak.

164. He said, "And Hashem spoke to Moses face to face." With many supernal, precious grades Moses the faithful prophet was distinguished from all other prophets in the world, who were all before him as a monkey before man. The other prophets used to look at the non-shining mirror, yet they did not lift up their faces to behold, but, as written, "I was in a deep sleep on my face, and my face towards the ground" (Daniel 10:9). Moreover, these things were not in the open for them.

161. פתח ואמר, ואם משפחת מצרים לא תעלה ולא באה ולא עליהם תהיה המגפה וגו'. מאי שנא מצרים הכא, מכל שאר עמין, דהא לכלהו כתיב ולא עליהם יהי הגשם, והכא לא. אלא הא אוקמוה חבריאי, דהא ארעא דמצרים לא אצטריך למטרא, וע"ד לאו היא בכללא דאינון דבען מטרא, אבל אינון דינא אחרא אסתלק עלייהו, ושפיר קאמרו.

162. ת"ח, כתיב כי הארץ אשר אתה בא שמה לרשתה לא כארץ מצרים היא אשר יצאתם משם וגו'. דהא נהרא סליק מניה משתקוויא ארעא, אבל הכא למטר השמים תשתה מים, דהא ארעא קדישא מן שמיא אתשקוויא תדיר. וכד ישראל הוו עסקין באורייתא, הוה אתשקוויא בדקא יאות. ומאן דמנע אורייתא מנה, באילו מנע טב מן כל עלמא. עאלו לגו מערתא חדא דהוה בארחה, עאל ההוא גבר עמהון, יתבו.

163. פתח ההוא גברא ואמר, ודבר יי' אל משה פנים אל פנים כאשר ידבר וגו', האי קרא לאו רישיה סיפיה ולא סיפיה רישיה. ולא מלה דא כמלה דא, בקדמיתא ודבר ה' אל משה פנים אל פנים שפיר, לבתר ושב אל המחנה, לבתר ומשרתו יהושע בן נון נער, מהו. א"ר אלעזר ודאי קודשא בריך הוא אתרעי ביקרא דילן, דהשתא זוגא דילן בשכינתא, ושכינתא לא אתערי מנן. מאן דפתח פתחא, לימא מלה.

164. פתח ואמר, ודבר יי' אל משה פנים אל פנים, בכמה דרגין עלאין ויקירין, אתפרש משה נביאה מהימנא, על כל שאר נביאי דעלמא. דהא בלהו לקבליה, כקוף בפני בני נשא. שאר נביאי הוו מסתבלי באספקלריא דלא נהיר, ועם כל דא לא הוו זקמן אנפין לעילא לאסתכלא, אלא כמה דכתיב, ואני הייתי נרדם על פני ופני ארצה. ולא עוד אלא דמלין לא הוו גבייהו באתגלייא.

165. Moses the faithful prophet was not so, for he beheld the shining mirror and stood his ground. Furthermore, he used to lift up his head to look, as one saying to his neighbor, Lift up your head and let your face gaze at mine, so you shall know what I am saying. So did Moses do, who lifted up his head face to face without fear. His face was lifted UPWARDS and he was beholding the supernal, precious radiance. His mind and countenance did not change like other prophets, since OTHER PROPHETS, if they looked when prophesying, went out of their mind, their countenance changed, and they knew nothing of this world.

166. Moses was not so, since Moses used to behold that very highest grade, WHICH IS ZEIR ANPIN, and did not lose his mind, because when he beheld the precious supernal radiance, immediately, "he turned back to the camp" and talked with them about their needs. His mind was settled as before, and even more so. Hence, AFTER, "HASHEM SPOKE TO MOSES FACE TO FACE," it is said, "And he turned back to the camp." THEN IT IS SAID, "but his servant Joshua, the son of Nun, a young man..." Surely he received from the tent, for he was studying how to observe through the Holy Spirit, as written, "And the child Samuel ministered to Hashem" (I Shmuel 3:1).

167. Come and see, as long as Joshua was with Moses, he used to study and be nourished from within the tent, WHICH IS MALCHUT, and have no fear. After he separated from Moses and was on his own, it is written, "And Joshua fell on his face to the earth, and bowed down" (Joshua 5:14), because he could not look. This was before a messenger; all the more so from another place.

168. THIS IS LIKENED to a man with whom the king deposited vessels of gold and precious stones. As long as it was with him, the servant of the house used to touch them and look at them. Once that man died, the king left nothing with the servant but came and took his keepsake. The servant said, Woe to me that I lost ALL THESE PRECIOUS THINGS. When my master was alive, they were all at my disposal.

169. Such was Joshua. When Moses was alive he used to be nourished daily from the tent, WHICH IS MALCHUT, and had no fear. After MOSES died, "Joshua fell on his face." And I, since I am among you, may look at words of Torah without fear. After withdrawing from you, I cannot look on my own.

165. וּמֹשֶׁה נִבְיָאָה מֵהִימָנָא לְאוּ הֵכִי, דְּהוּא הוּא מִסְתַּבֵּל בְּאַסְפֵּקְלָרִיא דְּנִהְרָא, וְקָאִים בְּקִיּוּמִיהּ. וְלֹא עוֹר, אֲלֵא דְהוּא זְקִיף רִישָׁא לְאַסְתַּבְּלָא, כְּמֵאן דְּאָמַר לְחֻבְרִיָּה, זְקוּף רִישְׁךָ, וְיִסְתַּבְּלוֹן אֲנַפְךָ בְּאַנְפִּי, בְּגִין דְּתִנְדַּע מְלִי. כֵּךְ מֹשֶׁה, פְּנִים אֶל פְּנִים זְקִיף רִישָׁא, בְּלֹא דְחִילוֹ, אֲנַפּוּי זְקַפָּאן וּמִסְתַּבֵּל בְּזוּי יְקָרָא עֲלָאָה, וְלֹא אֲשַׁתְּנִי דַעְתּוּי וְאַנְפּוּי, כְּשָׂאֵר נְבִיאִין, דְּכֵד הוּוּ נְבָאָן לְאַסְתַּבְּלָא, נִמְקָא מִרְשׁוּתֵיהוּ וּמִדַּעְתֵּיהוּ, וְאֲשַׁתְּנִי זִיו אֲנַפֵּיהוּ, וְלֹא הוּוּ יַדְעִי מֵהֵאִי עֲלֵמָא כְּלוּם.

166. וּמֹשֶׁה לְאוּ הֵכִי, דְּמֹשֶׁה בְּהוּא דְרָגָא עֲלָאָה מִמֶּשׁ הוּוּ מִסְתַּבֵּל, וְלֹא נִמְקָ מִרְשׁוּתֵיהּ וּמִן דַּעְתֵּיהּ, דְּהֵא בְּשַׁעְתָּא דְּהוּוּ מִסְתַּבֵּל בְּזוּי יְקָרָא עֲלָאָה, מִיַּד וְשָׁב אֶל הַמַּחֲנֶה, לְמַלְלָא עֲמֵהוּן בְּכָל מַה דְּאֲצַטְרִיכָאן, וְדַעְתּוּי מִתִּישְׁבָּא בִּיהּ בְּקַדְמִיתָא, וְיִתִּיר. וְדָא הוּוּ וְשָׁב אֶל הַמַּחֲנֶה. וּמִשְׁרְתוֹ יְהוֹשֻׁעַ בֶּן נוּן נָעַר, וְדָאִי דְהוּוּ יְנִיק מִתּוֹךְ הָאֵהֶל, אוֹלִיף לְאַסְתַּבְּלָא בְּרוּחַ קוֹדֶשָׁא, כְּדָא וְהִנְעֵר שְׁמוּאֵל מִשְׁרַת אֶת יוֹי.

167. ת"ח, כָּל זְמַנָּא דְהוּוּ יְהוֹשֻׁעַ לְגַבֵּי דְמֹשֶׁה, הוּוּ אוֹלִיף וְאַנִּיק מִתּוֹךְ הָאֵהֶל, וְלֹא דְחִילוֹ. בְּתַר דְּאֲתַפְרֵשׁ מִמֹּשֶׁה, וְהוּוּ בְּלַחְדוּי, מַה כְּתִיב, וַיִּפּוֹל יְהוֹשֻׁעַ אֶל פְּנָיו אַרְצָה וַיִּשְׁתַּחוּ, דְּלֹא הוּוּ יְכִיל לְאַסְתַּבְּלָא, וְהֵאִי מַחְדַּר שְׁלִיחָא, כ"ש מֵאַתֵּר אַחְרָא.

168. לְבַר נֶשׁ, דְּאִמְקִיר מְלֻכָּא גְבִיָּה מְאִנֵּי דְהַב וְאַבְנֵי יָקָר, כָּל זְמַנָּא דְּמִשְׁתַּבַּח גְּבִיָּה, שְׁמִשָּׂא דְּבֵיתֵיהּ, אַחִיד בְּהוּוּ וְאַסְתַּבֵּל בְּהוּ. בִּיּוֹן דְּסְלִיק הַהוּא בְּרַ נֶשׁ מֵעֲלֵמָא, לֹא שְׁבִיק מְלֻכָּא לְגַבֵּי שְׁמִשָּׂא כְּלוּם, וְאַחִיד פְּקוּדוֹנָא דִּילֵיהּ. אָמַר הַהוּא שְׁמִשָּׂא, וַיּוּי דְּאֲבָרִית. בִּיּוּמוּי דְּמֵאֲרִי, כָּל אֲלִין הוּוּ בִּינֵי.

169. כֵּךְ יְהוֹשֻׁעַ, בִּיּוּמוּי דְּמֹשֶׁה הוּוּ יְנִיק בְּכָל יוּמָא מִתּוֹךְ הָאֵהֶל, וְלֹא דְחִילוֹ. בְּתַר דְּשְׁכִיב, וַיִּפּוֹל יְהוֹשֻׁעַ אֶל פְּנָיו. וְאַנָּא בְּגִין דְּאַנָּא שְׁכִיחַ בְּגוּוּיִיכוּ, אֲסְתַּבֵּל בְּמְלִי דְּאוּרִייתָא, וְלֹא אֵהֶא דְחִילוֹ. בְּתַר דְּאֲתַפְרֵשׁ מִנֵּיכוּ, וְלֹא אֵיכוֹל לְאַסְתַּבְּלָא בְּלַחְדוּדָאִי.

28. "and you shall teach them diligently to your children"

We read of a man's obligation to teach the Torah to his children and to be an example to them of how people should conduct themselves when they

are guided by the Torah.

170. He spoke further, "and you shall teach them diligently (Heb. veshinantam) to your children, and shall talk of them..." (Devarim 6:7). "VESHINANTAM" MEANS as in, "Your arrows are sharp (Heb. shenunim)" (Tehilim 45:6). For a man should teach his son words of Torah as a sword which is sharp on its two sides, so as to introduce into him sharpness and the joy of Torah, and his heart shall not be in folly. "and shall talk of them" means that all the things in the Torah, each THING has its own way. "and (shall) talk of them": HE ASKS, This verse should have been in the future tense, AND ANSWERS, The man himself should conduct himself by them and behave so as not to deviate right or left.

171. "when you sit in your house" (Devarim 6:7), namely conduct himself in his house in the right way, the correct way, so that his household will learn from him. He should deal with them composedly and joyfully, and not cause too much fear in his house. All his actions at home should be composed. "and when you walk by the way" to be guided by words of Torah. And he should correct himself through them as proper to conduct himself by way of the Torah, which is like Jacob CONDUCTED HIMSELF ON THE WAY IN THREE THINGS, for a present, for prayer and for war. He should pray to his Master, BUT words of Torah are more valuable than prayer.

172. "and when you lie down" (Ibid.) MEANS to conduct himself with fear of his Master, with holiness, with humility, not to be impudent before his Master. "and when you rise up" (Ibid.) means to give praise to his Master who returned his soul. For he is present before his Master with many sins, yet the Holy One, blessed be He, did kindness by him and returned his soul to his body. "And you shall bind them as frontlets between your eyes" (Ibid. 8), has been explained as referring to the dark hand, which is the left hand, WHICH IS DARKER AND WEAKER THAN THE RIGHT. In the book of Agadah it said, 'yadechah (Eng. 'your hand')' means the hand (Heb. yad) of koh, WHICH IS MALCHUT CALLED KOH, as written, "So (Heb. koh) shall your seed be" (Beresheet 15:5).

170. תו פתח ואמר, ושננתם לבניך ודברת בם וגו'.
כד"א חציך שנונים. דבעי ב"נ לחדרא מלי
דאורייתא לבריה, כחרבא דאיהו שנא בתרי
סטרוי, בגין דייעול ליה חרודא וחדוה באורייתא,
ולא ישתכח לביה בטפשותא. ודברת בם, כל מלין
דאורייתא, כל חד וחד אורחא ליה בלחודוי. ודברת
בם, ותדבר מפעי ליה. אלא בעי ב"נ לאנהגא
גרמיה בהו, ולאנתהגא גרמיה, דלא יסטי לימינא
ולשמאלא.

171. בשבתך בביתך, לאנהגא גרמיה בביתיה
בארץ מישר ובארץ תקונא, דילפון מניה בני ביתיה
לאנהגא גרמיה עמהון בנחת ובחידו, ולא יטיל
דחילו בבני ביתיה יתיר, וכל עובדוי בביתיה בארץ
תקונא. ובלכתך בדרך, לאנהגא במלי דאורייתא,
ולתקנא גרמיה בהו כמה דאצטריך, ולדברא גרמיה
באורחוי דאורייתא. ומאי איהו. כמה דיעקב.
לדורון. לקרבא. לצלותא. וצלותא בעי לצלאה
למאריה, ועילא מנהון מלי דאורייתא.

172. ובשכבך, לדברא גרמיה בדחילו דמאריה,
בקדושה, בענוה דלא ישתכח חציף לקבליה
דמאריה. ובקומך, למיהב תושבחן למאריה דאתיב
נשמתייה. דהא בכמה חיובין אשתכח קמי מאריה,
וקודשא בריך הוא עביד עמיה חסד, ואתיב לה
לגומיה. וקשרתם לאות על ידכה. הא אוקמה, על
יד בהה, ודא הוא שמאלא. ובספרא דאגדתא אמר,
על יד ב"ה. כד"א ב"ה יהיה זרעך.

29. The four compartments of the Tefilin

We hear of how the friends who live in the south explained the four compartments of the Tefilin, but the rabbis say they do not agree with their interpretation because their inclusion of the supernal Keter as the first of the compartments is incorrect; this is because the supernal Keter includes everything. We learn about the four passages in the brain and the four passages in the heart; these are the four Mochin of Zeir Anpin and the four of Malchut. Rabbi Elazar talks about Judgment and Mercy, and says that one can always tell from which grade a prophet has drawn his prophecy.

173. The friends who live in the south have explained, with their secrets, the four compartments of the Tefilin in the following manner. "Sanctify to Me all the firstborn (Heb. Kadesh li)" (Shemot 13:2): FIRSTBORN unspecified corresponds to Keter, highest of all, WHICH IS CALLED FIRSTBORN. "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10) corresponds to Chochmah. "Hear, O Yisrael (Heb. sh'ma Yisrael)" together with "And you shall love Hashem your Elohim (Heb. ve'ahavta)" (Devarim 6:4-9) correspond to Binah. "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17) corresponds to Chesed. They are all then included in THE TEFILIN IN the left arm that is called might, as written, "and by the arm of His strength" (Yeshayah 62:8). Strength is nothing but Torah; strength is nothing but Tefilin.

174. We do not agree with these words. The reason is that the supernal Keter includes everything, and is not part of the reckoning OF THE FOUR PASSAGES. Moreover, "And it shall be, when Hashem your Elohim shall bring you" derives from the exodus from Egypt, which is that place where freedom is bestowed on slaves, NAMELY BINAH. Hence the way OF OUR FRIENDS IN THE SOUTH is incorrect. But we start from Chochmah, THAT "SANCTIFY TO ME ALL THE FIRSTBORN" IS CHOCHMAH INSTEAD OF KETER, and it is so. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, put on TEFILIN. There are four passages above and four below. HE EXPLAINS, there are four in the area of the brain, NAMELY, THEY ARE THE FOUR MOCHIN OF ZEIR ANPIN; there are four in the area where the heart dwells, WHICH IS MALCHUT, because the one is connected with the other; ZEIR ANPIN IS CONNECTED WITH MALCHUT.

175. Man should be crowned with them because they are the supernal Holy Name, NAMELY, YUD HEI VAV HEI, as written, "And all people of the earth shall see that you are called by the name of Hashem..." (Devarim 28:10). Whoever is adorned with this supernal holy crown is called a king on earth. And the Holy One, blessed be He, is a king in heaven. This is the meaning of, "a king caught in its tresses" (Shir Hashirim 7:6). Just as the Holy One, blessed be He, is king above, so is he a king below. "And you shall write them upon the doorposts of your house" (Devarim 6:9), so that the man shall be perfect in everything and perfect by his Master's commandments, marked above and marked below. Happy is the lot of Yisrael.

176. Rabbi Elazar opened and said, I have found two verses, and though it comes from one grade, nevertheless they are not of the same grade. The one verse writes, "Thus says Hashem Tzevaot (Eng. 'Lord of Hosts')" (Chagai 1:7), and another writes, "Thus says Hashem Elohim" (Yeshayah 7:7). What is the difference between them? HE ANSWERS, When it is written, "Thus says Hashem Tzevaot" the matter comes with Mercy, and when it is written, "Thus says Adonai Elohim," it comes with Judgment.

173. וְחִבְרֵינָא יִתְבִי דְרוּמָא אוֹקְמוּהּ בְּרִזָּא דְלֵהוּן, אַרְבַּע בְּתֵי דְתַמְלִין כְּהַאי גּוּנָא. קִדְשׁ לִי כָּל בְּכוֹר סֵתָם, לְקַבֵּל כְּתָרָא עֲלָאָה דְכָלָּא. וְהִיָּה כִּי יִבְיֵאֲךָ, לְקַבֵּל חֲכָמָה. שְׁמַע יִשְׂרָאֵל וְאַהֲבֵתָּ, לְקַבֵּל בִּינָה. וְהִיָּה לְקַבֵּל חֶסֶד. לְבַתֵּר כְּלִילָן כְּלֵהוּ בְּדְרוּעָא שְׁמָאֵלָא, דְאַקְרִי עֵז. וּכְתִיב, וּבְזֹרֹעַ עֵז. וְאִין עֵז, אֵלָא תּוֹרָה, וְאִין עֵז, אֵלָא תַּפְלִין.

174. וּמְלִין לָא מְתִישְׁבֵן לְגַבְּן. מ"ט. בְּגִין דְכְתָרָא עֲלָאָה הוּא כְּלִיל כְּלָא, דְלָאו הוּא בְּחוּשְׁבָנָא. וְעוֹד, וְהִיָּה כִּי יִבְיֵאֲךָ בִּיְצִיאת מִצְרַיִם תְּלִין, הֵהוּא אֲתֵר דְאַשְׁתַּכַּח בֵּיה חִירוֹ לְעֵבְרִין, וְעַל דָּא לָא מְתַתְקֵן בְּאַרְחֵיָהוּ. וְאַנְן מִחֲכָמָה שְׂרִיין, וְהִכִּי הוּא וְקוּדְשָׁא בְרִין הוּא נְטִיל לֹון, אַרְבַּע לְעִילָא, אַרְבַּע לְתַתָּא, אַרְבַּע בְּאַתֵּר דְמוּחָא. אַרְבַּע בְּאַתֵּר דְלֵבָא שְׂרִיין. בְּגִין דְדָא בְּדָא אֲתַקְשֵׁר.

175. וּבְעֵי ב"נ לְאַתְעֵטְרָא בְּהוּ, בְּגִין דְאִיהוּ שְׁמָא קְדִישָׁא עֲלָאָה. דְכְתִיב, וּרְאוּ כָּל עַמֵּי הָאָרֶץ כִּי שָׁם יְיָ וְגו'. וְכָל מֵאֵן דְמִתְעֵטֵר בְּעֵטְרָא קְדִישָׁא עֲלָאָה דָּא, אֲקִרִי מֶלֶךְ בְּאַרְעָא. וְקוּדְשָׁא בְרִין הוּא מֶלֶךְ בְּרִקִיעַ. הֵה"ד מֶלֶךְ אֲסוּר בְּרֵהֻטִים. כְּמָה דְקוּדְשָׁא בְרִין הוּא מֶלֶךְ לְעִילָא, הִכִּי נְמִי הוּא מֶלֶךְ לְתַתָּא. וּכְתַבְתֵּם עַל מְזוּזוֹת בֵּיתְךָ, בְּגִין דִּיהוּי בְּרַ נְשׁ שְׁלִים בְּכָלָּא, וְיִשְׁתַּבַּח שְׁלִים בְּפִקּוּדֵי דְמְאַרְיָה, רְשִׁים לְעִילָא, רְשִׁים לְתַתָּא, זְכָאָה חוּלְקֵהוּן דְיִשְׂרָאֵל.

176. פֶּתַח ר' אֶלְעָזָר וְאָמַר, תְּרִי קְרָאִי אֲשַׁבְּחָנָא, דְאַע"ג דְכָלָּא בְּחַד דְרַגָּא תְּלִין, לָאו אִינוּן מְדַרְגָּא חַד. חַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ צְבָאוֹת. וְחַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ אֱלֹהִים. מַה בֵּין הַאי לְהַאי. אֵלָא בְּזַמְנָא דְכְתִיב כֹּה אָמַר יְיָ צְבָאוֹת, כְּדִין מְלָה אֲתִיָּא בְּרַחֲמֵי. וּבְזַמְנָא דְכְתִיב כֹּה אָמַר יְיָ אֱלֹהִים, כְּדִין מְלָה אֲתִיָּא בְּדִינָא.

177. HE EXPLAINS THE ISSUE: IN THE VERSE, "Thus (Heb. koh) says Hashem Tzevaot," it is because 'koh', WHICH IS MALCHUT, is blessed by the Righteous, WHO IS YESOD, and by Netzach and Hod that are called Hashem Tzevaot. Then it comes out tempered because it issues from that place, YESOD. IN THE VERSE, "Thus says Adonai Elohim," this 'koh', WHICH IS MALCHUT, is nourished from the aspect of Judgment and from the place of supernal Gvurah, THAT IS, GVURAH OF ZEIR ANPIN. I have learned from my father that Judgment is tempered with Mercy, since it is written, "Hashem Elohim," AND YUD HEI VAV HEI IS MERCY AND ELOHIM IS JUDGMENT.

178. For Elohim is always Gvurah. Adonai is always lower Gvurah. Hence it is recognized from the mouth of the prophet, ACCORDING TO THE NAME HE MENTIONED, FROM WHICH GRADE HE PROPHESED as he directed his attention to say something from its own place. The faithful would then know whence the matter is from.

30. "Curse Meroz"

The rabbis talk about the angel who will take revenge on the enemies of Yisrael in the future, and we also hear about "the stars in their courses fought against Sisera".

179. Rabbi Acha opened and said, "Curse Meroz, said the angel of Hashem" (Shoftim 5:23). Come and see, this verse is secret among supernal secrets. When the Holy King gave His house into the hands of the Queen, He put Her in charge over all weapons, lances and slings, and over all His soldiers. This is the meaning of, "Behold it is his litter, that of Solomon (THE SECRET OF MALCHUT)! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). It has already been explained THAT THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE SIDE OF GVURAH, EACH INCLUDING TEN. When the Holy One, blessed be He, wages war, He does so through these warring mighty men we spoke of. They are considered "expert in war" (Ibid. 8).

180. It is written, "They fought from heaven; the stars in their courses fought against Sisera" (Shoftim 5:20). We have learned that when Yisrael were dedicated to exposing the holy imprint OF CIRCUMCISION in their flesh, the sword avenging the covenant, WHICH IS MALCHUT, gathered all its armies, all weapons and all soldiers to wage war with Sisera, and the stars were pouring fire from above. Rabbi Shimon said that every star has its own name, AS WRITTEN, "He calls them all by their names" (Tehilim 147:4).

177. כֹּה אָמַר יי' צְבָאוֹת, בְּגִין דְּהָאֵי כֹה, אֲתַבְרַכָּא מִצְדִּיק וּמְנַצֵּחַ וְהוּד, דְּאֶקְרִי יי' צְבָאוֹת. וּכְדִין, מְלָה בְּאֲתַבְסְמוּתָא אֲתֵינָא, דְּהָא מֵאֲתֵר דָּא קָא אֲתֵינָא. כֹּה אָמַר יי' אֱלֹהִים, כְּדִין הָאֵי כֹה יִנְקָא מִסְטְרָא דְדִינָא, מֵאֲתֵר דְּגְבוּרָה עֲלָאָה, וְאוֹלִיפְנָא מֵאֲבָא, דְדִינָא הוּא בְּרַחֲמֵי, בְּגִין דְכֹתִיב יי' אֱלֹהִים.

178. דְּהָא אֱלֹהִים גְבוּרָה הוּא בְּכָל אֲתֵר, אֲדִנֵי גְבוּרָה תִּתְּאָה הֵיא בְּכָל אֲתֵר. וְעַל דָּא אֲשֶׁתְּמוּדְעָן מְלֵי מְפוּמָּא דְנְבִיאָה, וְהוּא הוּא מִתְכַּוֵּן לְמִימֵר מְלָה מֵאֲתֵרֵיהּ. וּכְדִין הוּוּ יִדְעֵי אֲלִין בְּנֵי מְהִימְנוּתָא, מֵאֵן אֲתֵר תִּלְיֵינָא מִלְתָּא.

179. פְּתַח רַבִּי אַחָא וְאָמַר אֲוֵרוֹ מְרוּז אָמַר מְלַאךְ יי' וְגו'. ת"ח, הָאֵי קְרָא רְזָא הוּא בְּרִזִין עֲלָאִין. בְּשַׁעֲתָא דְמִלְכָּא קְדִישָׁא מְסַר בֵּיתֵיהּ בִּידָא דְמִטְרוּנֵינָא כָּל זַיִנִין וְרוּמְחִין וּבְלִיסְטְרָאוֹת דִּילֵיהּ אֲפִקִיד בִּידֵהָ, וְכָל אֵינּוֹן מְגִיחֵי קְרָבָא דִּילֵיהּ אֲפִקִיד עִמָּה. הַה"ד, הֵינָה מְסִתּוֹ שְׁלִשְׁמָה שְׁשִׁים גְבוּרִים סְבִיב לָהּ מִגְבוּרֵי יִשְׂרָאֵל, וְהָא אֲוִקְמוּהָ, וְכֹד אָגַח קוּדְשָׁא בְרִיךְ הוּא קְרָבָא, בְּאֵינּוֹן גְבוּרִין מְגִיחֵי קְרָבָא דְקָאֲמְרֵן אָגַח, וְאֵינּוֹן אֲקָרוּן מְלוּמְדֵי מִלְחָמָה.

180. כְּתִיב מִן שָׁמַיִם נִלְחָמוּ הַכּוֹכְבִים מִמְּסֻלוֹתֵם נִלְחָמוּ עִם סִיסְרָא וְגו'. וְתַנֵּן, בְּהָאֵי שַׁעֲתָא דְאֲתַנְדִּיבוּ יִשְׂרָאֵל לְגַלְאָה רְשִׁימָא קְדִישָׁא בְּבִשְׂרֵהוֹן, כְּדִין הָאֵי חֲרַב נּוֹקְמַת נֶקֶם בְּרִית, כְּנֶשׁ כָּל חֵילָא דִּילֵיהּ, וְכָל זַיִנִין, וְכָל אֵינּוֹן מְגִיחֵי קְרָבָא, לְאַחָא קְרָבָא עִמָּיה דְסִיסְרָא. וְכּוֹכְבֵינָא הוּוּ אוּשְׁדִין נוּרָא מְלַעִילָא. וְאָמַר רַבִּי שְׁמַעוֹן, כָּל כּוֹכֵב וְכּוֹכֵב אֵית לֵיהּ שְׁמָא בְּלַחוּדוּי, וְכֹלְהוּ בְּשְׁמָהֵן אֲקָרוּן.

181. The Holy One, blessed be He, said TO THE STARS, 'Prepare yourself to revenge ON SISERA the vengeance of My children. Two vengeance shall I take from them. The first vengeance is for the six hundred chosen chariots that he left to the ministers of Egypt so as to war against Yisrael, as written, "and he took six hundred chosen chariots, and all the chariots of Egypt" (Shemot 14:7). Another vengeance is for My children, for their distressing them until now'. For that reason they were sentenced to two punishments, one with water and one with fire; with water, as written, "The wadi of Kishon swept them away" (Shoftim 5:21), and by fire, as written, "the stars in their courses."

182. Among those stars there was one who did not come for that vengeance and was eternally cursed, so that when it starts to illuminate, the other stars come and swallow it with its whole camp and they perish together, as written, "Curse Meroz, said the angel of Hashem." HE ASKS, Does that angel have permission to do that, TO CURSE ANYONE? AND HE ANSWERS, This is the angel of whom it is written, "And the angel of Elohim, who went before the camp of Yisrael" (Shemot 14:19). It is he that all wars are his, NAMELY MALCHUT.

183. "because they did not come to the help of Hashem" (Shoftim 5:23), namely when Yisrael came out of Egypt, "to the help of Hashem against the mighty men" (Ibid.), namely the mighty men who came to fight together with Sisera, NAMELY, THE SIXTY MIGHTY MEN AROUND THE BED OF SOLOMON. The secret of this angel is that all punishment and all the King's wars are his responsibility. Hence it says, "the angel of Hashem." This is the meaning of, "the angel who redeemed me..." (Bereshheet 48:16), NAMELY MALCHUT. The friends have already explained it. This ANGEL will be lofty and precious in the future to come. Thus the Holy Name will be magnified. By this ANGEL the Holy One, blessed be He, will take revenge on the heathen nations. Of this it is written, "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23). They walked until they reached Rabbi Shimon. When he saw them, Rabbi Shimon said, The Shechinah is here. Surely it behooves us to be grateful to the Shechinah.

31. "Lo, it is yet high day"

Rabbi Shimon says that at the end of the exile Yisrael will return to the Holy Land through the merit of their study in the Torah, but this depends on their repentance. Another explanation of the title verse is that the day of exile was lengthened due to Yisrael's evil deeds. Yisrael cannot gather together until harsh Judgment is removed by the Holy Sfirot. We learn that "the end of days" refers to Malchut, who shall be returned to her place, and the great mating that will take place between Zeir Anpin and Malchut.

181. אָמַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, אֲתַעֲתְדוּ לְנִקְמָא נּוֹקְמָא דְבְּנֵי. תְּרֵי נּוֹקְמֵי אָנָּא זְמִין לְאַתְפְּרַעָא מְנִייהוּ, חַד נּוֹקְמָא דְשִׁית מְאָה רְתִיכִין דְּאוּזִיף לִיה לְרַבְרָבָא דְּמִצְרַאִי, בְּגִין לְאַגְחָא קְרָבָא בְּהוּ בְּיִשְׂרָאֵל, דְּכִתִּיב וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר וְכָל רֶכֶב מִצְרַיִם. וְחַד נּוֹקְמָא דְבְּנֵי, דְּעֵאקוּ לְהוּ עַד הַשְּׁתָּא. וּבְגִין כִּן אֲתַדְּנּוּ בְּתֵרִין דִּינִין, חַד בְּמִיָּא, וְחַד בְּאַשָּׁא. בְּמִיָּא, דְּכִתִּיב נַחַל קִישׁוֹן גִּרְפֵּם. בְּאַשָּׁא, דְּכִתִּיב הַכּוֹכְבִים מִמְּסֻלוֹתָם.

182. וּבְאִינוּן כְּכַבִּיָּא, אֵית דְּלָא אֲתָא לְהֵוּא נּוֹקְמָא, וְאַתְלֻטֵּי לְעֵלְמִין, דְּכַד שְׂאֲרֵי לְאַנְהֵרָא, אֲתָאן שְׂאֵר כְּכַבִּיָּא וּבְלַעִין לִיה, וְלְכָל סִיעֵתָא דִּילִיה, וְאַתְאֲבִידוּ כְּלָהוּ כַּחְדָּא. כַּד"א, אִוְרוּ מְרוֹז אָמַר מְלָאךְ יי'. וְכִי רְשׁוּת אֵית לְמִלְאכָא בְּהֵאִי. אֲלָא דָּא הוּא מְלָאךְ, דְּכִתִּיב בֵּיה וַיִּסַּע מְלָאךְ הָאֱלֹהִים הַהוּלֵךְ לְפָנֵי מַחֲנֵה יִשְׂרָאֵל. וְדָא הוּא דְּכָל קְרָבִין דִּילִיה אִינוּן.

183. כִּי לֹא בָּאוּ לְעֹזֶרֶת יי', כַּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. לְעֹזֶרֶת יי' בְּגִבּוֹרִים, בְּאִינוּן שְׁשִׁים גִּבּוֹרִים כַּד אֲזַדְּמֵנוּ קְרָבָא עִם סִיסְרָא. וְדָא מְלָאךְ, רְזָא דְּכָל דִּינִין וְכָל קְרָבִין דְּמִלְכָא בְּרְשׁוּתִיה. וְעַל דָּא אָמַר, מְלָאךְ יי'. וְדָא הוּא דְּכִתִּיב, הַמְּלָאךְ הַגּוֹאֵל אוֹתִי וְגו', וְהָא אוֹקְמוּהָ חֲבֵרָיָא. וְדָא זְמִינָא לְמַהוּי עֲלָאָה וַיִּקְרָא לְזִמְנָא דְּאֲתֵי. וּבְדָא יִתְרַבִּי שְׁמָא קְדִישָׁא. וּבְדָא זְמִין קוֹדֶשׁא בְּרִיךְ הוּא לְאַתְפְּרַעָא מִעַמִּין עִבּוּ"ם. וְעַל דָּא כְּתִיב, וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשִׁי וְגו'. אֲזַלוּ, עַד דְּמָטוּ לְגַבִּיָּה דְּר"ש, בֵּינּוּן דְּחָמָא לוֹן, אָמַר ר"ש הָא שְׁכִינְתָּא הֵכָּא, וְדָאִי צְרִיכִין אָנּוּן לְמַחְזֵק טִיבוּ לְאַנְפֵי שְׁכִינְתָּא.

184. He opened with the verse, "Lo, it is yet high day" (Beresheet 29:7). This verse has been explained that when Yisrael will rouse with repentance before the Holy One, blessed be He, they will return to the holy land and gather from exile by the merit of the Torah, since surely Yisrael will be in exile for but a day and no more, NAMELY, THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG, NAMELY THE FIFTH MILLENNIUM. This is the meaning of, "He has made me desolate and faint all the day" (Eichah 1:13). If they will not repent THEN, the Holy One, blessed be He, will say, "Lo, it is yet high day, neither is it time that the cattle should be gathered together" without merits and good deeds. But there is one remedy for you: "water the sheep" (Ibid.), delve into the Torah, so they will be watered by the waters of Torah, "and go and feed them," (Ibid.) AND GO to a resting place, a good place, the pleasantness of your possession.

185. According to another explanation, "Lo, it is yet high day" is the day called, "a day of trouble, and of trampling, and of confusion" (Yeshayah 22:5), on which day the Temple was destroyed and Yisrael fell into exile. Because of the evil deeds YISRAEL DO that day lengthens and increases. This is the meaning of, "Lo, it is yet high day, neither is it time that the cattle should be gathered together," because they lengthen that day OF EXILE. "water the sheep" is as we learned, namely with words of Torah, because through Torah Yisrael will come out of exile.

186. What do Yisrael say: "We cannot, until all the flocks are gathered together" (Beresheet 29:8), namely until all the rest of the supernal days, NAMELY THE HOLY SFIROT, will gather, "and till they roll the stone," roll the harsh Judgment that on that day rules over "the well's mouth" (Ibid.). FOR THIS REASON the well, WHICH IS MALCHUT, is with us in exile. As soon as that well will be exposed and that stone, WHICH IS HARSH JUDGMENT, will have no power over it, "we may water the sheep" (Ibid.).

187. The Holy One, blessed be He, at the end of day, will return Yisrael to the holy land and gather them from exile. The end of days is that which is the last of the days, NAMELY MALCHUT, WHICH IS THE LAST OF THE SFIROT, CALLED DAYS. During the end of days Yisrael suffer exile. This is what is meant by, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30), and, "and evil will befall you in the latter days (lit. 'the end of days')" (Devarim 31:29). The "latter days" is precise, because it is the Congregation of Yisrael, WHICH IS MALCHUT, which is in exile. Together with this end of days they receive punishment in exile. With it the Holy One, blessed be He, will wreak vengeance for Yisrael constantly, as written, "what this people shall do to your people in the latter days" (Bemidbar 24:14). Wherever IT IS WRITTEN, 'THE END OF DAYS' it refers to her, MALCHUT. And the Holy One, blessed be He, will return her to her place. This is the meaning of, "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established" (Yeshayah 2:2). This is that which is CALLED day, NAMELY THE LAST DAY, SINCE EACH SFIRAH IS CALLED DAY.

184. פתח ואמר הן עוד היום גדול וגו'. האי קרא אוקמוה, דכד ישראל יתערו תשובה לקמי קודשא בריך הוא, בזכו אורייתא יתובון לארעא קדישא, ויתכנשו מן גלותא. דהא ודאי יומא חד יהא גלותא לישראל, ולא יתיר. הה"ד, נתנני שוממה כל היום הוה. ואי לא יתובון, קודשא בריך הוא אמר, הן עוד היום גדול לא עת האסף המקנה בלא זכו ובלא עובדין דכשרן. אבל אסותא חד לכו, השקו הצאן, אשתדלו באורייתא, דאתשקיו מימי אורייתא, ולכו רעו, לאתר דנייחא לאתר טבא וכסופא דאחסנתיוכו.

185. ד"א הן עוד היום גדול, דא הוא יום דאקרי יום מהומה ומבוסה ומבוכה, די בהוא יום אתחריב בי מקדשא, ונמלו ישראל בגלותא. ובגין עובדין בישין, ההוא יומא אתמשך ואתרבי, הה"ד הן עוד היום גדול לא עת האסף המקנה, בגין דאינון משכין ליה לההוא יומא. השקו הצאן, כמה דאתמר במלי דאורייתא, דהא בזכותא דאורייתא יפקון ישראל מן גלותא.

186. ישראל מאי קא אמרי. ויאמרו לא נוכל עד אשר יאספו כל העדרים, עד דיתכנשו כל שאר יומין עלאין, וגללו את האבן, ויגנדרון לההוא דינא קשיא דההוא יומא דשלטא על פי הבאר, ואתכחת ההיא בא"ר בגלותא עמנא. וכד אתגלייא האי בא"ר, וההוא אבן לא שלטא עליה, מיד והשקינו הצאן.

187. וזמין קודשא בריך הוא בסוף יומינא, לאהדרא לישראל לארעא קדישא, ולאכנשא לון מגלותא. ומאן אינון סוף יומינא ההוא דהיא אחרית הימים. בהאי אחרית הימים, ישראל סבלו גלותא. הה"ד, בצר לך ומצאוך כל הדברים האלה באחרית הימים, וכתיב וקראת אתכם הרעה באחרית הימים. באחרית הימים דייקא, ודא היא כנסת ישראל בגלותא. ועם אחרית הימים דא, קבילו עונשא בגלותא. ובדא יעביד קודשא בריך הוא נוקמין לישראל תדירא, הה"ד אשר יעשה העם הזה לעמך באחרית הימים. ובכל אתר דא היא, וקודשא בריך הוא זמין לאתבא לה לאתרהא, הה"ד והיה באחרית הימים נכון יהיה הר בית יי' וגו' ודא הוא יום.

188. Once a shadow started to form at the beginning of the other day AFTER THE FIFTH MILLENNIUM, as during the time when the Temple was destroyed when the shadow was about to be gathered, THAT IS, JUST LIKE DURING THE DESTRUCTION OF THE TEMPLE WAS WHEN THE SHADOW BEGAN TO BE GATHERED, SO WILL REDEMPTION COME WHEN THE SHADOW WILL BEGIN TO EMERGE. WHEN THERE WILL BE day and shadow, it will be the end of exile. The measure of that shadow is six thumbs long for the height of a man among men, NAMELY, AN AVERAGE PERSON. This secret is remembered among the friends through the verse, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). "for we are but of yesterday," namely in exile; "and know nothing, because our days upon earth are a shadow," which means the Holy One, blessed be He, wants the shadow and day to rest upon the earth.

189. Happy is the portion of he who sees him, MESSIAH, and happy is the portion of he who sees him not. Woe to him who shall be present when the great lion will demand to mate with his female, and more so when they will mate together, NAMELY ZEIR ANPIN WITH MALCHUT AT THE TIME OF REDEMPTION. Of that hour it is written, "The lion has roared, who will not fear..." (Amos 3:8).

190. Come and see, at first it is written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30), WHICH IS DURING EXILE. When ZEIR ANPIN will come out to receive his mate, MALCHUT, it is said, "The lion has roared, who will not fear"; "Adonai Elohim has spoken, who can but prophesy" (Amos 3:8). At that time it is written, "then Hashem your Elohim will turn your captivity" (Devarim 30:3). What is meant by "turn"? AND HE ANSWERS, The Holy One, blessed be He, returns the Congregation of Yisrael from exile, and the righteous returns to join its place. Then it is written, "Surely the righteous shall give thanks to Your name; the upright shall dwell in (or: 'return to') Your presence" (Tehilim 140:14).

32. From the top of Atzilut to the resurrection of the dead

In this Mishnah we read an esoteric explanation of the story of Creation and the history of man that followed. To conclude Vaetchanan, we hear that at the time of the resurrection the vessels will be perfected and all sin will be removed from the world.

191. Mishnah. To you, sons of men, men of wisdom, men of understanding, a voice is calling. Whoever of you attained wisdom and knows that when the white head, WHICH IS KETER, prepared a SECOND head, WHICH IS CHOCHMAH that is imprinted from above downwards and from below upwards, installed in the north direction, NAMELY THE LEFT COLUMN OF BINAH, an adornment of a pond of water, it imprinted in it the depth of the supernal abyss, NAMELY THE DEPTH OF BINAH CALLED THE SUPERNAL ABYSS that rises and falls inside it. A hidden grade descended with 1,500 imprints and 1,500 worlds.

188. וּמִדְּשָׁאֵי צֶלַל לְמַעְבַּד בְּשִׁירוֹתָא דְיוֹמָא אַחְרָא, כְּמָה בְּזִמְנָא דְאַתְחַרִּיב מִקְדָּשָׁא הָהּ, וְנִטָּה צֶלַל לְמִיעֵל, הַה"ד, אוּי לָנוּ כִּי פְנָה הַיּוֹם כִּי יִנְטוּ צֶלְלֵי עָרְב. יוֹם וְצֶלַל, הוּא סוּף גְּלוּתָא. וְשִׁיעוּרָא דְהָאֵי צֶלַל, שִׁית קְמָצִין וּפְלָגָא. וּבְגוּדֵל דְּמִשְׁחָא דְכַר נֶשׁ, גְּבַר בֵּין גּוֹבְרִין. וְדוּכְרָנָא דְהָאֵי רִזָּא דְבֵין חֲבֵרֵינָא, דְכִתִּיב כִּי תִמּוֹל אֲנַחְנוּ וְלֹא נִדְעָ כִּי צֶלַל יִמִּינוּ עָלֵי אַרְץ. כִּי תִמּוֹל אֲנַחְנוּ בְּגְלוּתָא, וְלֹא הוּינָא יִדְעֵי כִּי צֶלַל יִמִּינוּ עָלֵי אַרְץ, לְאַשְׁרָאָה לֹון קוּדְשָׁא בְרִיךְ הוּא עָלֵי אַרְץ.

189. זָכָאָה חוּלְקִיָּה, מֵאֵן דְּחָמֵי לִיָּה, וְזָכָאָה חוּלְקִיָּה מֵאֵן דְּלֹא חָמֵי לִיָּה. וּוִי לְמֵאֵן דְּיִזְדַּמֵּן כַּד יִתְבַּע אַרְיָא רַבְרָבָא, לְאַתְחַבְרָא לְנוֹקְבִיָּה. כָּל שְׂכָן בְּשַׁעֲתָא דְיִזְדְּהוּגָן בְּחָדָא, עַל הָהִיא שַׁעֲתָא כְּתִיב, אַרְיָה שָׁאֵג מִי לֹא יִירָא וְגו'.

190. ת"ח, בְּקִדְמִיתָא כְּתִיב, שָׁאֵג יִשָּׂאֵג עַל נֹוהוּ. וּבַהֲהוּא זְמַנָּא כַּד יִפּוּק לְקַבְּלָא לְבַת זּוּגוּ, כַּדִּין אַרְיָה שָׁאֵג מִי לֹא יִירָא יי' אֱלֹהִים דְּבַר מִי לֹא יִנְבָּא. בַּהֲהִיא שַׁעֲתָא כְּתִיב, וְשָׁב יי' אֱלֹהֵיךָ אֶת שְׁבוּתֶךָ וְגו', וְשָׁב מֵאֵי הוּא. אֲלֹא קוּדְשָׁא בְרִיךְ הוּא שָׁב כְּנִסַּת יִשְׂרָאֵל מִגְּלוּתָא, וְשָׁב צְדִיק לְאַזְדְּהוּגָא בְּאַתְרֵיהּ. כַּדִּין כְּתִיב, אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָיִם אֶת פְּנִיךָ.

191. מִתְנִיתִין, לְכוּן בְּנֵי נֶשָׂא, מֵאֵרֵי דְחֻכְמָתָא, מֵאֵרֵי דְסִכְלָתָנוּ, קְלָא קְרִי. מֵאֵן מְנֻכוּן דְאַתְחַכְּבֵם, וְיִדְע, בְּשַׁעֲתָא דְרִישָׁא חִינוּרָא, אֶתְקִין רִישָׁא, רְשִׁימָא מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. אֶתְקִין סֶטֶר צְפוֹן, בְּעִטוּרָא דְקוּנְאָרִיתָא, בֵּיהּ רְשִׁים עוּמְקָא דְתַהוּמָא עֲלָאָה, דְסִלִּיק וְנַחִית בְּגוּוּיָהּ. נַחִית חַד דְרָגָא טְמִירָא, בְּאַלְף וַחֲמִשׁ מָאָה רְשִׁימִין, דְאַלְף וַחֲמִשׁ מָאָה עֲלִמִּין.

192. Underneath it, UNDER ZEIR ANPIN, a beast of the field strolls, NAMELY MALCHUT, which has ten horns, NAMELY TEN LIGHTS. That beast has eyes like human eyes and a mouth that speaks great things. When it rises, it walks by day and hides by night; when it journeys, the four shovels it holds in its hands tremble, and sixty blows of fire travel with it, each with a sharp edged sword on its hip.

193. When He so desired to produce man to be ruler below, He implemented in that beast, WHICH IS MALCHUT, fine dust included of all SFIROT. He blew on it and it spread to the four directions of the world, THAT IS, IT SPREAD IN THE BODY TO THE FOUR DIRECTIONS OF THE WORLD. Four parts of the body rolled, one up, NETZACH, one down, HOD, WHICH ARE THE SECRET OF THE LEGS CALLED NETZACH AND HOD; one to the north, THE LEFT HAND, THE SECRET OF GVURAH, and one to the south, THE RIGHT HAND, THE SECRET OF CHESED.

194. A great and strong tree, THE TREE OF LIFE, NAMELY ZEIR ANPIN, was connected and joined to a comely bough, WHICH IS MALCHUT, the sight of which gladdens everybody, as written, "Beautiful for situation, the joy of the whole earth" (Tehilim 48:3). It united with it, and they produced a certain spirit that filled that dough of dust and MAN rose on his feet. He made him king over the whole world and ruler over everything. This is the meaning of, "You make him to have dominion over the works of Your hands..." (Tehilim 8:7). He was ordered regarding that tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, NOT TO EAT FROM IT, but he did not observe that command. The King brought back the spirit OF MAN to Himself, and that beast, WHICH IS MALCHUT, took THAT SPIRIT FROM MAN.

195. ZEIR ANPIN AND MALCHUT prepared another vessel, NAMELY ANOTHER BODY, AND MAN rose between them with a connection OF NEFESH AND RUACH that are engraved among the holy angels that were united with the forming of the ANGELS' crowns.

196. The following generations were punished for their sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND WERE SENTENCED TO DEATH, THAT EVENTUALLY their spirit is pulled out of THEIR vessel and garment, NAMELY THE BODY, AND THE BODY DIES. It is then buried in the dust among the clods of the valley, THAT IS, THE GRAVE, DERIVED FROM, "THE CLOUDS OF THE VALLEY SHALL BE SWEET TO HIM" (IYOV 21:33). AND ALL THE DEAD were hidden and concealed in one strong bone REMAINING from that vessel, NAMELY THE BONE OF LUZ THAT DOES NOT ROT IN THE GRAVE. From it they will be reconstructed again and rise in groups. And they will come again to the land of Yisrael, THAT IS, BY MEANS OF ROLLING IN TUNNELS, THEY WILL ALL COME TO THE LAND OF YISRAEL, WHERE THE COMPLETION OF THEIR RESURRECTION WILL BE ACHIEVED.

192. תְּחֻמֶיהָ תִטְלַל חֵד חַיּוֹת בְּרָא, וְקַרְנֵי עֶשֶׂר לָהּ. וְאֵרוּ עֵינָיו כְּעֵינֵי אִנְשָׁא לְחַיּוֹתָא, וּכְסוּם מִמְלַל רַבְרַבָּן. כִּד סִלְקָא, אִזְלָא בִימְמָא, טְמִירָא בְלִילִיָא. כִּד נְחָתָא, טְמִירָא בִימְמָא, וְאִזְלָא בְלִילִיָא. כִּד נִטְלָא, מִזְדַּעְזַעֵן אַרְבַּע מַגְרוּפֵי דְאַחִידָן בִּידְהָא. וְנִטְלִין עִמָּה שְׁתֵּין פּוֹלְסִין דְנִוְרָא, כֹּל חֵד חֲרָבָא שְׁנָא עַל יְרִיכֵיהּ.

193. סְלִיק בְּרַעוּתָא, לְאַפְקָא בְרַ נֶשׁ שְׁלִיטָא לְתַתָּא. אֲתִקִּין בְּהַאי חַיּוֹתָא חֵד, עֲפָרָא דְקִיקָא, כְּלִיל מְכֻלָּא. נֶשֶׁב בֵּיהּ, אֲתַפְּשֵׁט בְּד' סְטְרֵי עֲלֻמָּא. וְד' פּוֹלְסִין אֲתַגְלָגְלוּ, חֵד לְעִילָא, חֵד לְתַתָּא, חֵד לְצַפּוֹן, חֵד לְדָרוּם.

194. אִילָנָא חֵד רַבְרַבָּא וְתִקִּיָּה, אֲתַחְבֵּר וְאִזְדוּג בְּהַ בְּחֵד עֲנַפָּא שְׁמִירָא, דְּחֻזוּ חֲדוּתָא דְכֻלָּא. כִּד "א, יִפָּה נוֹף מְשׁוֹשׁ כֹּל הָאָרֶץ. בֵּיהּ אִזְדוּג, אֲפִיקוּ חֵד רוּחָא טְמִירָא, וּמְלִיָּא לְהֵוּא גְבִילוּ דְעַפְרָא, וְקָאִים עַל רְגְלוֹ, וְאֲמַלְכִיָּה עַל כֹּל עֲלֻמָּא, וְשְׁלִטִיָּה עַל כֻּלָּא. הַה"ד, תְּמַשְׁיִלְהוּ בְּמַעֲשֵׂי יָדֶיךָ וְגו'. אֲתַפְּקִיד עַל הֵוּא אִילָנָא, לֹא נִטְר פְּקוּדָא, אֲתִיב מְלַכָּא רוּחִיָּה לְגַבִּיָּה, וְהֵוּא חַיּוֹתָא נִטְלָא לִיָּה.

195. כְּדִין זְמִינִין מְנָא אַחְרָא, וְקָאִים בִּינֵיהוּ. בְּקוּטְרָא דְגְלִיפִין בֵּין מְלֻאכִין קְדִישִׁין, בְּטַפְסָא דְעִטוּרִין אֲתַאחֲדִין.

196. דְרִין בְּתַרְאִין, תְּפִיסִין בְּחֻבֵיָּהוּ. אֲשְׁתַּלִּיף רוּחִיָּהוֹן מֵהֵוּא מְאֻנָּא דְלְבוּשָׁא, לְבַתֵּר אֲגִיזוּ בְּעַפְרָא, בֵּין רְגְבֵי נַחְלָא. אֲתַטְמְרוּ וְאֲתַגְנִיזוּ בְּחֵד גְרָמָא תִקִּיָּה, דְּהֵוּא מְאֻנָּא, יִתְבַּנּוּן בְּקַדְמִיתָא, וְיִקוּמוּן חִילִין חִילִין תְּנִינּוֹת, בְּאַרְעָא קְדִישָׁא מִתְעֲרִין.

197. The Holy One, blessed be He, will knead that earlier dust of that actual vessel, NAMELY THE BODY THAT WAS PRIOR TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and introduce into it the finest dough, like leaven in the dough. From that dough, which is the highest clarity, the complete vessel will be constructed and straightened, like the verse says, "and a fountain shall issue from the house of Hashem, and shall water the valley of Shittim" (Yoel 4:18). For that fount increases love in the world. And when that holy fount will emerge and enter it, THE VALLEY OF SHITTIM, it will be constructed and made right and not be in its state of sinfulness.

198. Those who have no merit will rise to be judged by the trial of the supernal King. This is the meaning of, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). Then, it is written, "For as the new heavens and the new earth, which I will make, shall remain before Me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22).
Blessed is the name of Hashem. Amen, amen.

197. וְזָמִין קוֹדֵשׁא בְּרִיךְ הוּא, לְמַגְבֵּל הַהוּא עִפְרָא
קְדָמִיתָא, דִּיהוּא מְאֵנָא מִמֶּשׁ. וְלֹאֲעֵלָא בֵּיה גְבִילוּ
דְּקִיק כְּהַאי חֲמִירָא דְעִיסָה. וּמֵהוּא גְבִילוּ דְאִיהוּ
צְחוּתָא דְלְעִילָא, יִתְתַּקֵּן וְיִתְיַשֵּׁר מְאֵנָא דְכִשְׂרָא.
כְּגוֹנָא דְאָמַר קְרָא, וּמֵעֵין מְבִית יְיָ יֵצֵא וְהִשְׁקָה אֶת
נַחַל הַשְּׁטִים. בְּגִין דִּיהוּא נַחַל אֲסָגִי חֲבִיבוּתָא
בְּעֵלְמָא. וְכֵד הוּא מְעִינָא קְדִישָׁא, יִפּוֹק וְיִיעוֹל
לְגַבְיָה, בְּדִין יִתְתַּקֵּן וְיִתְיַשֵּׁר, וְלֹא יֵהָא בְּסוּרְחָנְיָה
בְּקְדָמִיתָא.

198. וְאִינוּן דְלֹא זָכָאן, יְקוּמוּן לְאַתְרָנָא בְּדִינָא
דְּמַלְכָא עֲלָאָה. הַה"ד וְרַבִּים מִיִּשְׁנֵי אֲדָמַת עֵפֶר
יִקְיֻצוּ אֱלֹה לַחַיִּי עוֹלָם וְאֱלֹה לַחֲרָפוֹת וּלְדִרְאוֹן
עוֹלָם. וְכֵדִין כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים
וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אָנִי עוֹשֶׂה עוֹמְדִים לְפָנַי גָּאֵם
יְיָ בֵּן יַעֲמוֹד זְרַעְכֶם וְשִׁמְכֶם.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן. יְמַלֹּךְ יְיָ לְעוֹלָם אָמֵן
וְאָמֵן