1‘Another Introduction’ (*haqdamah aḥeret*); this has been the title of this ‘second introduction’ to *TZ* in all printed editions since *TZ* Mantua. Indeed, this short essay, among the best-known of all Zoharic texts, is more likely to have been intended as an Introduction than the First Introduction; see *TZ* 1a and note there. According to AV, it is found throughout the ‘family’ of Toronto-like Byzantine manuscripts; although it is not found in Ms Toronto itself, whose beginning folios are missing.

0See *TZ* 18a on “For Day 3” and note there.

2*de-izde-haru ze-hiru*

3*Sepher ha-Zohar*. The title ‘Book of the Zohar’ would seem to indicate that already by the time of the composition of Tiqqunic literature, the idea of the Zoharic compositions comprising a ‘book’ – a part of which *TZ* understands itself to be constituting – had already developed in the texts’ reception history. Daniel Abrams’s argument that ‘the *Zohar* is not a book’, may be accurate artefactually (and arguably not even that after the 16th century), but not in relation to the *idea* of such a book’s existence.

4“This composition” is a phrase that also appears in the First Introduction, see *TZ* 1b and note there.

5Compare *TZ* 1a where the focus is upon “in concealment, and in an intellectual way.”

6Here commences a passage that is one of the most famous of all Zoharic texts, widely known because of its inclusion in various liturgical rites, particularly the Spanish rite and the prayer arrangements of later, mystically inclined communities such as Ḥassidim, where it is recited prior to the advent of Sabbath eve. It has been numerously translated and extensively commented upon, primarily because of its outlining of fundamental Kabbalistic doctrines. One particularly beautiful English translation, in the opinion of this writer, is that of Rabbi Nissen Mangel, in the *Siddur Tehilat HaShem*, (Kehot, 1978) p. 125. An interlinear (word for word correspondence) translation is provided in the *Artscroll Prayer Book*, p. 217. An elegant translation presented by Louis Jacobs is quoted by Jonathan Garb in *A History of Kabbalah* (Cambridge, 2020), p. 14.

7On Elijah, see *TZ* 1a and note there.

8*pataḥ* – ‘opened.’ Indeed, if *pataḥ* is translated as ‘opened’ it retains an inherent symbolic allusion to the unique process of mystical discourse.

9*Ant* -Elijah addresses the Divine in the highest form, in the 2nd person, as YOU.

10*d-ant hu ḥad* – this poetic form is an extremely awkward phrase to translate syntactically, particularly because of the addition of the participle *d-* to the word *ant*.

11Not literally ‘but’, yet surely implied.

12‘And not in number’ (*velo beḥushban*) – ‘incalculable’; see explanation of R. Schneur Zalman of Liadi in *Torah Or*, Parashat Vayeira – “You are not counted among the number of the *sephirot*,” i.e. You are not one of the ten ‘constructs’ or ‘garments’ that will be presently enumerated. This entire line bears a remarkable similarity to the essential point of Buber’s book *I and Thou*; the second person cannot be reduced – not even to number. The idea of ‘one but not in number’ could be understood as ‘unique.’

13See Ch.51 of *Sepher haTanya*: Divine essence is hidden even from ‘the hidden ones;’ because no ‘thought’ can grasp the Divine, incomprehensibility exists in both the higher and the lower worlds; see also the commentary of R. Adin Steinsaltz *ad loc*.

14*tiquninn*

15‘The ten *sephirot*’ form the underlying symbolic framework of all Zoharic (and almost all Kabbalistic) literature. See Arthur Green, *PZ* (Introduction) 1:xlvi-liii. The names of the seven lower *sephirot* are derived from 1 Chronicles 29:11 while those of the higher *sephirot*, except for Keter, possibly derive from Exodus 31:3 or Isaiah 11:2. The term Gedulah is synonymous with the *sephirah* of Ḥesed, the latter more widely referred to in later, particularly post-Lurianic, Kabbalah.

16*l-anhaga* (to direct/guide); RMQ, in his commentary on this passage found in *Pardes Rimmonim*, Gate 4, Ch.5, gives *l-anhara* (to illuminate). See *TZḤ* 31a.

17See the remarkable observation of R. Schneur Zalman of Liadi in *Liqutei Torah*, Parashat Shlaḥ – that this statement of *TZ* reflects the development of the Zoharic nomenclature of *heikhal* (chamber/palace) towards that of *‘olam* (world) [My thanks to Mendel Serebryanski for this reference]. See notes elsewhere on ‘four worlds’ development theory.

18R. Schneur Zalman of Liadi discusses the meaning of this statement in *Torah Or*, Vayera, p. 30. ‘Long’ refers to the right-hand side of the sephirotic arrangement, representing *Ḥ*esed (benevolence, kindness), which extends without consideration of the receiver (‘kindness’ can be shown equally towards both the wealthy and the poor, but ‘mercy’ or ‘pity’ can only apply to the poor); the left-hand side, representing Gevurah, is called ‘short’ because it is applied in precise measure to the deserving merits or requirements of the receiver. The middle *sephirot* are referred to as ‘average’ or ‘in-between’ (*beinoni*) because they are the application of ‘mercy’ which is kindness to the undeserving. My use of the English equivalent ‘intermediate’ is based upon R. Avraham Sutton’s commentary on this passage.

19*Teqinat* – ‘fixed’ in the sense of ‘arranged’.

20*parḥinn* can also mean ‘flowering;’ indeed it is not certain if what is suggested is that souls fly up from their origin. See *TZ* 1a and note there. See פורחים נשמות in *Sepher haBahir*, Par.22; see Giulio Busi, Foreword to Saverio Campanini (ed.), *The Book of Bahir*, p. 21, n.19.

21Although souls are ‘hewn’ from the Throne of Glory, as stated in the First Introduction (*TZ* 12b) and elsewhere, they descend to humanity through the agency of the *sephirot*.

22*gupha*

23*levushin*

24The relationship between the *sephirot* and the body is found in on *TZ* 123a. YS: order of *tephillin*, explains why the three higher *sephirot* are listed after the lower seven.

25*siyuma* – the end part, implying completion. The position of Yesod ‘at the end’ is not a static point, but a dynamic and processual location.

26See the translation of Zalman Shachter-Shalomi: *gupha* is “trunk” and *peh* is “orifice.”

27See previous note: the translation of *peh* as “orifice” rather than simply “mouth” perhaps provides more flexible meaning, since Malkhut is signified by both the upper and lower creative openings.

28On the Oral Torah as ‘mouth,’ see *TZ* 50b and 132a. See also RAK on *Sepher Yetzirah*, p. 72.

29Although *moḥa* is technically translatable as ‘brain,’ perhaps it is more accurately understood, in this context, as ‘mind.’

30See *TZ* 123a and note there.

31Or: the Keter of Malkhut There is a forced ambiguity in the words *keter malkhut*: translatorially, do these words signify the *sephirot* of Keter and Malkhut, or the symbolic concepts of ‘crown’ and ‘kingship’? While the former implication is never absent, the plain sense might, at first seem, to be a poetic elaboration or description, i.e. that Higher Keter is a sephirotic designation, while the following clause implies ‘crown of sovereignty.’ However, the quotation from Isaiah proves the underlying intended symbolism of the ‘circularization of the linear edifice’ as observed by Wolfson, “Heeding the Law beyond the Law” (2020) p. 22.

32*qarqaphta*. Although the brain is ‘inside’ the skull, the latter represents the outer manifestation of a higher level; this paradox is discussed in later, Lurianic Qabalah in R. Ḥayim Vital, *Etz Ḥayim*, 23:1. See *TZ* 115b – ‘the brain without a skull’ and notes there. The text of *TZ* 115b (Tiqun 69) contains a number of stylistic features that bear comparison with the text of *TZ* 17a.

33*tephilei*.

34See *BT* Rosh HaShanah 17a – a possible association between the two Introductions exists here: the Talmudic discussion identifies ‘the skull that does not lay *tephillin*’ as the ‘transgressors of Israel’ following the citation of Psalms 116:6, which was quoted on *TZ* 16a.

35This *milui* of the Divine Name, known as the Name of *MaH* (What), and described here as ‘the Way of Emanation’ is the Name most associated with ‘the blessed Holy One’ (*Qudsha Brikh Hu*), throughout *TZ*. Its numeric value is 45 – the same value as *ADaM* (man).

36*oraḥ atzilut* – ‘Way of Emanation’ is a term some commentators have understood to refer specifically to ‘*the* World of Emanation’, the highest of the ‘Four Worlds’ framework of Divine interaction with creation; see *TZ* 98b and note there. It may also be that what is referred to here is the process of emanation generally by which, as the next lines indicate, the tree of the *sephirot* is ‘grown.’ This process happens on all levels, whereby *sephirot* are constructed in ‘Adamic’ form, generated by the ‘Name of Ma”H’ (=45); see *TZ* 96a – the Name of 45 is ‘the generality of the Holy Name’.

37*‘ilat ha-’Ilot* (Cause of causes). See Z 1:22b (attr. *TZ*). The term appears to have entered Kabbalistic literature from neo-platonic philosophy, and also suggests something of the Aristotelian ‘Prime Mover’; it is found in *Kuzari*, First Essay (thus before the middle of the 12th century) and in the Commentary of Raavad on *Sepher Yetzirah* 1:6; outside of those possible sources, this term is cited in medieval literature prior to *TZ* in the following: the commentary of R. Menaḥem Meiri (second half of the 13th century) on *BT* Yoma 54a; Z 2:42b (*RM*) [if *RM* was composed prior to *TZ*]; *Sheqel HaQodesh* of R. Moses de Leon; *Sefer HaIyun* of R. Ḥamai Gaon contained in *Liqutim MiQabalat HaGeonim*. [The term employed here is different from ‘*ilat ‘al kol ‘ila-inn* (High Above all High Ones), see *TZ* 115a–b and *TZ* 135b and note there – and the very question of that distinction is discussed in the text of Z 1:22b (*Tiqqunim*), found in Simon and Sperling’s *The Zohar* (Soncino), 1:93 and in Goldstein’s translation of Tishby’s *The Wisdom of the Zohar*, Vol.1, p. 258; or ‘*ila-ah d-khol ‘ila-ey* (High of All High Ones) see *TZ* 120b and note there; or *‘ilat ‘al kol ha-‘ilot* (Cause Above all causes), see *TZ* 123a and notes there]. See also *TZ* 5a and 7a – ‘*ilat ‘al kola* – and notes there. See also *Tiqqunei Zohar Ḥadash* (Margoliot) 100a: *‘ilat kol ‘ila-inn*. See also the discussion on the term *‘ilat ha-‘ilot* in R. Yosef Ergas’s *Shomer Emunim*, Part 2: Q.13. See also *TZ* 32b (*’ilat ha-’ilot*) and note there. See also, Biti Roi, *Ahavat ha-Shekhinah*, pp. 90–92.

38*sibat hasibot* (reason of reasons) is essentially a Hebrew rendering of the previous phrase. Thus, its literary effect may be primarily poetic without necessarily adding any conceptual element, or it may indicate that *‘ilot ha-‘ilot* means something other than ‘cause of causes’ (eg. Highest of the High ones); see note above. [in light of discussion found in Z 1:22b (*Tiqqunim*), *sibat hasibot* may be a subsequent sephirotic denotation.] See also Z 1:72b, and the term *sibeta desibatin*, on which see *PZ* 1:430, n.674.

39*d-ashqei l-ilana* (Who waters the tree) – probably, rather than ‘that waters the tree.’

40Some translators may prefer “But” or “However” (i.e. a ‘contrasting’ “and”), yet, perhaps seeking a nuance in the target language that may not necessarily be part of the poetic construction here; or it may very well be that it is.

41This seems to be the contextual meaning here of the word *mazalei*.

42*v-eikh ishtemod’a-an mei’ila-ei vetata-ei* (“and how they are recognized from higher and lower”); the construction of this phrase is ambiguous; perhaps, what is intended is: ‘and how higher are recognised from lower;’ and thus it appears in the Hebrew translation of NH and in the English of R. Nissen Mangel; Artscroll’s translation is more literal, as here. Jacobs: “ . . . and how the upper and lower worlds can be recognized.”

43*yeḥida*; and in the Var: *yiḥuda*.

44See Z 3:257b (*RM*).

45See *Bemidbar Rabbah* 10:5 – each angel is called a specific name according to its mission.

46In *Pirqei de-Rabbi Eli’ezer* Ch.3, which presents a cosmological narrative that does not refer to the Divine as the (philosophical) Infinite, we learn that only the Holy One Blessed is He, and His Name, exist prior to Creation.

47Or: ‘perfection.’

48Wise – *ḥakim*; ‘wisdom’ – *ḥokhmah*. See *Zohar Ḥadash* (Margoliot) 34b where the theme of the *sephirot* being ‘unknown’ or ‘unspecific,’ is more extensively discussed (the *sephirah* of Netzaḥ is apparently referred to as *pe-er*).

49See *Bereishyt Rabbah* 68:9, and *Sepher Yetzirah* (Mantua) 4:2 – “He is the place of the world, and the world is not His place.”

50The *hin* is a Biblical liquid measure; see Exodus 30:21.

51Here concludes the textual section known as ‘Elijah began . . . ’ (*Pataḥ Eliyahu*); see note in MM – according to RMQ, this section is incomplete, a view also reflected in the editorial glosses in *TZ* Qushta in which is cited the commentary of R. Meir Poppers in the name of the AR”Y, that the passage here belongs with the text of *Zohar Ḥadash* 55b. According to MM, the missing text can be found in *Zohar Ḥadash*, Parashat Yitro 43a.

52See *BT* Berakhot 58a: “R. Shila exclaimed (*pataḥ*): (1 Chronicles 29:11) *Thine, O Lord. is the greatness and the power*.”

53*gedulah* (greatness), a synonym for Ḥesed and *gevurah* (might). This verse from 2 Chronicles is frequently cited in Kabbalistic works as a source text for the nomenclature of the *sephirot*.

54The ‘sleepers of Hebron’ are the Patriarchs, who are buried there; see Z 2:151b and 3:70b; the term is also found in the commentary of RaSh”Y on *BT* Menaḥot 100a. See also *PZ* 7:470 n.357.

55*sitra* (side) is a word who’s equivalent meaning is clear, but which is sometimes awkward and ambiguous in translation; ‘direction’ might be preferable to ‘aspect’.

56The gender is switched here mid-phrase: *hahu* (‘he’) *de-itmar bah* (of whom [feminine]).

57See *BT* Berakhot 18b – B-nayahu ben Y-hoyad’a was called ‘living,’ even in death.

58*it’aruta*

59*yehivat* (gives); Hebrew translations vary on the tense of this word: MM gives *titen* (will give); NH gives *notenet* (gives). The present tense appears to make more sense in this context.

60*qolot* – ‘voices,’ which is more literary, multivalent and poetic; though perhaps ‘sounds’ is closer to context.

61The Messianic Moses.

62Equivalent suggestion from YS, based upon the expression of lovers: “You complete me.”

63See *TZ* 105a: these four terms represent HVY”H.

64See *TZ* 16b, where this verse concludes the First Introduction.

65In *Shemot Rabbah* 33:3 we find:” Until when will I be without a house? (Song of Songs 5:2) *For my head is full of dew . . .*​But make for Me a Sanctuary – so that I shall not be outside.” This poetic description of the exile of the Divine is clearly and mystically reflected in this passage of *TZ*.

66This plaintive statement beautifully rephrases a midrashic theme expressed in the ‘Introduction’ to the *Zohar*, see Z 1:1b, and *PZ* 1:6, n.35. The exile of the Divine is a condition that is parallel to, and reflective of, the historic destiny of Israel; see *TZ* 21b and 71a and notes there. See also *TZ* 107a. See also Z 3:262b: “The blessed Holy One has sworn not to enter Jerusalem Above etc. So when? Said Rabbi Yehudah: When the kingdom of the House of David shall be restored in its place below.” See also *PZ* 9:685, n.76. See also *TZ* 86b – which expresses this theme in terms of the letters of the Divine Name – and note there. This theme can perhaps also be discerned in the tension between personal salvation and global redemption.

67Written *Hei*-*Aleph* in *milui*.

68*TZ* Qushta reads *begalita* or possibly *begalyeta*. Modern editions amend to *begaluta*.

69“Until here . . . ” The implication is that a discrete teaching called ‘the Mystery of Unity’ – *raza de-yiḥuda* – has just been revealed.

70Or possibly: ‘ . . . the secrets of the first passage of the Torah.’

71Faces – *anpin*: the Var. suggests a reference to ‘the 70 ‘faces’ of the Torah.’

72*Parsheta* – a somewhat ambiguous term in this context.

73Tiqun 1 (*tiquna qadmaah*) presents an immediate introduction to a number of the key concepts which *TZ* will associate through the dense but beautiful symmetry of parallel symbolism – the four letters of the Divine Name are the four angels of the Chariot; the first two letters of the Divine Name vanquish the evil of ‘Amaleq; the Divine Presence, the Shekhinah (*Shekhinta*), the ‘sign’ of the circumcised human form itself, as the ‘signs’ of Sabbath and phylacteries, is the ‘seal’ of the blessed Holy One (*Qudsha Brikh Hu*), especially, in exile.

74See *TZ* 18a on “For Day 3” and note there.

75‘This’ refers to the letter Beiyt. *TZ* opens its discussion of Genesis 1:1 with the observation that the first word of the Torah, BeREiShYT (In the beginning), is composed of the letter Beit (a preposition meaning: ‘in’) together with the word *reishyt* (meaning ‘beginning’). Whereas the word *reishyt* symbolically indicates ‘wisdom’ (see: Psalms 111:10 *The beginning of wisdom* (*reishyt ḥokhmah*) . . .) – Ḥokhmah (concept and *sephirah*), through which the creative act is initiated, the letter Beit, being enclosed on three sides (and composed of three lines), represents a gateway – thus, the gate of wisdom. R. Reuven Margoliot’s *Nitzutzei Zohar* (NZ), directs the reader to *BT* Shabbat 31b: ‘R. Jannai complained: Alas (*ḥaval*) for him who has no courtyard (*darta*), and yet a gate for his courtyard he has made.’ (i.e. ‘who possesses erudition but no fear of the Lord’ – Jastrow p. 326). Yet classic commentators of *TZ* such as R. Moshe Qordovero (RMQ) and R. Elijah of Vilna (GRA) also point out that the letter Beit is perceived as an opening, and thus as the Yesod of Malkhut, or the regenerative level of the female aspect of the Divine – at once both the locus of conception and the birth canal of the (about to be) created universe. There are two words for gate in Aramaic: *baba* and *tar’a*. R. Daniel Frisch in his comprehensive explanatory commentary *Matoq Midvash* (MM) points out that the numerical value of *tar’a* (671) is the same as that of the Divine Name ADN”Y in *milui* (i.e. the spelling out of each letter). ‘The Righteous’ represents the *sephirah* of Yesod – the organ of male generative power – which enters the ‘Gate of HVY”H’ thus effecting the Divine and cosmic unity. However, Rabbi Moshe Cordovero (RMQ), in his commentary *Or Yaqar* (OY), uniquely rejects the merely symbolic meaning of this passage and maintains that the righteous here means the actual righteous of this world.

76i.e. in the gate. The letter Beiyt here is synonymous with the *sephirah* of Malkhut (GRA); and Malkhut is the source of all created phenomena.

77*demut adam* (human form) – this descriptive phrase is found in Ezekiel 1:5; the ‘beasts’ of the Chariot all have human form, but their faces are respectively those of man, lion, ox and eagle, as written in verse 10 of that chapter, which *TZ* is about to quote.

78Throughout *TZ*, many parallels are drawn between the opening chapters of Genesis and Ezekiel. Indeed, the relationship between these chapters is complex and possibly foundational to an understanding of *TZ* in many places, thus the text assumes a thorough familiarity with those sections of scripture (it is, therefore, strongly recommended to the reader of even this translation to be acquainted with those chapters). It is, for example, of no co-incidence to kabbalistic thinkers that the twenty sixth verse of both chapters speaks of the concept of the Adamic form (*d-mut adam*) – in Genesis as the subject of creation, and in Ezekiel as representation of the revealed Creator; see also *TZ* 20b and note there.

Genesis 1 and Ezekiel 1 have been identified since Talmudic times as representing separate mystical traditions: the latter was understood to be the scriptural basis for the secret mysteries of the *merkavah* – the Divine Chariot, while the former was seen as the basis of the mysteries of *bereishyt* – the act of creation; and while some sages taught both traditions, they were still thought of as distinct teachings; see *Mishnah*, Ḥagigah 2:1. Some medieval scholars, such as Maimonides, saw this distinction in terms of physics and metaphysics (see *Guide for the Perplexed*, Part 1, Ch.33). The placement here of the relationship of Genesis 1 to Ezekiel 1 possibly represents the bold claim that the text of *TZ* is a revelation which transcends these categories towards a new synthesis.

In Ezekiel 1, four beings are depicted upon the Divine throne: Man, Lion, Ox and Eagle. Throughout *TZ*, these four are seen as parallel to the four letters of the Divine Name, and the four archangels, and wherever quadratic symbolism occurs.

79Angelic.

80This style of spelling out each letter of the Divine Name is referred to as *milui* (filling in) within which there are various possible combinations; the most discussed of these in *TZ* is the Name shown here which has the numerical value of 45, the same as Adam (man).

81Humanity is Divine reflection.

82*Knesset Yisrael*, literally ‘the Gathering of Israel’ – a term of Talmudic and Midrashic origin, applied in Jewish literature to the spiritualised ideal of the Jewish People. Particularly in mystical discourse, it is seen in feminine terms.

83*Tephilin*: phylacteries. These are two leather boxes worn upon the arm and the head respectively, usually by men in the morning prayer service of weekdays, in fulfilment of the precepts of Deuteronomy 6:8: *And you shall bind them for a sign upon your hand and for frontlets between your eyes*. The leather boxes contain scriptural verses pertaining to the precept. From the boxes are extended straps: those of the arm are wound about the arm and the hand; those of the head are left to dangle in front of the body.

84*Qudsha Brikh Hu* – the Aramaic form of the Midrashic designation for God, ‘The Holy One blessed be He’ (*Ha-Qadosh Barukh Hu*). Kabbalistically, and certainly in the context of zoharic literature, it is the designation of the Divine which denotes the *sephirah* of *Tipheret*.

85*taqipha* (‘harsh’ or ‘tough’). For some of the challenges related to translation of this word, see note on *TZ* 96a.

86*Nishmata* (soul) *ruḥa* (spirit) and *naphsha* (animating soul) represent the threefold division of the spiritual-self found throughout Zoharic literature. Later Kabbalists, such as RMQ and R. Isaac Luria (ARY) are destined to develop (or reveal) fourth and fifth levels of the soul, which remain mostly transcendent.

87See *TZ* 68a.

88*sheol* – the underworld, a synonym for the domain of the dead; its origins are apparently in earlier forms of Hebrew mythic speculation, prior to the dual scheme of Paradise where the righteous are rewarded, and *Gehinnom*, where the wicked are posthumously punished.

89*qano v-noqem* – a famous prophetic alliteration; the Hebrew root *q-n-a* can be rendered as either ‘jealous’ (in the context of love) or ‘zealous’ (in the context of war), depending upon context and interpretation.

90The left-side, indicating the side of *Imma* (Mother) according to MHS, and thus the *sephirah* of Binah, the source of judgements; but MM understands this line to refer to Gevurah.

91The word play here is on *shalhevetyah* meaning a great flame (Rosenberg) or a blazing fire (JPS), which *TZ* divides into two words – the *shalhevet* (flame) or YaH.

92The nation of Amaleq was biblical Israel’s bitterest foe (Exodus 17:8–16) and the blotting out of its memory is a divine precept. Amaleq is symbolically representative of the worst kind of evil, which shall be vanquished by Divine decree at the end of days, when the Divine Itself fulfils the commandment of Deuteronomy 25:19. On the demise of ‘Amaleq as a prelude to redemption, see Z 1:25b (*TZ* attr.)

93Exile is seen as the product of a cosmological rift that causes the masculine and feminine aspects of the divine unity to become separated. The wandering of the People of Israel throughout exile is reflective of the exile of the Divine from Itself. The level of the Divine that remains with Israel is the Shekhinah.

94*havyat dakhir lan* – past continuous.

95This section, reproduced incompletely here as an alternative version, is found as First Tiqun in *Tiqqunei Zohar Ḥadash* (Margoliot) 103b.

96365 + 248 = 613. In the famous formulation, the 613 commandments of the Torah – comprising 248 ‘positive’ commandments and 365 ‘negative’ commandments – occupy the 248 limbs of the body, 365 days of the solar year.

97Tiqun 2 is a small Tiqun focussed upon the subject of ‘fear’ or ‘awe’ (*yir-ah*); its inner teaching reveals a foundational tenet of all spiritual dialectic: that ‘wisdom’ begins with ‘return.’

98The words ‘For Day 3’ refers to the traditional break-up of *TZ* into 40 discrete textual sections which, according to the customs of various communities, are read, one per day, over the 40 days between the New Moon (*Rosh Ḥodesh*) of the lunar month of Ellul and the Day of Atonement. These words do not appear in *TZ* Mantua, *TZ* Amsterdam (1719), or *TZ* *Ḥemdat Tzvi*; but they do appear in *TZ* Ortakoj, where they follow the title: Tiqun 3. In the ‘Printer’s Preface’ to *TZ* Ortakoj, Yonah Ashqenazi proudly highlights the inclusion of the 40-day allocation into his new edition, referring to the custom as being “*mesugal le-tiqun ha-nephesh* (valuable for soul correction), *kenod’a le-yod’ei ḥein* (as is known to those who know the ‘secret wisdom’).” Other versions of the 40-day allocation of the text of *TZ* are known, including that found in the 19th century *Tiqqunei ha-Zohar ‘im Biur ha-GRA* and in the Introduction to the commentary of *Matoq Midvash* (MM) on *TZ*. MM’s allocation is unique in several ways but serves to indicate that the 40-part break-up of *TZ* is not the result of any specific tradition [I am grateful to Yoram Symons for his insights into the topic of the 40-day allocation].

99The second Tiqun breaks the word *BeREiShYT* into *YiRaT* (fear of) and *ShuV* (return). Fear (*yir-ah*) and Love (*ahavah*) are the dialectic modes of Divine worship reflected, according to kabbalists such as RMQ, in the two higher *sephirot* of Ḥokhmah and Binah, alternatively expressed as Father and Mother, or the first Yod and the first Hei of the Divine Name. From the human aspect, fear precedes love. The relationship to Ezekiel 1 is maintained, since the angels undergo a similar type of dialectic in the presence of the Divine Chariot, towards which they rush and away from which they retreat (*ratzo vashov*), see: Ezekiel 1:14. The participle Sh-V indicates return, though the sense here is paradoxical.

100Paraphrasing Isaiah 33:6.

101The arrangement and rhythm of these phrases leaves no doubt of the poetic intent of their composer.

102Tiqun 3 – B-REiShY”T = *ROSh BaYiT* (Head House) – which commences with this unusual heading in *TZ* Qushta, teaches that the letter Beiyt, the first letter of the Torah, can be understood as the word *BaYiT* (house), a euphemism for the tenth *sephirah*, Malkhut, the Divine Feminine. Only in the union of the Middle Pillar with the ‘house,’ is spiritual perception possible. Yet the house is also vulnerable to abuse, and thus the letters of the word BeREiShYT can also form the words BRYT EiSh (covenant of fire); the one who ‘preserves the covenant’ is saved from the fires of hell. One who protects the covenant below and engages with the Torah above, is called the true *adam* (human).

103Ḥokhmah is only called *reishyt* (beginning) when it is invested in Binah; in this case represented by the dagesh of the opening Beit. See *OY* 21a.

104The process of prophetic revelation, which happens through Divine unity in human affairs, at the level of the blessed Holy One and the Shekhinah, parallels that of the Higher cosmic unity of the Divine – between Ḥokhmah and Binah – as manifest in the act of creation.

105This term is used throughout *TZ* to refer to the *sephirah* Tipheret.

106On the ‘seven lands’ – a concept found in *Sepher Yetzirah* (Mantua) 4:13 – see *TZ* 76b and note there; though it is not immediately clear if the context is the same.

107The root t-q-n is untranslatable by any single equivalent in English; the text might be alluding to the word *teqinat* found in *TZ* 17a (Second Introduction).

108*beit ha-knesset* is the term here employed.

109Of circumcision. The concept of ‘the guarding of the covenant’ is a euphemism throughout Rabbinic literature for self-discipline over the employment of the male sexual organ and the inappropriate emission of seed, perhaps through masturbation, but particularly through conjugation with the wrong partner. See, S. Pachter, dissertation . . . ​As Pachter points out, *TZ* seems more concerned overall with the latter rather than the former.

110*ish tamim*

111*gehinom* (hell).

112“and guards it” – referring to the covenant of circumcision, which requires active protection against misuse of the membrum virile.

113The word *tipheret* (glory/splendour) of the verse is read mystically as the *sephirah* of Tipheret symbolically parallel to ‘the perfect man’, ‘Jacob’, the Middle Pillar, the blessed Holy One; while “in the house” may still allude to the letter Beiyt, as previously mentioned.

114Tiqun 4 opens with the teaching of a mystical allegory of the eye; from there Rabbi Shim’on raises his eyes to behold and contemplate the Name of 42 letters, which are divided into 7, which are poured into 1 – the *sephirah* of Malkhut, the ‘daughter of seven.’ Only through her is spiritual connection, whether influence from Above, or contemplation from below, possible.

115See *BT* Baba Batra 99a; when Israel obeyed the will of the Omnipresent, the cherubs gazed at one another.

116*naḥash ‘aqalaton*

117The original verse in Hosea reads: *and between the marshes (aḥim* [which can also mean ‘brothers’]*) it shall flourish* (*yaphri* [and not *yaphrid* (which means ‘it will separate’]). At first, the rendering here seems to be the result of a typographic error, and some editions, such as Margoliot, amend. But the connections to the previously quoted verse from Ruth, which employs the word *yaphrid*, as well as to the emotive stance of the cherubs, make this adaptation of the verse appear more deliberate. Throughout *TZ* we see a number of scriptural verses that have been altered in order to elicit a relevant meaning. The verse is not cited here in *TZ* Mantua; nor does it appear in *TZ* Ortakoj.

118*deqiqa*

119See *BT* Qiddushin 71a, and Maimonides’ *Guide for the Perplexed* 1:62; the ‘Name of 42’ (*shem mem beit*),composed by rearrangement of the first forty-two letters of Genesis 1 (as understood by RMQ; see *Pardes Rimonim*, Gate 21 Chs.12–13), has an extensive history in Jewish mystical literature and even liturgy; see *PZ* 6:54, n.143. See Pinchas Giller, “The Forty-Two-Letter Divine Name in the Later-strata of the *Zohar*” [Kabbalah, Vol.39].

120*tiquneih* – translating the word *tiqun* here as ‘correct order’ seems an appropriate equivalent in this context; showing once again the flexibility of this virtually untranslatable word’s meaning.

121The following is a representation of ‘the Name of 42.’ See *TZ* 18b and note there, and see Giller, *Shalom Shar’abi*, p.p. 46–7; Ḥalamish, *Kabbalistic Customs of Shabbat*, p. 221, n.756. See also Maimonides, *Guide for the Perplexed*, Part 1, Ch.52.

122Every one of these forty-two letters has a *maamar* (‘utterance’ or ‘statement’), and *netiv* (path).

123The idea of ‘the ten utterances of creation’ is found in *Mishnah* Avot 5:1; the idea of ‘the thirty-two pathways of wisdom (*ḥokhmah*) in *Sefer Yetzirah* 1:1, where they are formed from the 22 letters of the Hebrew Alphabet and the 10 *sephirot* (*Sefer Yetzirah* 1:2; see also *Midrash HaNe’elam*, Z 1:104b). Here they are synthesised to create the Name of 42. For a lucid presentation of sources on the composition of the Name of 42 through 10 sayings and 32 pathways, see Michael J. Alter, *Why the Torah begins with the letter Beit*, pp. 112 ff.

124MM: representing the upper triad of *sephirot*: Keter (A), Ḥokhmah (Y) and Binah (H).

125The ‘Name of 42’ is comprised of seven groupings of six letters, each group considered a ‘Name.’

126*piruda* (separation), a stark synonym of *aphrashuta*.

127Throughout *TZ*, the word *zot* (meaning: ‘this’ i.e., the feminine demonstrative pronoun) is a euphemism for the Shekhinah.

128‘Her’ being *Zot* – the female demonstrative pronoun, which is a symbol of the *sephirah* of Malkhut, the Divine Presence.

129The masculine pronoun *ihu* is used here, though the sense is Malkhut, which is feminine. R. Yosef Ḥayim of Bagdad, in his commentary *Benayahu* notes that the Divine Name of 45 (equal to Adam) is composed of the four letters of the Tetragrammaton whose value is 26, and the letters of the *milui* whose value is 19 equalling the numerical value of *Ḥavah* (Eve). Thus, the feminine, or Malkhut, is the place and the completion of man; and see *TZ* 82a.

130Tiqun 5 presents a mysterious and complex picture of the unfolding of Divine light to become Word and text – a type of logosmology. The primordial Yod is variously compared to a thought, a ring, a jewel, a stone. As the details of this formless point emerge, a Vav – basically a line – is drawn from it. With these two primordial shapes, line and point, are formed the letters and their diacritical vowel markings and other textual features, including cantillation notes; and the relationship between these elements is explored. Much of the *Tiqun* focuses on the tension inherent in the Divine division between upper and lower, represented by Keter and Malkhut as twin poles of the sephirotic unfolding. This dualism is represented in various symbolic descriptions, including the imagery of the *ḥayot* (angelic beings) in Ezekiel 1. Malkhut is the spark or point; the Higher realm is represented by a horizontal line which, on its own, is the vowel mark pataḥ, and together with the spark below forms qametz – just as the ḥayot dwell below the firmament. The identification of Malkhut with the *ḥayot* is further evidence of synthesis of earlier traditions. Tiqun 5 is closely aligned with the far greater elaboration of the vowel signs in Tiqun 21, for which it effectively provides a cosmological basis.

131See Z 1:6a. ‘The point within its chamber,’ which should perhaps be represented here by the *dagesh* (emphasis point) inside the first letter Beit of the Torah, is Ḥokhmah as *reishyt* (beginning) inside Binah. Very curiously, *TZ* Qushta has placed the *dagesh* inside the Tav, the final letter of the word *Be-reishyt*!

132*maḥashavah stima* (Hidden Thought).

133*izdaman* (‘happened’, ‘occurred’) – a word which may also imply destined circumstance.

134It is not entirely clear, at first, who is asking of whom, but throughout *TZ*, the prophet Elijah refers to R. Shimon bar Yoḥai as ‘my teacher’ (Rabbi) even though he precedes him by a millennium in literary-historical terms and is a Biblical prophet. This represents an unusual inversion of the norm whereby later generations venerate earlier ones, and sages generally regard themselves as having nothing to teach those who preceded them. See *Tiqunei Zohar Ḥadash*, First Introduction, where Rabbi Shim’on seems to deduce that the Divine – in the form of an Elder (!) – is speaking directly to him precisely because the title Rabbi is not employed.

135See *Midrash Rabbah* Bereishyt 1:10 where the open Beit marks the admissibility and the limits of metaphysical enquiry.

136This section is based (not quite verbatim) upon Z 1:15a upon which it is quite obviously a commentary and an expansion. See Giller, *Reading the Zohar*, p. 74.

137*hurmanuta*. See Abrams, “The beginning that arose in the middle” which summarises the extensive philological speculation on this word.

138The Aramaic phrase *botzina d-qardinuta* has been the subject of considerable discussion throughout the history of Zohar translation. Though most translators understand *botzina* as ‘lamp’, Daniel Matt makes a strong case for: ‘spark of impenetrable darkness’ (see *PZ* 1:107).

139*meshiḥa*. See Jastrow p. 852. See *TZ* 37b – where this Zoharic passage is requoted – and notes there; that location refers to the *qav ha-midah* (the ‘line of measure’). Here, as in Z 1:15a (from which this quotes), the Hebrew word appears with an Aramaicising aleph, that gives the textual illusion of a Messianic reference (*meshiḥa*). However, the intended image is likely not that of the anointing of the Universe, but of the Divine Geometrician, the Grand Architect of the Universe, marking out the foundations of the intended structure. See RAK on *Bahir*, Introduction (p.xxiii) which refers to this text as describing what was later to be known in Lurianic Kabbalah as the *tzimtuzm*.

140*d-satim nitzotza hahi maḥashavah* (which ‘spark-blocked’ that thought).The sense here is not entirely clear, and *satim* can imply ‘concealed’. NZ refers to *Parashat Eliezer al HaQarnayim* (Zhitomer 1805), Maamar 11 (31c) who explains this passage at length.

141In Masoretic tradition, the letter mem of the word *l-Marbeh* is written in its larger, final form, even though it appears in the middle of the word, thus giving rise to mystical speculation. Here, the final Mem, which is effectively a square/circle, is made the metaphoric ring upon the finger of the bride.

142See parallel discussion of this verse in *TZ* 73a.

143The identity of ‘he’ that sowed seeds is not immediately clear, and many editions omit this variation; perhaps it should be ‘He’.

144*qutra be-golma* (the bind of formlessness).

145*avyr* (air) is *aur* (light) plus the letter Yod. ‘ . . . splitting and not splitting is its aura (*avyra*)’ says the passage in Z 1:15a. *TZ* here explains the emergence of Yod [=10] from *avyra* (aura) to create *aur* (light). It is possible to see this section as either detailing the cosmological description of the *Zohar* or as differing from it somewhat. It is as though the ten *sephirot* represented by the Yod withdraw from the aura, leaving the five levels (occurrences) of light (i.e Hei). This idea can be seen to be echoed later in the Lurianic teaching of *tzimtzum*, whereby the withdrawal of the Infinite into itself allows for revelation.

146See Z 2:167a; see also *The Commentary of Rabbeinu Beḥaye* on Genesis 1:3 which quotes a midrash in the name of Rabbi Shim’on regarding ‘the five mentions of light.’

147The five mentions of the word *AUR* (light) in the opening verses of Genesis.

148*TZ* now makes explicit that which emerges from the initial spark of creation: The Divine Name.

149i.e. the rainbow.

150*qav ha-midah* (line of measure).

151Matzah is unleavened bread – the poor man’s meal, the bread of exile and affliction. On Passover, three whole unleavened cakes (*matzot*) are required for the ceremonial meal, the middle of which is broken. The reference is redemptive and messianic, since although it is now broken it becomes the symbol of the Paschal sacrifice later in the meal.

152*avyra satim* (concealed air)

153*TZ* introduces its discussion of the diacritical vowel markings of medieval Hebrew through a contrast of two signs: qametz and pataḥ. In Spanish (Sephardic) Hebraic pronunciation (which became the basis of Modern Hebrew) these two vowel sounds are mostly identical: producing the sound “a” (although the former is often grammatically inflected to “o”; whereas in Franco-German (Ashkenazic) pronunciation qametz is always “o”). The word qametz indicates the idea of a closed or clenched fist or handful (thus: *qamtzanut* is miserliness). In contrast, the word pataḥ means ‘open’. On the relationship of *TZ* to the diacritical vowel sounds and other orthographic and calligraphic dimensions of Hebrew, see Penkower.

154The shape of the letter Vav is a single vertical line; the shape of the vowel sound pataḥ is a single horizontal line.

155The shape of a qametz is a single horizontal line directly above a point. *TZ* sees the point of the qametz as a spark: in this case, the spark is a *ḥayah*, with the ‘firmament’ of the pataḥ above it.

156*ḥayah* – lit. ‘a living one’ – an angelic being of the divine Chariot.

157*maḥashavah ‘ilaah* (Higher Thought).

158Ve-haiy (and this/thus) – not entirely clear whether demonstrative or descriptive.

159*‘ateret il’aah* (higher crown); a nuanced difference from the synonymous Hebrew term *Keter ‘Elyon*, or *Keter il’aah* as below.

160‘*ateret tipheret* (Crown of Glory)

161The two heads of Malkhut are discussed by several commentators; see RMQ in *Pardes Rimonim*, Gate 18, Ch2 who relates them to the vowels; see also *Sha’at Ratzon*, *Matoq Midvash* and *Qehilat Ya’aqov* 201) who understand the two heads to variously refer to Netzaḥ and Hod, Ḥesed and Gevurah, Ḥokhmah and Binah. This example highlights the ambiguity and frequent uncertainty of deeper meaning within the text of *TZ*.

162Higher Crown (*Keter il’aah*)

163*qotza* (‘jottle’ or ‘tip’).

164*klala de-atvun* (the totality or generality of letters) is a term encountered on *TZ* 12b (First Introduction) where it is taught that it represents the level of *nephesh* (animating soul); and see note there.

165*mayyim nuqvinn* (female waters). Following the division of waters into ‘above’ and ‘below’ the firmament, – as described in Genesis 1:7 – the two bodies of water are seen to exist in a state of tension. See Z 1:17b–18a for the likely source of this passage on the representation of the waters as disputation. See also *TZ* 80a for a different perspective on the struggle of the primordial waters (horizontal, not vertical). The idea of ‘masculine waters and feminine waters’ has an extensive history in kabbalistic thought, although its origin is Midrashic; see: *Bereishyt Rabbah* 13:13: ‘Rabbi Levi said: “The upper waters are male and the lower waters are female.”

166Numbers Ch. 16. The dispute of Koraḥ is seen in Rabbinic literature as the archetypal ‘dispute that is not for the sake of heaven.’

167The ‘crying waters’ seem to be a parallel occurrence to the Midrashic and kabbalistic cosmological episode of ‘the reduction of the moon’ (see *BT* Ḥulin 60b; Z 3:79b). Although repeated references are made to a Midrashic source for the crying waters, I have not found it in classic Midrash; but it does appear in *Sodei Rezaya*, Ot 5 and in the Commentary of Raavad on *Sefer Yetzirah* (Introduction). The language of the Midrashic text (eg. the unusual expression: *v-darkhan*) cited there is also reflective of *Bemidbar Rabbah* 18:22 and the destruction of the Prince of the Sea as punishment for crying over his unwillingness to absorb the waters of creation, although it seems the inverse of what is presented here.

168Aleph thus represents the holding back of cosmic unity to allow space for creation.

169This passage relates the shape of the qametz to the human hand which, when closed, resembles the letter Yod, and which, when opened, reveals the five fingers.

170As mentioned, the word *aur* (light) occurs five times in the account of the first day of creation (Genesis 1:3–5).

171Unusually, the number 20 is represented on this page in its final form.

172“five which add up to ten” – i.e., letters plus vowels.

173The word *alumah* (sheaf) is mentioned five times in this verse, paralleling the five mentions of *aur* ‘light’ in the creation narrative. The middle ‘sheaf’ represents the vowel point ḥolem, which ‘rises’ above the rest. (MM)

174According to the aggadic narrative found in *BT* Ḥulin 91b, the patriarch Jacob lay his head upon a stone unified from all other stones, as he dreamt of the ladder ascending to heaven. Jacob represents the Middle Pillar.

175Commentators point out that the word *alumah* (sheaf) is mentioned five times in this passage of scripture, to parallel the five mentions of *aur* (light) of the first day of creation. See MM.

176The context of this verse from Daniel is of a dream.

177The word *l-ha’aritzo* appearing here in this liturgical quote, follows the Spanish rite.

178This section in brackets is first found in *TZ* Qushta (as noted by MM). It is not in *TZ* OrtaKoj (1719). Fascinatingly, GRA notes *lo garsinan* – that he does not regard this passage as part of the text, see *TZ* Vilna (1867) 21b. In making his assessment, the question remains whether GRA saw this passage in *TZ* Qushta 1740 (which, in itself, would provide an interesting insight into the impressive circulation of books in the 18th century), or whether he had similar source Mss as those available to the compilers of *TZ* Qushta (but not *TZ* Ortakoj) – a fact made probable when we realise that the editorial amendments to *TZ* Ortakoj for the Qushta edition were made by Jacob of Vilna (see Introduction to *TZ* Qushta; see also previous note on the exclusion of the word *l-ha’aritzo*). In any event, this note makes clear that the GRA did not solely utilize the editions of Mantua 1558 and Amsterdam 1719 for his monumental textual and commentative work on *TZ*; nor is it entirely implausible that, already by the early 1740s, the fame of Elijah the Gaon of Vilna had reached Constantinople, and a copy of the new edition would have been reserved for him and delivered in Lithuania. At the time of the printing of *TZ* Qushta, the GRA was already twenty years old. For a summary of the ‘families’ of Mss of *TZ*, see Giller, The Enlightened, and see Vick [forthcoming]. On kabbalistic book circulation in the 18th century, see .

179*atziluta* (emanation). See note on *TZ* 64a.

180*segulat m-lakhim*. See *Sepher haBahir* 78 and 89, and *The Commentary of Naḥmanides* on Genesis 24:1.

181*te-‘amim* (cantillation notes). The Masoretic text of the Bible (*Tanakh*) contains many para-textual elements, among which are markings indicating musical notation and lyrical emphasis for the purpose of the public reading (*qriah*) of the Torah – which is more sung than read; traditions vary, but there are approximately ten commonly read notes. Each of these cantillation notes is not a single key, but a series of musical notes creating a semi-melodic riff (usually between 2 and 7 individual musical notes, but even as many as ten are known in some traditions). See Penkower .

182The preserved text of the oldest known manuscript of *TZ* (Friedberg, Toronto) commences here. Regarding the unique historical circumstances of this Ms, see Ephraim Elqayam, “Shabbtai Sevi’s Manuscript Copy of the *Zohar*,” *Kabbalah* 3 (1998):345–87.

183*taga* – another word for ‘crown’.

184The stone is the unification of the waters, and thus it would be sinful to describe the waters as separate. The gnostic nature of the ascent story described in *BT* Ḥagigah 14b has been extensively discussed by scholars, see . . . ​See *TZ* 80b and notes there.

185*shi’ur qomah* (dimension of structure)

186This verse is quoted frequently in kabbalistic literature, since it effectively lists the lower *sephirot*. See Z 1:31a; the emergence of the six days of Creation from the word *Bereishyt*, paralleled here by the emergence of Vav [=6] from the primordial Yod.

187The three daily prayer services – morning, afternoon and evening – are traditionally understood to have been established by the three Patriarchs: Abraham, Isaac and Jacob. See *BT* Berakhot 26b.

188The following discussion is a word-play on the term *r-shut* (permission, authority, domain). In the sense of ‘domain,’ there are two types of *r-shut*: the private domain (*r-shut hayaḥid*) and the public thoroughfare (*r-shut harabim*) which are governed by differing halakhic standards, particularly in relation to the Sabbath. The concepts of private and public domain have been extensively interpreted by kabbalists; see *TZ* 60a and note there.

189Throughout *TZ*, exile is compared to ‘night’ (and conversely, redemption is compared to ‘day’). The implication here is that while night prayer is voluntary (*r-shut*), it is the study of Torah at night that sustains the Shekhinah in exile.

190*uvat taman*

191See *BT* Berakhot 26b; the Rabbis discuss the origin of the three daily prayer services, and debate whether they are based upon the actions of the Patriarchs or upon the sacrifices in the Temple.

192See Z 1:170b – this verse is redemptive in mystical intent, signalling the end of exile.

193*yeshaḥaruneni* (they shall seek me) containing the word *shaḥar* (dawn),implying ‘early’. In its context in the Book of Proverbs, the subject is wisdom.

194*yimtza-un-ni* (they shall find me). The verse actually says: “and they will *not* find me.”

195GRA understands the mystical meaning of this Tannaitic dictum to be an injunction against assuming positions of civil authority (*srarut*) in exile, since one cannot partake of the aspect of Malkhut (sovereignty) without the union of the Divine (*b-lo ba’alah*) in governance.

196Once again, the relationship between Genesis 1 and Ezekiel 1 is cemented – in this case, the sixteenth verses of each chapter bear an uncanny resemblance to each other. The vowel shva is composed of two points, one on top of the other, representing alternatively ‘the sun and the moon’ and ‘the wheel within a wheel’.

197See *TZ* 41a: “body and covenant are considered as one.”

198i.e. the word *ḤaShaQ* (desired) is an acronym of (the vowels) Ḥolem, Shva and Qametz. It is possible that *TZ* is alluding to the continuation of this verse, which reads: “ . . . for he has known My Name.” See Ibn Ezra on Psalms 91:14 – the faithful servant is made invulnerable through knowledge of the mystery (*sod*) of the Divine Name.

199*taga* – indicating the ‘crownlets’ of the letters in their ritual scribal form. See *BT* Mena*ḥ*ot 29b; and see Jastrow, p 1646.

200*Kitra* (crown).

201*moḥa* (brain).

202*kemah de-at amar*

203This is reflective of the medieval physiological notion that semen is drawn from the brain. The three drops also echo the cosmic drops discussed in *TZ* 110a.

204See *Da’at Miqra* on Ezekiel 1:11. The wings are joined but separated towards the top.

205This enigmatic statement is not fully expanded upon until Tiqun 21 (which commences on *TZ* 42b), where the *t-‘amim* (cantillation notes) are employed to slay the great snake. In a poetic sense, RMQ points out here that the notes are like soldiers who sometimes run quickly, sometimes slowly, sometimes they pause and sometimes they go. See *Or Yaqar*.

206*Rapheh* – a letter ‘weakened’ in pronunciation.

207The sign of *rapheh* was originally a horizontal line above the letter to indicate fricative rather than plosive pronunciation, i.e. the opposite of *dagesh*. It was subsequently dispensed with (probably with the rise of printing), and no longer appears in standard versions of the Masoretic text. Since it has the same shape as pataḥ – a single horizontal line – it is seen by *TZ* as a ‘firmament.’

208The diacritical mark *dagesh* is a point inside certain consonants to indicate plosive or hard pronunciation.

209Many editions of *TZ* differ in their representation of YQV”Q with the diacritical mark *rapheh*, while *TZ* Qushta is unclear. Here is provided a graphic similar to that found in MHS, which seems to make the most sense.

210*Meteg* (bridle) is a punctuation mark composed of a single vertical line beneath a letter to indicate syllabic stress and vowel length. The phrase *meteg va-ressen* (bridle and curb) is from Psalms 32:9.

211In some ways, Tiqun 6 is a textual microcosm of all the major themes of *TZ*, commencing with an extensive elaboration upon the state of exile that forms one of its core topics. Its discussion can be summed up in the passage found in 22a: ‘Woe to humans, for the blessed Holy One is captive with them in exile, and the Shekhinah is captive with them.’ Central to this Tiqun is a historico-mystical reading of the precept commanded in Deuteronomy 22:6–7 regarding the sending away of the mother bird in order to take the children – a theme also discussed extensively in the First Introduction. The loss of authentic location for the Divine Presence causes a cosmic rift whose impact is felt in the world of human affairs, and the wandering of the Divine in search of ‘a nest’ is paralleled by the vicissitudes of Israel. The most tragic consequence of exile is the separation of the blessed Holy One and the Shekhinah, two fundamental aspects of Divine revelation, symbolised as male and female respectively, which are united only temporarily on the Sabbath. But: ‘ . . . Worthy is he who prepares a dwelling place for Her in his heart . . . ’ (22b). Tiqun 6, revealed in the presence of Elijah the Prophet, also outlines the connected themes of exile, the soul, reincarnation, the destruction of the Temples, the roles of the two messiahs, the vanquishment of the nations, the cosmic effect of ritual, and the redemptive power of *TZ* itself. The idea that exile is ultimately a dislocation of spiritual consciousness is highlighted in the expression that repentance will ‘smash the prison of captivity’ (22b) and lead to the revelation of the hidden. *TZ* shares, with both earlier gnostic musings and later Enlightenment thinkers such as Spinoza, the profound realization that understanding is the true freedom.

212This textual variation neatly demonstrates how alternate textual possibilities become definitive. Apparently original to *TZ* Qushta, based on a source the editors found useful to include, this variant would see the name Elijah doubled, and would appear to word the sentence thus: “Rabbi Shimon arose and said: Elijah! Elijah!” rather than: “Rabbi Shimon arose and said to Elijah: ‘Elijah!’” This latter version is found in *TZ*s Mantua, *Ḥemdat Zvi*, Amsterdam and Ortakoj without any variant indicator. Among later editions, some, such as *TZ*s Vilna, Livorno or Margoliot retain the brackets, while others, such as *Benayahu* and most recent ‘digital’ editions incorporate the variations into a (newly formed) continuous text which reads: “Rabbi Shimon arose and said to Elijah: Elijah! Elijah!” The new, artificially-formed text conforms to parallel texts: Elijah is addressed by Rabbi Shimon in double form in *TZ* 30a, 134a and 144b.

213*Malkhut qadisha* (the holy Malkhut) and not *malkhuta qadisha* (the holy ‘Kingdom’), thus personifying the Shekhinah with the *sephirah* of Malkhut, the creative presence of the Divine. However, the national-historical-political theme of ‘the Kingdom fallen in exile,’ also seems present.

214A notoriously ambiguous verse. ‘Mighty ones’ appears to be the meaning of *erelam* in context, but the word is often used in Talmudic and Midrashic literature to indicate angels, see *Da’at Miqra* on Isaiah 33:7.

215‘Birds’ – a euphemism for ‘souls’ (MM), and see *TZ* 23a–b; see also *TZ* 45a, where ‘birds’ appear to refer to the angels who gather prayers.

216NZ refers to Z 3:254a, where Deuteronomy 22:7 is mystically understood to refer to the birth of historical time: the six children in the nest are the six thousand years of history – the seventh is the Messianic, which is not taken, but which clings to the breast of the Mother. See also further, on Psalms 84:4.

217*qan tzipor* (bird’s nest). See NZ – Z 2:7b – the residing of the soul of the Messiah in the Garden of Eden is called ‘the bird’s nest.’

218The verses of Deuteronomy 22:6–7, which form the basis of the following discussion, read in full: *When a bird’s nest happens before you, on the way, in any tree or on the ground, [containing] chicks or eggs, and the mother is lying down upon the chicks or upon the eggs, do not take the mother upon the children. You will surely send away the mother, and the children you will take for yourself, in order that it may be good for you, and you shall have length of days.* See Z 2:7a where ‘the bird’s nest’ is interpreted as the Garden of Eden and the source of the soul of the Messiah. NZ, in reconciling different traditions regarding whether the messiah is human born, suggests that the Messiah is born of human origin, but activates, at a certain point in his [(or her)] spiritual career, the higher level of the Messianic soul that resides in ‘the bird’s nest,’ the Garden of Eden.

219Home (*bayit*)

220*dror* – freedom. See Vayiqra 25:10 and elsewhere.

221My translation here is based upon the interpretation of the verse found in *BT* Shabbat 106b; however some exegetes see the word *dror* as a particular species of bird. See also Rashi on Psalms 84:4 – the ‘bird’ is the Congregation of Israel.

222The 50th year, the ‘Jubilee’ (*yovel*) is a symbol for the sephirah of Binah, Higher Mother, also equated with the letter Nun (= 50), the (fifty) ‘Gates of Understanding’ (*sha’arei binah*); note also: gem. ביובל = 50.

223A play on the word *shatah* (‘has placed’); as explicated in the following line, *TZ* sees an allusion to *shyt* (six) – MM.

224*qan* (nest) = 150. The *neshamah* (‘soul’) nestles in the body throughout the three ‘lines’ of the human form.

225GRA understands this passage to indicate that whenever a generation is lacking in righteous people, the Shekhinah hovers above the righteous dead in their graves.

226*aurḥim* ‘guests’ in the sense of travellers, matching the language of TZ’s reference to a cross-roads as a *pharashat aurḥin*.

227The ‘two messiahs’ is an ancient tradition in Jewish thought: one descended from Joseph and the other from Judah, each with a different role in the story of redemption; see: *BT* Sukkah 52b, and Z 2:120a (RM).

228*ha-Adam* can be translated as ‘human,’ see [doc] ‘Points of Textual Analysis’

229The arrangement of the *sephirot* in Adamic form is called ‘tree.’

230See *BT* Ketubot 62b, where Psalms 1:3 is interpreted to refer to the scholar who performs his conjugal duty weekly, on the Sabbath.

231See *Tosaphot* and RoSh on Ketubot 7b: the Sabbath is referred to as ‘new faces’ (*panim ḥadashot*); interestingly, both authorities cite an earlier midrash (not found) and this midrash, with a notable difference, is also quoted by the *Mordekhai*. By even the earliest dating estimates, the revelation of the texts of *Tiqqunei haZohar* was towards the end of the Tosaphotic age, and chronologically following the emigration of R. Asher b. Yeḥiel (RoSh) to Spain at the commencement of the 14th century.

232*Anpei zutrei* – ‘the small faces;’ See *BT* *Ḥ*agigah 13b: the Talmud discusses the difference between the face of a ‘man’ and that of a ‘cherub,’ as found in Ezekiel 10:14; the former being regarded as an adult face, and the latter as a child’s face which it refers to as *apei zutri*.

233I.e. the *sephirah* of Yesod is the very process which unifies them (MM). Perhaps ambiguously, the text can also be read as though saying that the Sabbath itself is Yesod and, although elsewhere, the Sabbath is almost universally identified with Malkhut, it is a reading which NZ supports with various texts from *Zohar*, such as Z 2:92a. See *PZ*, 4:527, n.586.

234NZ cites the commentary *B-er Yitzḥaq* of R. Yitzḥaq Izaaq of Plotzk*,* who amends this to read Vav (i.e. not Yod). Following his defence of this amendment, he writes: “ . . . and I uttered and proposed this word [i.e. his textual amendment] to the Rabbi, the illuminator, the genius, the great, famous, pious godly man, who is called by the name Elijah, who resides in the holy congregation of Vilna, and he acknowledged me over this, that as I have written, so should it be said; and his honour with his own holy mouth told me that he, himself, had made note of and amended this in his book, thus as I had written.” See *Hagahot HaGra* on *TZ* Vilna 23b (where GRA confirms the suggested change to Vav). However, others have written explanations of the *tephilin* of the head as Yod (the curious edition of *TZ Ḥemdat Tzvi* is cited by *B-er YItzḥaq*; *B-er L-ḥai Ro’i* and *Sfat Emet* are cited by NZ). The Yod- Hei symbolism is also suggested by the preceding lines.

235*Pri’ah*, the removal of the inner membrane covering the flesh [so as to fully reveal the corona], is regarded as an essential part and unique characteristic of the Jewish form of circumcision (*milah*). See *BT* Yevamot 71b.

236*meyuḥadinn* (united) – a term that suggests conjugality.

237The formal ‘seven blessings’ (*shev’a brakhot*) that are recited to a newly-wed couple beneath the marriage canopy – see *BT* Ketubot 7b–8a – were perceived by medieval mystics to have great significance. See Z 2, 169a.

238See *TZ* 17b.

239See Z 3:106b on the relationship between ‘idols’ and appointed powers.

240Literally, the ‘runners’ of the brain, clearly connected to the word *rehatim* of the verse in Song of Songs quoted here, and *r-hatim b-shiqatot hamayim* (*the runners of the water troughs*) of Genesis 30:38. The root *r-h-t* indicates running; by less than co-incidence, the word ‘runners’ has the same extent of meaning as in English. In Song of Songs 7:6, *r-hatim* is usually translated as ‘tresses.’ See:Z 3:136a (*IR*): “ . . . because they [the hairs] draw from many wellsprings of the three channels of the brain (*r-hitei moḥa*).” (Note difference between *r-hitei moḥa* (*Zohar*) and *r-hitei d-moḥa* (*TZ*).) See MM: hollows. *Ma’a lot HaSulam* (MHS): the vessels or ‘housings’ of the brain. See also Jastrow, p. 1473.

241! In *TZ* Ortakoj, these fascinating words do not appear in brackets. GRA (who retains brackets) explains that Moses did not die in the conventional sense; by the hand of the Shekhinah, he continues to illuminate through Israel. However, see Z 1:21b – after the death of Moses, the Shekhinah returns to Jacob, her first husband. The expression *batar d-meit* (after he died) is found there and in a number of places in *Zohar*.

242*re‘uta* (will/desire).

243This verse (whose tense is adapted in translation) is presented here in *TZ* as partly paraphrased in Aramaic.

244*d-b-ginakh ihu naḥit ‘alan* – this astonishingly sublime and concise statement is the essential summary not only of this passage, but of the entire doctrine of the Shekhinah found in the later strata of the Zoharic corpus.

245*minana* (from us).

246There is surely a sub-textual messianic tension here suggesting that “all six days” could refer to the mundane days of the week, or the greater cosmic timescale of the six millennia of history.

247*sagur* (closed) – can also imply imprisonment.

248*stima* (concealed/closed).

249*atima* (closed-up). The symbolism here parallels the Kabbalistic practice of sexual abstinence during weekdays, see *TZ* 90b and note there.

250Exile of the Divine. This passage appears to be teaching the somewhat radical idea that the Shekhinah cannot seek salvation from ‘Her husband’ because He is captive with Her! Accordingly, only Higher Mother, aroused by the repentance of the children, has the key to the prison.

251See Z 2:9a.

252NZ refers to *BT* Sanhedrin 97b: “Rav said: all the (supposed) end times have finished, and the matter depends only upon repentance and good deeds.”

253This concept, espoused by the later strata of the *Zohar* – see Z 3:242b (RM) – is a corollary to ‘the fifty gates of understanding,’ since freedom comes from binah; perhaps emphasising (again) that exile is a state of consciousness.

254This claim has been subject to considerable exploration by commentators who find many more than fifty. See the extensive note in NZ (which is cited by MM). For a short discussion about a parallel passage to this section in manuscript, see A. Goldreich, *An Iberian Phrase in an Unknown Fragment by the Author of Tikkunei Zohar*, p. 112–133.

255See Z 2:12b

256i.e., twice a day.

257Translation of this phrase follows NH.

258See *BT* Rosh HaShanah 33b. The Talmud relates the word *vatyabev* (and she peered out) to *y-vavah*, a type of sighing cry or wailing, upon which the *shophar* sound of *tru’ah* is based. Needless to say, the mystical exegesis provided here completely transforms the context of the verse of Judges 5:28, which speaks of the mother of the slain Sisera waiting pathetically for her son’s return from battle.

259Of the many calculations made by classical Biblical commentators of the exact day of the calendar on which Noah opened the door of the ark, none appear to result in Yom Kippur. However, this passage of *TZ* was clearly influential upon R. Abraham Seb’a (15th century), who explains the association with Yom Kippur in his commentary *Tzror haMor* on Genesis 8:6.

260The ten days from New Year (*Rosh HaShanah*) on the first day of the month of Tishrei, to the Day of Atonement (*Yom Kippur*) on the tenth day of the month have become, since Rabbinic times, identified with special acts and prayers of repentance; see *JT* Rosh HaShanah 7a and *BT* Rosh HaShanah 18a.

261See *BT* Berakhot 34b – a person should pray only in a room that has windows.

262In *TZ* OrtaKoj, this word is not in brackets, and a reading of “imprisoned in the synagogue” is somewhat clearer.

263‘Prison’ is the chosen metaphor here for the pre-penitential state. The suggestion seems to be that the enlightened self breaks through the prison of unconsciousness – and *by means of* repentance, according to the alt. version – towards revelation.

264The association with dogs is onomatopoeic. The Aramaic (and Biblical Hebrew) words for “Give! Give!” are *Hav*! *Hav*! See also Proverbs, 30:15, which is also interpreted towards dogs in *TZ* 62b and 140a.

265The ‘mixed multitude’ (*‘erev rav*) were those not of Israel who nevertheless joined with them in their exodus from Egypt – see Exodus 12:38 – and who subsequently went on to cause all manner of problems. Post-biblically, the term has been used pejoratively against Israel’s enemies from within the camp. See Z 2:45b; see also *TZ* 52a and note there.

266*L-garmeihu ‘avdin*. This phrase has undergone a curious reception history. See: R. Schneur Zalman of Liadi, *Liqutei Amarim: Tanya*, 6b, where it is applied to *BT* Baba Batra 10b’s discussion of the motives of the nations. NZ refers the reader to *BT* Avodah Zarah 2b. For a more universalist understanding of this expression, see *TZ* 73b. See also R. Ḥayim Vital, *Etz Ḥayyim*, 1a.

267These three items comprise a husband’s obligation to provide to his wife, see Exodus 21.

268See *Shmot Rabbah*, 30:5 – “Your Father” is the Holy One Blessed be He, “Your Mother” is the Torah.

269*Tzitzit* are woollen threads, knotted into the corners of a garment, in fulfilment of the precept outlined in Numbers 15:38–39. In traditional Jewish practice, two (four-cornered) garments are designated for this purpose: a smaller one worn generally as an undergarment throughout the day, and a larger one known as *tallit*, which is worn wrapped as outer clothing and generally only during prayer (thus its common designation as ‘prayer shawl.’) In later kabbalistic discussion, these two garments are seen as symbols of immanent and transcendent Divine clothing; see *Qehilat Ya’aqov* 370.

270*talit* – the large garment of the *tzitzit* worn externally, sometimes referred to in translation as ‘prayer shawl’.

271*Kesupha* exegetically becomes a homonym implying ‘money,’ ‘shame,’ and ‘desire.’

272This verse is quoted many times in *TZ* as the source of discussion on reincarnation. Transmigration of the soul, or *gilgul* (literally, ‘wheeling’) is a process that happens to an individual soul three times, according to *TZ*, in order to bring about the full rectification of the soul. See especially Tiqun 69 (*TZ* 99a to 119a). For an overview of the complex topic of reincarnation in Jewish mysticism see Liebes, “Sections of Zohar Lexicon,” 294–296; Scholem, *On the Mystical Shape of the Godhead*, 197–250; Rami Sheqalim, *Torat HaNefesh V’haGilgul beReishit HaKabbalah*, Tel Aviv, 1998. Moshe Idel, “The Secret of Impregnation as Metemphsychosis in Kabbalah,” *Verwandlungen: Archaeologie der literarischen Communication*, IX, ed. A. and J. Assmann, (Munich, 2006), 346–348.

273*gilgula* (reincarnation) from *gilgul* (‘the cycle’).

274See Rashi on *BT* Berakhot 52b – the colours of a flame are red, white and green.

275MM: the bow of Malkhut has three colours.

276*Bat ‘ayin* – literally, the daughter of the eye, understood to refer to the pupil.

277*tevalul* (cataract)- after Leviticus 21:20. See Rashi on that verse: “a thing that confuses the eye.”

278See *Heikhalot Rabati* 39:2 for the apparent origin of this term. See Z 3:252a (*RM*) on ‘Greater’ and ‘Lesser’ Rome and the clouds that cover the eyes (of the world), and which necessitate the arrival of two messiahs.

279I.e., the first word of Exodus 20:2, the beginning of the ‘Ten Commandments.’ The identification of the Divine first-person pronoun with the first-person pronoun of Laban, Rebecca’s brother and Jacob’s mercurial uncle, is remarkable.

280On the importance of preparation in anticipation of receiving the extra soul of Shabbat, see Moshe Hallamish, *Kabbalistic Customs of Shabbat*, Orhot Publications p. 21.

281An extra soul is granted to each individual on the Sabbath, based upon *BT* Beitzah 16a and *BT* Ta’anit 27b. For analysis of the ontological structure of the additional soul, see Elliot Ginzburg, *The Sabbath in the Classical Kabbalah*, pp. 112, 126; *Ḥ*allamish, *Kabbalistic Customs of Shabbat*, pp. 63–67. See also *TZ* 34a and note there.

282See Z 3:273a (*RM*). The significance of the number 72 is discussed numerous times in the *Zohar*, usually in relation to the Name of 72 derived from Exodus 14; see e.g: Z 2:50b and see *PZ* 4:248, Note 183.

283*oshpizin* (guests).

284MM: according to R. Isaac Luria (ARY), the utterance of this prayer during the Friday Evening service is the moment at which the ‘extra Sabbath soul’ enters the body. See also Z 1:48a.

285*TZ* is perhaps implying a link between the seven perambulations (*haqaphot*) of the synagogue during the services of the Sukkot Festival, and the seven times with which a bride encircles a groom under the wedding canopy. NZ, MM: the shape of a perambulation is that of an egg.

286The context here is the ritual ‘shakings of the palm branch (*lulav*)’ performed together with the *etrog*, both as the essential fulfilment of the commandment detailed in Leviticus 23:40 to ‘take’ the four species, and in the synagogue service during the recitation of the *Hallel* prayer. Each set of shakings consists of pointing the four species three times towards one of the six spatial directions (thus 18); the complete four sets thus imply seventy-two ‘shakings’ overall.

287See *TZ* 56b.

288This alternative reading has practical consequences for the ritual of ‘the taking of the *lulav*’ which is performed daily during the Sukkot festival. It is also an interesting example of textual post-construction. *Or Yisrael* (1848), the *TZ* commentary of R. Yisrael of Koznitz, compares the formula found in *The Prayer Book (Siddur) of the ARY*, where two shakings of the *lulav* at the word *ANA* (during the *Hallel* service) are indicated; he concludes that one of the sets of copyists must be in error. It would seem he was reading an earlier edition of *TZ*, since the words here are an editorial insertion by the editor of *TZ* Qushta – presumably Jacob of Vilna – suggesting an amendment to the text so as to accommodate an unspecified Lurianic source (which may refer to the writings of Menaḥem de Lonzano – see editor’s notes to *TZ* Qushta 23a, line 1 which has been underlined in the copy belonging to Scholem), which, according to NZ, is *Pri Etz Ḥayim*: “Sha’ar Lulav”, Ch. 2, and according to MM is *Sha’ar HaKavannot* 103d. See also: Z 3:256a (*RM*). By the time of later editions, this amendment in *TZ* Qushta had become un-bracketed, and had even replaced the original version; see, for example, *TZ Benayahu*, Jerusalem, 1973.

289MM: as Esav and Yishmael are the heads of the nations, they are added to the number of the seventy nations to form seventy-two; see *TZ* 52a and note there. See also *Sefer haBahir* Par.94.

290This formula is recited during the perambulations (*haqaphot*) of the synagogue with congregants holding *lulav* and *etrog*.

291The Angel Metatron is the most widely discussed and analysed angelic being in kabbalistic literature, and the designation has been utilised by almost every stream of kabbalistic thought in a somewhat different way, from the transfigurative form of the ascended Enoch to an appellation of the Divine Itself. Overall, *TZ* – somewhat in the vein of the Talmud, as illustrated in *BT* Ḥagigah 15a – highlights the nature of Metatron as a force secondary to, subservient to and serving the Divine. Here, in the tripartite schema unfolding, Metatron, referred to as ‘the youth’ (*na’ar*), occupies the level that will soon be revealed as the domain of *yetzirah* (formation), the primary abode of the angelic beings.

292“Lower Mother nests in the *Ophan*” – see further in this passage where *Ophan* is related to the *nephesh* level of soul and to the ‘domain’ of *‘assiyah*; from here emerges the concept, cited in later Kabbalistic texts, that [the *sephirah* of] Malkhut nestles in *‘assiyah* (the World of Action); see, for example, *Sha’ar haGilgulim*, Haqdamah 2.

293See *BT* *Ḥ*agigah 13b: [on Ezekiel 1:15] ‘R. Eleazar said: [It means] a certain angel, who stands on the earth and his head reaches unto the living creatures. In a Baraitha it is taught: His name is Sandalfon . . . ’ (Soncino).

294The three expressions of Divine creativity are here seen as the source of the three levels of the soul; see also *TZ* 98b and note there. See *ZḤ* 34b – where these modes are employed to create all things except for the *sephirot* themselves, which came into being through a process of ‘emanation’ (*atzilut*). See also: Z 2:155a for a different sense of these terms, and see also *PZ*, Vol. 3, p. 74, note 500. Although the scriptural origin of the conjunction of these three terms is often seen as Isaiah 47:3, it seems to have been generally overlooked by commentators and scholars that they are also the three expressions of creative activity mentioned in Genesis 1. On the development of these terms as ‘worlds’, see See Gershom Scholem, “*L-ḥeqer Qabbalat Rabbi Yitzḥaq ben Yaaqov HaKohen*: The Development of the Doctrine of Worlds in Early Kabbalah, *Tarbitz* 1934, pp. 31–90 [though it is worth noting that Scholem’s analysis of the work entitled *Massekhet Atzilut* as the earliest recorded source for the four worlds is tenuous since that text is likely not contemporary with *TZ*, but of much later origin; and see Liebes, *Messianic Circle of GRA*].

295“the souls that fly-forth into humans” – see *TZ* 17a (Second Introduction).

296I.e. if the ‘sending of the bird’ is designed to arouse mercy over the exiled Israel, then why would it have been performed at all prior to exile? This question provides an insight into a kabbalistic and theurgic perception of ritual commandments (*mitzvot*) as mystically reflective of cosmic processes. See MM on the further interesting question: since it has been performed many times, why has the exile not ended?

297*Be-galuta be-gilgula* (into exile in reincarnation). In this sublime alliteration, the exile of an individual soul (*gilgul*) and the exile of the nation (*galut*) are equated. Commentators also see in this passage some allusions towards the Lurianic description of cosmological rupture known as ‘the death of the kings’, see MM.

298See *Bereishyt Rabbah* 24:4 – the Messiah will not come until the creation of all those souls that were destined to be created by the Divine Thought.

299See note on *TZ* 79b.

300His teachings are like his children.

301Like the previous question of Rabbi El’azar, on 23a, this implies that a mystical understanding of the reason for observing various commandments (*ta’amei hamitzvot*) can apparently render unnecessary their performance under certain conditions.

302*azlin* ‘*artila-inn* (going naked); presumably, this means ‘disembodied.’ See *TZ* 72a; and Z 2:99b; and see also Z 2:150a – “for naked they came to this world, and naked they shall return [to] there.” See also *ZḤ* 36b (MH).

303*teiqa* (perch). See Jastrow p. 1666

304*shiluḥim* – lit. ‘sendings’.

305*shale-aḥ t-shalaḥ* (you shall surely send) – the doubling of the verbal root is a device of emphasis in Classical Hebrew, interpreted here to imply two levels of the soul.

306*Et* – the direct object indicator.

307The verb here is plural, but singular makes sense; see also editorial gloss in *TZ* Qushta *ad loc*.

308See *BT* Shabbat 127a – hospitality to guests is greater than welcoming the Shekhinah.

309Presumably ‘this composition of yours’ refers to *TZ*, which sees its own revelations as containing redemptive power; see *TZ* 1a, and 111b. Others have understood this to be a reference to the *Zohar*, see: Boaz Huss, *Like the Radiance of the Sky: Chapters in the Reception History of the Zohar and the Construction of its Symbolic Value*. Ben Tzvi Insitute, Jerusalem, 2008 p. 224 note 16; Yehuda Liebes, “HaMashiah shel HaZohar” in *The Messianic Idea in Jewish Thought: A Study Conference in Honour of the Eightieth Birthday of Gershom Scholem*, Alpha Press, Jerusalem, 1982, p. 104–106; Elliot Wolfson, *Venturing Beyond: Law and Morality in Kabbalistic Mysticism*, Oxford University Press, Oxford, p. 269.

310See Rabbi Menachem M. Schneersohn, *The Essence of Chassidus*, p. 92, n.3

311Tiqun 7 is connected with the passages preceding and following. The subjugation of the nations of the world and release of their control over Israel – events which accompany the end of the exile – is given a mythic rationale in the revelation to the forces of darkness at the beginning of history. Israel in exile is given over to the nations of the world, upon condition that the nations do not overly persecute them. See *BT* Ketubot 111a.

The two words ‘fear’ and ‘shame’ emerging from BeREiSHYT are dialectical: if the nations ‘fear’ heaven, they will be rewarded; and if not, they will experience ‘shame’.

312On the word *bereishyt* being reorganized into the words fear and shame, see Amos Goldreich, ‘An Iberian Phrase in an Unknown Fragment by the Author of *Tikkunei Zohar*,’ in *The Age of the Zohar* (ed. J. Dan), *Jerusalem Studies in Jewish Thought* 8 (1989), [Hebrew], p. 118; and Biti Roi, “The Myth of the Shekhinah.” p. 29.

313*’a-aqu d-’a-aqu* (the persecutions which they troubled). The word *’a-aqu*, in this form, seems unique to Zoharic literature, and is used here as both noun and verb – an example of a polyptoton; in its various contexts it indicates ‘distress’. See Scholem’s Card Catalogue, under *’aqu* (without aleph). See Jastrow on *’aqu*. (without Aleph).

314It is tempting to believe that here is a deliberate wordplay between *galu* (were exiled) and *galei* (revealed).

315It is interesting to note here that the primary persecution is perceived in terms of the theological challenge towards the ability of the God of Israel to effect redemption.

316In Tiqun 8, the negative impact of the forces of darkness in the world is expanded upon. Not only in exile, but even during the times of the Temple, the work of human hands has been susceptible to their corruption. Ultimately, they are blamed for the destruction of both Temples. This Tiqun also reintroduces the theme of the female counterpart of Samael, known amongst other appellations (‘snake’, ‘Lylyt’) as ‘the whoring wife.’ The scheme of ‘the other side’ is parallel to, and reflective of, the side of holiness – and the Divine relationship of the blessed Holy One and the Shekhinah; see Tishby, *Wisdom of the Zohar*, pp. 254–447.

317The suggestion seems to be that it was not, ultimately, the Romans who destroyed the Temple, but the evil inclination.

318*geihinom* (hell).

319This passage is written in the singular, but both Temples are implied.

320On the building of the Third Temple by the Divine instead of human hands, see Z 3:221a (*RM*) which suggests that there is only one true Temple, that which is built in heaven; the first and second temples could have potentially merited to have been the Divinely built temple, but they were man-made instead. In that Zoharic discussion, a question is posed by the gentile anti-hero of the dialogue in reverse context to here, i.e. literally, arguing that because the verse speaks of the Second Temple, therefore only two man-made temples are indicated. Also worthy of note in that passage of *Zohar* is the parenthesised *bayit r-vi’i* – a fourth temple. For a lengthy summary of the various rabbinic opinions regarding who will build the third Temple, see Yair Rosenfeld, “Torat Ma’aseh HaBinyan,” *Maalin B’Kodesh* 16(2009), p. 23–45. The opinion presented here, that the Third Temple will be rebuilt by God, is that espoused by the majority of Ashekenazi authorities.

321In the scriptural context, this verse was said of the Second Temple, not the Third.

322See *Pirqei d-Rabbi Eli’ezer* 13 – because of his jealousy of Adam, the angel Samael rebelled against the Divine.

323Having established the presence of a female antagonist to holiness, Tiqun 9 proceeds to detail the displacement of the Shekhinah and the onset of exile, comparing it to the banishment of the maidservant of Sarai.

324See Z 3:244a (*RM*). This collection of terms is found in *BT* Sanhedrin 82a.

325*mishbateha* (her destruction). Rosenberg: desolation; JPS(new): downfall.

326Having provided an overview of the cosmic myth of exile in Tiqun 6 and explored the forces arrayed against the Divine project in Tiqqunim 7,8 and 9, Tiqun 10 focuses upon the role played by Israel – even in exile – in bringing about the union of the male and female aspects of the revealed Divine, particularly through prayer. From a discussion of the concept of song, we learn of the redemptive power of the ‘Song of Moses,’ the ascent of the Shekhinah towards her Husband and His approach to Her, the role of the angels in responding to prayer below, and the idealised form of the one who prays as adorned with *tzitzit* and phylacteries (*tephilin*). Many parallels are drawn between the rituals of prayer, marriage and conjugal union. In Tiqun 10, *TZ* also describes psychologically based ethical distinctions between the righteous, the average and the wicked – the idea that the wicked are to be found among those who keep the commandments is significant.

327See Z 3:284b; several elements of the discussion there are reflected here.

328This teaching is found in *BT* Sanhedrin 91b where it is brought to prove the resurrection of the dead from a biblical source.

329*Tlisha* is the cantillation note above the letter Hei in word MoSheH in the Masoretic text of *az yashir mosheh* (then did Moses sing . . .). The following letter is Vav of *Ub-ney yisrael* (and the Children of Israel . . .). It is as if the dynamics of the ascent and descent of the Shekhinah described here are aroused by song.

330*taga (crownlet)*, see *TZ* 20a–b and notes there.

331The form of the *tlisha* is that of a ring and, next to it, a needle, like a Yod (NZ).

332As the third-person future indicator of the verb in Hebrew, the addition of the letter Yod has the power to project the past into that which is yet to come.

333*tzalma* (icon/idolatrous image).

334*ein soph* (the Infinite).

335This passage implies two aspects of the female as represented by the form of the letter Aleph; both of which are in relation to the central line, a Vav, representing the male. These two aspects are also seen as positions within which the intimate union between Tipheret and Malkhut takes place.

336An example of the textual instability and ambiguity facing the reader (and translator) of *TZ*: MM points out that GRA reads “She” (i.e. *ihi* rather than *ihu*), but all versions retain “He,” even Vilna. NZ refers to 20b: *ihu taga l-‘eyla* (He is the crown above). But the overall sense does seem to be “She.” Alternatively, the male Divine principle is manifest – in this passage about the ascent of Malkhut – as Keter, rather than Tipheret.

337This is a notoriously ambiguous Mishnaic statement. *TZ* appears to accord the classical understanding: that the Crown of the Torah not be exploited for one’s own benefit.

338*ḥayah* – an angelic ‘being’ of the Chariot. According to the margin note in *TZ* Qushta, the aspect of ‘ḤaGaT’ (Ḥesed-Gevurah-Tiferet) is the aspect of the *ḥayot*.

339*’amidah* (the ‘standing’ prayer). The principal prayer of each service, the formula recognised as standing in the place of sacrifice, is recited firstly by each individual, standing and silently, before being repeated by the prayer leader. It is known as the ‘*amidah* (standing) prayer or the Prayer of 18 (*Shmoneh ‘Esreh*) Blessings (though it is composed of 18 (actually 19) blessings only on weekdays – 7 on the Sabbath).

340The ascent and descent of Malkhut is widely discussed in kabbalistic literature.

341I.e. it is not the case, as implicit in previous statement, that the *ḥayot* are silent on Her ascent.

342*Yisrael Saba* (Israel the Elder).

343This unique anagram of Yisrael appears in *Sodei Rezaya* Ot 50 (where the discussion is reflected here thematically). It also appears in later kabbalah.

344The correct pronoun here is uncertain.

345I.e. Joseph’s to Jacob’s: Yesod to Tipheret.

346*tenu’ah* (movement).

347*Ihu* – masculine pronoun, but sense seems to indicate *ihi*.

348Translation here following commentary of MM.

349*Qlippinn* (the husks). This term is a common designation in kabbalistic literature for the various aspects of the forces of ‘the other side.’ See Tishby .

350The context in *BT* Pesaḥim 56a seems not to be the ‘Standing’ prayer (*‘amidah*) but the liturgical formula inserted immediately following the recital of the first line of the *Shm’a*.

351See *BT* Berakhot 31a.

352See *TZ* 66a and note there.

353According to MM, this line refers back to prayer, but the text seems deliberately ambiguous, allowing for a dual understanding: silence is the appropriate mode of both prayer and of conjugal union – drawing our attention to a distinct parallel between those two activities.

354*ze’ir be-me-heimnuta* (lit. ‘small of faith’).

355The abstract form of the letter Yod is a single point which, when expanded, becomes a final Mem (as shown); thus it can be understood to be the ring on the finger of the bride. See also *TZ* 19a and notes there.

356A ring (or item of similar value) and two witnesses are the essential components of the consecration of a bride; here *TZ* sees in the wedding ceremony the formation of the Divine Name, at the very moment that the ring is placed upon the bride’s finger.

357The verse is not precisely quoted – *meihen* instead of *lahem* – but could not reasonably be considered fictive.

358The Hebrew for ‘face’ is the plural noun *panim*; MM: the right and left side are each considered a ‘face.’

359A word considered deeply mysterious since ancient times, it appears twice in the first chapter of Ezekiel; see *Da’at Miqra* on Ezekiel 1:4 on the distinction between the two occurrences of the word *ḥashmal*. The sages of the Talmud were reluctant to explain its meaning – see *BT* Ḥagigah 13a and b – beyond noting its composite nature (*ḥash* and *mal*) – and see *TZ* 33b, but the word is discussed extensively in later kabbalistic works. See Z 2:78a. In his outstanding book *Meditation and Kabbalah* (p. 41), R. Aryeh Kaplan translated *ḥashmal* as ‘the speaking silence.’

360*zahav* – lit. ‘gold’, but indicating golden, in context.

361Referring to the 72 Names derived from combinations of the letters of the verses of Exodus 14:19–21, each of which contains 72 letters.

362*ḥotama* (nose).

363*nistarot* (hidden). The word *nistarot* is a quotation from Deuteronomy 29:28. See *TZ* 17a.

364See later on this page, where this idea is repeated as Torah and precept. An original note of mine here says “see discussion on this in *Ner Mitzvah* of R. Yitzḥaq Izaak Ḥaver” –?

365On the word *mazal*, which is challenged by any single equivalent in translation, see *TZ* 50a and 86b and notes there.

366I.e. the second Hei of the Tetragrammaton.

367The ultimate Malkhut is not necessarily conceived of as object, but as action.

368*maḥashavah* (thought). *mah ḥashavah* – lit. she thought ‘what’ (Ma”H = 45).

369Indicating a tradition that considered Deuteronomy 11:18–21 (from *v-samtem* – “you shall place”) as a separate section in relation to the scriptural passages that compose the twice daily recital of the *Shm’a*: Deuteronomy 6:4–9; Deuteronomy 11:13–21; Numbers 15:37–41.

370Beit Yosef on *Tur*, Oraḥ Ḥayim 61, states that this passage in *TZ* is the source text of the custom to repeat the last three words of the third paragraph of *Shm’a*, so as to complete 248 words.

371*kanphei mitzvah* (the wings of precept). See Z 2:93a (*RM*).

372The traditional five knots by which the strings of the *tzitzit* are held in place. On strings and *ḥulyot* . . . ​see [?] and note there.

373The five strings of David’s harp, found in the Aggadic discussion of *BT* Berakhot 3b, features in a number of kabbalistic works after *TZ*. According to RMQ, the harp is malkhut, the strings are the five *sephirot* that form the Tipheret of the Yesod of Malkhut; see *Pardes Rimonim* 23:14.

374*ḥulyan* (‘ties’) – specifically the unique tied knots of the ritual fringes of garments, the *tzitzit*.

375*’itupha* (wrapping).

376*atqin* (prepared) – another meaning of the root t-q-n.

377According to *TZ* 71a, this equals 13. MM: the ‘small counting’ is the dominant calculating system of the World of Formation (*Yetzirah*) where Metatron/Enoch resides.

378*Mitetaqna* (made ready/prepared/adorned) – all possible meanings of the root t-q-n.

379Once again, the actual topic here is ambiguous: the seven blessings of ‘standing’ could refer to the seven blessings bestowed upon the bride and groom under the wedding canopy at the time of consecration, or to the ‘standing’ prayer which, on Sabbaths and Festivals, contains seven blessings; or, as is most likely the case, it refers to both – drawing a parallel between the rituals of prayer and the consecration of the Divine coupling.

380The leather box of the phylacteries of the head traditionally has the letter Shyn superimposed upon it.

381See note on 25b.

382See *TZ* 64a.

383This text has a deep signification for the kabbalistic understanding of the morning prayer service: the three hosts of the Shekhinah are rectified through the three components of the service leading up to ‘the standing prayer’, see: MM who cites Be-er L-ḥay Ro’i.

384*tiqun* here can mean preparation\repair\arrangement. This usage exemplifies the difficulties involved in translating the root t-q-n.

385The wrapping of the *tzitzit* corresponds to the transcendent dimension of God, while the tefillin, lowering the Divine onto the Throne, ‘draw’ down the Divine into the imminent. [see sources in Chabad: this sounds like Alter Rebbe/Tzemaḥ Tzedeq]

386A meditation in which the worshipper ‘becomes’ the Throne.

387*beinonim* (average people).

388This is an Aramaic paraphrasing of Ecclesiastes 7:14. See *TZ* 93b for a similar, though not identical, expression.

389The ten letters of the *milui* of 45, the Divine Name of MaH.

390This alternative reading has been suggested in all editions of *TZ* since Mantua, however in *TZ* Qushta both terms are parenthesised (a creative solution). Benayahu and MHS read only ‘prayer’ while RMQ, PQM (and MM in commentary) read only ‘exile.’ Prayer is *tzlota*, exile is *galuta* – in the Rabbinic ‘Rashi’ script of the early editions, both words look very similar – צלותא and גלותא – perhaps creating an understandable uncertainty among copyists and printers. See also *TZ* 34a and note there on the impact of this printing ambiguity. See also *TZ* 144b.

391See *TZ* 25b: the ‘wings of precept’ are the *tzitzit*.

392*it-kaphyan* (subjugated).

393Compare *Mishnah* Avot 1:3: “Don’t be like slaves who serve the Master in order to receive reward . .

394*beit qibul* (receptacle). NZ cites *Mishnah* ‘Uqtzin 3:12 – the very last statement of the Talmud: “Said Rabbi Shimon ben Ḥalaphta: The Holy One Blessed be He did not find any vessel [capable] of holding blessing except peace (*shalom*), as it says: (Psalms 29:11) *HVY”H shall give strength to His people, HVY”H shall bless His people with peace*.” The last words of this verse cited in the *Mishnah*, are the basis of the formula for the final blessing of ‘the standing prayer.’ *Beit qibul* (receptacle) is a Mishnaic term (mostly Tractate Keilim and Shabbat 6:8), uncommon in the Talmud generally, and which does not appear in Zoharic literature until here but is found, among kabbalistic works, in *Sodei Rezaya* Ot Mem:5 and in the commentary of Raavad on *Sefer Yetzirah* 2:3.

395*ḥotama de-qishura* (the seal of the binding); and in the variant text: *ḥotama di-qeshot* (the seal of truth).

396The ‘Standing Prayer’ (*‘Amidah*) is visualised as a ‘body’ which parallels the *sephirot*. Indeed, prayer becomes an active whole-body experience, from the opening of one’s lips at its commencement to the movement of one’s feet at its conclusion.

397*le-aḥzara* (retreat or reverse).

398It is traditional practice to walk backwards for three paces at the end of the ‘standing’ (*‘amidah*) prayer, see *BT* Yoma 53b, (just as it customary to walk forwards for three paces at its commencement).

399Tiqun 11 is a sublime, self-contained teaching, comprising one *‘amud* in *TZ* Qushta (it appears in *Or Yaqar* as Tiqun 12). A powerful contrast is made between the cosmic effect of Israel’s prayer services in its prior and future perfected state, and the current situation of exile. The six chambers by which prayer would ascend, the Chambers of Tears, Music, Light, Prophecy, Fear and The Poor are no longer open. Even the Gate of the Righteous – with which *TZ* began – has dried up, indeed all the gates are shut but one. Tears lead to repentance, and repentance leads to revelation and redemption – ‘the daughter of the eye’ goes on to become ‘the daughter of creation.’

400See Z 2:176b (*Sifra deTzniuta*).

401Although the following discussion is related to the text of Z 1:23b – a passage which scholars have attributed to the literature of the *Tiqqunim*; see Matt (who does not translate from Z 1:22a to 29a, following Scholem): *PZ* 1:170 note 499 – there are significant differences between the two outlines of these chambers; and the language is somewhat different (the construction in *TZ* is “*iyt heikhalah* – There is a chamber of . . . ”). Contrast here with the succinct listing of Z 1:23b: “*The first chamber [is] the Chamber of Love, the second [is] the Chamber of Fear, the third [is] the Chamber of Mercy, the fourth [is] the Chamber of Prophecy of the Shining Speculum, the fifth [is] the Chamber of Prophecy of the Non-shining Speculum, the sixth [is] the Chamber of Righteousness, the seventh [is] the Chamber of Judgement; and regarding them it is stated BeREiShYT (In the beginning) [composed of] BaRA ShYT (He created six); ELHYM is the seventh chamber, and thus there are seven chambers below, and corresponding to them [are] the seven ‘voices’ of (Psalm 29) . . . ”* Note the complete absence there of the Gate of Tears, which is central to *TZ*’s discussion here. It is also worth noting that while the description of ‘the chambers’ here bears little apparent resemblance to the schema described in the *heikhalot* sections of the *Zohar*, some commentators, such as *OY* and MM, endeavour to align the two texts.

402See *TZ* 119b – the beginning of Tiqun 70.

403*maninn* (vessels). See *Sepher haBahir* 57.

404According to MM, this refers to when the Temple stood.

405Exile of the Divine.

406*Marei de-dim’ah*. See use of this term in *ZḤ* 82b where there are thematic connections throughout the vision of Rabbi Neḥunyah to this Tiqun 11 of *TZ*. Since tears lead to repentance, the term may also be understood as the more commonly known Master of Repentance (*ba’al teshuvah*). Alternatively, the Master of Tears may be a Messianic reference to the crying Moses, as discussed in Tiqun 12, see *TZ* 27a.

407*dim’ah* (tear) – in this context, a collective noun.

408*Heikhala de-dim’ah* – see the curious quotation of this passage in *Yalqut Reuveni*, Parashat Bereishyt: Ot 29, which refers to ‘six chambers of tears’.

409*Heikhala de-niguna* (The Chamber of Music). The term *niguna* can be variously translated as ‘tune,’ ‘melody’ or ‘song’ whether through voice or instrument; ‘music’ seems to give the sense of all those possibilities.

410See *BT* Shabbat 30b; the context of the verse is not King David, but the prophet Elisha. The Talmudic discussion, which refers to David in the same section, aims to demonstrate the importance of music as a means of joy.

411*Heikhala di – nehora* (The Chamber of Light).

412See *BT* Megillah 16b – ‘Light’ is Torah.

413*Heikhala di-nevuah* (The Chamber of Prophecy).

414*de-ahavah* (of love) instead of *di-nevuah* (of prophecy). This alternative appears here, in *TZ* Qushta; it is not in *TZ*s Mantua, Amsterdam or Ortakoj.

415Unusually, the Aramaic construction of the previous phrase is repeated in Hebrew.

416Here the Aramaic: *deḥilu*.

417According to *OY*, the ‘Gate of the Poor’ (*heikhala de-‘aniyim*) is both Yesod and Malkhut, combined; according to MM, they combine through their shared ‘poverty’ in that both are dependent upon receipt of sustenance from Above.

418This is a gate, not a seventh chamber.

419The *sephirah* of Yesod, also signified by ‘life-force of the worlds’.

420*avad* ‘perished’ is perhaps more appropriate in this context, but the word can also imply ‘lost’.

421*Matronita* (Queen). A word of Talmudic origin, meaning ‘Matron’ (see eg. *BT* Berakhot 55a – Soncino translation), kabbalists saw in the term a designation for the Shekhinah as the feminine counterpart of the Divine, and a euphemism for Malkhut. See Melila Hellner-Eshed, *A River Flows from Eden: The language of mystical experience in the Zohar*, p. 69.

422Tiqun 12 introduces the concept of the Messianic Moses, whose qualification to become the consort of the Shekhinah commences at the episode of the burning bush; On Moses as Messiah see . . . ​on Moses as consort of the Shekhinah, see Leah Novick, *On the Wings of Shekhinah: Rediscovering Judaism’s Divine Feminine*, p. 28.

423In *TZ* Qushta, this word appears on the same line as the Tiqun 12 title.

424See *BT* Rosh HaShanah 32a – the ten Divine utterances by which the world was created (see *Mishnah* Avot 5:1) are indicated by the nine occurrences of “And He said . . . ” in the opening chapter of Genesis; the word BeREiShYT is also considered a creative utterance, thus making ten.

425The ‘act of BeREiShYT’ means the scriptural account of creation, in which the Divine Name ELoHYM is mentioned thirty-two times. The number ‘32’ is represented as the word *LeV* (heart).

426I.e. from the aspect of Gevurah – the *sephirah* associated with the tribe of Levi; see *TZ* 104a.

427See Z 1:1a

428This passage was translated by Elliot Wolfson on p. 593, note 35, of *Language, Eros, Being*. Wolfson translates the term *shoshanim* as ‘lillies’ instead of ‘roses.’

429*’erev rav* (the ‘mixed multitude’) – the mob which accompanied Israel in the Exodus.

430See *Benayahu* – the ‘*erev rav* (mixed multitude) here refers to Moses’ vision of the exile of Edom (Rome), perceived at the burning bush, in which the peoples of the world have become so ‘mixed up’ that it equals being exiled amongst all seventy nations. MM adds that just as the thorns of a rose are ultimately designed to protect the rose so, also, when Israel are exiled among the mixed multitude, it is to Israel’s benefit because it ultimately hastens the redemption. See *Shmot Rabbah* 2:5 – God speaks to Israel from among the ‘thorns.’

431*Agra d-kalah*. See *BT* Berakhot 6b for the origin of this term, whose meaning is completely transformed here from its original context and from its use in Z 3:239a (*RM*); see note below.

432*Agra d-kallah doḥaqa* (the reward of the *kallah* is the crush); the context is the statement of Abaye found in *BT* Berakhot 6b, regarding the regular conferences of the scholars known as *kalah*, a word which means ‘bride,’ and also ‘finished.’ The word *doḥaqa* also means ‘oppression.’

433*khuvin* (thorns).

434See Tiqun 21 *TZ* 48b – Moses had to shed his former body in order to approach the burning bush, because he had been touched by the leprous daughter of Pharaoh; and in order to fight the snake, he had to shed the snake’s skin. According to MM, this new body was made of the *ḥashmal* of the Tree of Knowledge.

435See Z 2:222a – Moses was separated from his former wife in order to become united with (in a sense, remarried to) the Shekhinah.

436As in the previous citation of this verse (24a), the biblical context speaks of the Second Temple, not the Third.

437MM: Adam (humanity) is *ḥokhmah* (wisdom), composed of the words *ko-aḥ mah* (the power of *mah* (what) [=45]).

438The *sephirah* of Tipheret is the root of Moses (MM). Moses, as conduit of the giving of the Torah, becomes indentified as the Middle Pillar; NZ refers to *TZ* 56a (Tiqun 21).

439*nehora de-oraiita* (the light of the *Torah*). For an interesting relationship between the celibacy of Moses and the ‘light of the Torah’ see, Rabbi A. Y. Kook, *Orot ha-Qodesh*, Vol. 1, p. 27 (adapted by Rabbi Ḥanan Morrison).

440I.e. Ḥokhmah, with which *reishyt* (first) is synonymous. This is a clearly persuasive example in favour of my frequent tendency to translate the the term *vadaiy* (certainly) in *TZ* as the equivalent of the Hebrew-Aramaic term *davqa* (specifically).

441Here the text explicitly equates the seven blessings of the wedding canopy to the seven blessings surrounding the twice daily recital of the *Shm’a*.

442Echoing the theme of the Vav with three points, as taught earlier. Ḥokhmah and Binah are united in the unity of Tipheret and Malkhut.

443See *BT* Pesaḥim 117a, and Z 3:101a. The *Tiqun Klali* of Rabbi Naḥman of Bratzlav is based upon this framework.

444The bolding and larger font reflect the textual appearance of these words in *TZ* Qushta.

445Tiqun 13 is structured primarily around a self-contained teaching on the ten types of song recited by King David throughout the book of Psalms. As all commentators have realised, these ten modes of song reflect the ten *sephirot*, but a narrative is also unfolding throughout their enumeration – a narrative that moves towards unity, love and redemption, while it, simultaneously, symbolically mirrors the dialectic of the holy erotic. Yet just as the Divine coupling is about to take place, the dreamy description of the messianic state is abruptly interrupted, and the text suddenly commences Rabbi Shimon’s urgent call to war! We then read of the battles that are being fought, and of the victories of Moses. Though it is obviously possible to see echoes of gnosticism in the myth of a cosmic war against a primeval snake, some commentators (such as GRA) have pointed to an understanding of the snake as the evil inclination in humanity, and that the struggle is ethical as much as metaphysical. Although the outcome of the war is a foregone conclusion, it matters for the souls of individuals who fight the war through their own personal struggle with the snake. Although the lower righteous one throws weapons at the evil inclination they are ineffectual until the completed Righteous One, of whom the messianic Moses is a manifestation, slaughters the snake. This feat is accomplished by Moses, but at potentially great cost: the seed of ‘the snake,’ if released, may cause tremendous devastation if not for the protection of Israel by the blessed Holy One and the Shekhinah, made manifest by the preservation of the covenant of circumcision. Despite its eclectic feel, Tiqun 13 is a remarkable testament to the genius of mss editors of the fifteenth and sixteenth centuries.

446*BaT* (daughter) and AShReY (happy) form *be-reishyt*.

447Declared by the biblical matriarch Leah upon the birth of her son Asher. The word *asher* is an anagram of *rosh* (head).

448Lillith (*Lylyt*). The consort of Samael, the mother of the mixed multitude and the embodiment of forbidden eros, *Lylyt* is a female demonic name known since ancient times. See Scholem, *Kabbalah*, pp. 356–61. See Z 1:148a (ST) for an extensive description of Lylyt without actually naming her.

449*moshavah* (her ‘sitting’). A woman in a state of *nidah* communicates ritual impurity to the furniture upon which she sits, see Leviticus 15:26.

450According to MM, this expression indicates that the word *ashrei* is the first of ten types of musical expression (nigun) contained in the Book of Psalms.

451See *Mishnah* Avot 6:6; Kingship (*malkhu*t) is acquired through 30 levels.

452Interestingly, these phrases of Psalm 121 were often inscribed on magical amulets to protect against Lylyt, see Scholem, *Kabbalah* p. 360. [Psalm 121 is not of the ten psalms designated by R. Naḥman as constituting his *Tiqun Klali*].

453 *bat ’asarah* galgalim (daughter of ten rollings, wheels).

454The quadrupling of the Divine Name indicates a formula whereby: Y + Y-H + Y-H-V + Y-H-V-H (which equals 72).

455*galgalinn* (‘rollings’). See *PZ* 4:249, where Matt translates *galgalinn* as ‘waves,’ but the context here is somewhat different and *TZ* has just employed the words *galei yam* for ‘waves of the sea.’ *Galgal* can also mean ‘wheel.’ There are various groupings of *galgalinn* in Zoharic literature, but the set of ten is unique to *TZ*.

456*Tarshish* has been variously translated as ‘beryl,’ ‘chrysolite,’ ‘crystal’ and other precious materials but, as is often the case, what is important for *TZ* here is not the original meaning but the form of the word itself; in this case, *tarshish* is an anagram of the words *trei* *shesh* (two of six).

457King Solomon’s throne, which is described in 1 Kings 10:19 as having six steps, is likened to the Throne of Glory, through the verse: (1 Chronicles 29:23) *And Solomon sat upon the throne of HVY”H .*

458What is indicated by the letters כ״ע in this bracket is not clear. [Maybe: *ktav ’atiq*?]. The editorial variation here does not appear in *TZ* Ortakoj, but it features in subsequent editions.

459*ma-ikh* (descends); these passages and their themes are reflected in the text of *TZḤ* (Margoliot) 98c.

460*niguna* (melody).

461“it ascends in six” – this may imply six notes or pitches.

462Fourteen (*yad* = ‘hand’) comprised of the four letters of the Tetragrammaton and the ten letters of the *milui*.

463*menarta* (candelabrum).

464I.e. a Vav is effectively a line, and each Hei is composed of three lines. On ‘the Hei of the three Vavs’, see *TZ* 41a and diagram there.

465See Z 3:231a (RM).

466See *BT* Berakhot 15b – in the scriptural passages of the *shm’a*, the same consonants appearing consecutively – eg. ‘*aL L-vavekha*’ (upon your heart) – should be recited separately and not ‘cleaving’ together as one. According to some views, there are sixty such instances of cleaving letters. There is also a thematic connection between ‘separating the cleaving’ and the wasteful emission of seed, see R. Isaiah Horowitz’s *SheLaH*, “Amendments to the Gate of Letters,” 25.

467This alternative reading does not appear in *TZ* Ortakoj, and it is unclear why the editors of *TZ* Qushta felt so uncertain about the phrase *natrin ‘arseih* (guardians of his couch) that they provided the alternative reading of *natlin ‘arseih* (takers of his couch); unless they were privy to a specific manuscript that so indicated, or they were sensitive to the absence here of the usual Aramaic form that should read *natrin d-‘arseih*.

468This clause refers to the scriptural passages found in the Torah; the Pentateuch is often denoted ‘the Torah of Moses.’

469*Dargin d-shlomoh inun beit qibul l-dargin d-Moshe* (The levels of Solomon are a receptacle for the levels of Moses): this statement appears to express a cosmic-historic and exegetic form of emanation.

470*tiqnunin* – here the flexible root t-q-n is translated as ‘construct’.

471*galgalei* (cyclic waves or ‘rolling’).

472*ḥeyvan* – angelic beings, the Aramaic form of *ḥayyot*.

473See MM: the Adamic form is considered ‘above all’ because it is the interiority of the entire structure.

474Commentaries understand Malkhut’s ascent to Keter as represented by *ashrei*, and to Ḥokhmah as represented by *shyr* (MM).

475This passage is based upon a Talmudic text with some slight differences; compare *BT* Berakhot 10a: “To whom did David refer in these five verses beginning with ‘Bless the Lord, O my soul’? He was alluding only to the Holy One, blessed be He, and to the soul. Just as the Holy One, blessed be He, fills the whole world, so the soul fills the body. Just as the Holy One, blessed be He, sees, but is not seen, so the soul sees but is not itself seen. Just as the Holy One, blessed be He, feeds the whole world, so the soul feeds the whole body. Just as the Holy One, blessed be He, is pure, so the soul is pure. Just as the Holy One, blessed be He, abides in the innermost precincts, so the soul abides in the innermost precincts. Let that which has these five qualities come and praise Him who has these five qualities.” (Soncino translation). On the soul testifying against the body, see *BT* Ta’anit 11a.

476With this type of statement, it is possible to see how *TZ* equates the medieval concept of soul with a more modern concept of identity. The encounter of human and Divine occurs in metaphor; the infinite is poured through the channel of Who.

477*matnitinn* (The *Mishnah*), here indicating the Talmud. Throughout *TZ*, all sages and stages of Talmudic literature are referred to as *marei matnitin* (Masters of *Mishnah*). See .

478*iqmu* (they established). Worth noting as unusual, although probably meant to be *uqmu* as in *TZ* OrtaKoj – and which has somehow become both *uqmuhu* and *uqmuha* in different editions.

479Again, *vadaiy* as *davqa*.

480See: Z 2:116b (RM) (where the *uqmuhu rabanan* (our Rabbis have established) probably refers to *Midrash Rabbah* Qohelet 1:36: – ‘the seeing heart, the hearing heart and the understanding heart’ are Ḥokhmah, Binah and Da’at respectively; see also *BT* Berakhot 61a; *TZ* 49b, *TZ* 17a (Second Introduction) and *TZ* 123a and notes there.

481*mamash* (actually or ‘really’). Indications are that this is a typographic error of Qushta, and it should read *ḥamesh* (five) and thus MM and PQM; but see NZ who cites a defence of the word *mamash* in GRA.

482*ruḥa de-pima* (the spirit or ‘wind’ of the mouth).

483Thus MM, although perhaps it means: ‘six’.

484*’arqinn* (arteries) – a word that appears throughout earlier strata of the *Zohar* and, based upon the Aramaic root *’*A-R-Q, indicates ‘fleeing.’ In *RM* and *TZ*, however, the word is closer to *’orqaiy* (my sinew or arteries) found in Job 30:17 as understood by the commentary of Ibn Ezra.

485Literally, but as MM points out, the left chamber is referred to. In Z 2:116b the ears are called ‘the servants of the heart.’

486GRA amends to: “from”

487As understood in some early anatomical teachings. See .

488On the exile of the Divine, see *BT* Megillah 29a.

489According to David Lang, this case of “And furthermore” is not a separate teaching, but a continuation.

490*Boqei’a maya d-oraiyta*. See *ZḤ* 35a where this expression is used of the messianic Moses at the end of days, who splits the waters of Torah to reveal its inner secrets.

491Whose name was changed from Avram to Avraham, see Genesis 17:5.

492This phrase is not parenthesised in earlier editions of *TZ*, and the ongoing text is also slightly different in *TZ* Qushta.

493See Psalms 46:1 and Rashi ad loc who refers to a type of instrument; according to MM it is a type of tune.

494The citation of this verse is surely a paradox in relation to the point it is brought to illustrate; however see *JT* Berakhot 5b, where the verse is exegetically interpreted to indicate that the instrument played of itself.

495See: *BT* Berakhot 59a; Z 1:31a; Z 3:235a (*RM*); *Sodei Rezaya* Ot 50. Thunderclaps are of Gevurah.

496*klapei* (towards).

497See MM: *tru’ah*, *t-qi’ah* *and shvarim* (the three different types of blast of the ram’s horn) are the Ḥesed, Gevurah, Tipheret of Malkhut, which are all made of Gevurot.

498*raza d-matnitin* (the mystery of the Mishnah). The text alludes to a specific secret level of understanding to the Oral Torah; see *TZ* 132b and note there. On the mysteries of the *Mishnah*, see . . . ​See also: R. Eliezer Rokeaḥ of Amsterdam, *Ma’aseh Rokeaḥ*, Tractate Pesaḥim, 1–4.

499According to an aggadic passage found in *BT* Shabbat 89a, the word *voshesh* ([Moses] was delayed) is read as *b-shesh* (at the six), from which is derived that the golden calf was built at the sixth hour of the fortieth day of Moses’s sojourn on Mount Sinai, the day of his expected return. Although this passage here in *TZ* echoes a similar discussion in *Zohar* (see eg. Z 2:191a) on the separation effected by the mixed multitude between six and seven – symbolising the rift between Tipheret and Malkhut – its connection to this *Mishnah* is a startling and unique cosmic proposition. The hours of the day of the eve of Passover are the millennia of history. The mixed multitude will be destroyed by the seventh hour, just as leaven is destroyed in every household by the seventh hour. A close reading of the passage may also yield an understanding that the process of purification begins at the beginning of the sixth millenium (1240 C. E.). See also *TZ* 138a and notes there.

500*matzah prusah* (broken *matzah*).

501According to a Lurianic reading of this passage, ‘Her companion’ is the feminine configuration of Leah, see MM; but the surface reading and the verse which follows would seem to indicate that it refers to QBH.

502I.e. when the ‘leg,’ the inner vertical line – representing a Vav – of the Hei is removed, the letter takes the form of Dalet (which means ‘poor’).

503See *Mishnah* Pesaḥim 10:5 (and included in the formula of the Haggadah of Passover) – according to the view of Rabban Gamaliel, the bitter herbs are one of the three essential topics of discussion at the ritual Passover meal.

504The ultimate expression of the bitterness of exile is pronounced in terms of the cosmic rift the Divine Name: the separation of Malkhut from Tipheret; the Shekhinah from the blessed Holy One; the Congregation of Israel from their Father in Heaven; the performance of commandments from a conscious awareness of their revealed secret meaning; humanity from its true purpose; Hei from Vav.

505This quotation is intriguing because the word in Ruth is written *marA* with Aleph and not *maraH* with Hei.

506The difficulties of learning Torah and its hermeneutic principles are a consequence of exile.

507Moses circumcised the mixed multitude; see note below.

508See Z 1:25a (*Tiqqunim*) – based upon a disputation recorded in *Shemot Rabbah* 2:6 (NZ) – and the demotion of Moses as a result of his willingness to accept the conversion of the mixed multitude, whom he circumcised. See Z 1:13a on the imperative of love towards the convert. In any event, it may reflect *TZ*’s concerns about overly universalist conceptions of Judaism.

509This phrase is unrendered in many Bible translations. It literally means: ‘the hind of the dawn’, and could refer to the morning star.

510*nissin* (miracles) MM: Miracles are performed through Netzaḥ and Hod, which also represent the two miraculous festivals of Ḥanukah and Purim.

511See Numbers 27:20

512The use of the word *mitgabrin* (become mighty/prevail) in this context, harks to the war against ‘Amaleq where Moses kept his hands raised to ensure victory.

513*mayim hazdonim* (raging waters). From Psalms 124:5. On the relationship between this term and the nations of the world see: Z 1:63b; *ZḤ* 35a; Z 3:246b (RM). See also *TZ* 107b and note there.

514The following teaching creates an ingenious bridge to a discussion of the festival of the Sukkot. According to Genesis 33:17–18, Jacob arrives at placed called Sukkot and then is described as ‘whole’ (*shalem*); the word *Sukkah* is composed of S”H [=65=ADNY] and Kh-V [=26=HVY”H], and the association to the festival is established through a discussion on the unity of the Divine Name.

515In *BT* Sukkah 37b, a different reason is given for taking the *lulav* in the right hand: because it contains three precepts, compared to the *etrog* which is one.

516*re-shimin* (depicted).

517On the Shekhinah as the four species, see Biti Roi, Dissertation, p. 46

518*bukhanto*. See *BT* Sukkah 35b – the word ‘peduncle’ (from the Soncino translation) appears in *Gemara*, and the order here is reversed from that of the *Mishnah*.

519*pe-tiamto* (‘its nipple’).

520*ḥazazit* (scarring).

521*TZ* Qushta reads *bah* (in her), though the source verse reads *bakh* (in you).

522On this expression, see note on *TZ* 60a.

523See Maimonides, *Yad Ḥazakah*, Laws of *Lulav*, 8:9.

524On the eighteen vertebrae of the spine, see *Mishnah* Ohalot 1:8.

525Onqelos was a 2nd century translator of the Pentateuch to Aramaic, whose translation became the standard in Hebrew publishing. NZ writes that the mention of Onqelos here is a scribal error, and refers to Z 1:31a as the source of the phrase *di aḥid b-shmaya uv-ar’a* (grasping heaven and earth), but see PZ Vol. 1 p. 190, where the phrase does not appear. See also Matt: *PZ* 3:171, note 540. See also, notes on *TZ* 67b, 84a, and 129b.

526*de-aḥid* (grasping).

527See *TZ* (Introduction) 15a–b regarding the mystical significance of the six directions. See also, Aryeh Kaplan, *Sefer Yetzirah: In Theory and Practice*, pp. 80–87.

528*haqaphah* (perambulation). These are the congregational perambulations of the Synagogue during certain services of the *Sukkot* festival. The phrase *lesadra behon be-haqaphah* is somewhat awkward to convey; interestingly the lines are absent in Ms Tor f4.

529This idea is found in Z 2:206b (see Matt: *PZ* 6:177 note 206) and in Z 1:104b (MN). See also NZ for an extended discussion on the question of 54 Torah portions (and not 53 as stated here).

530*Shmini ‘Atzeret* – The Eighth Day of Assembly is a biblically instructed festival (see Numbers 29:35) which takes place immediately following the seven days of the festival of Tabernacles (*Sukkot*).

531The Solemn Assembly of the Eighth Day (*Shmini ‘Atzeret*) evolved in Geonic times into the Festival of the Rejoicing of the Torah (*Simḥat Torah*) when the previous weekly reading cycle is completed and a new reading cycle beginning with Genesis is commenced; see .

532*ḥagin mit-ḥag-ginn* (festivals become celebrated). All the festivals of the year influence the Eighth Day of Assembly sefirotically (MM).

533*esh dat* (a fiery law) – thus translated according to classic commentaries.

534According to Editorial Note 3 on this page in *TZ* Qushta (which also gives an insight into the influence of Europe on this edition), that which is ‘missing’ here is written in *Tiqqunim* of *ZḤ* 24a of the Cracow edition. For an extensive and detailed opinion of what exactly is missing here, see MM. Commentaries are divided on whether the Names that follow are part of text that precedes or follows them.

535MM: HVY”H and ADNY.

536The three biblical works attributed to King Solomon. On the three thousand parables of Solomon see .

537On the three drops that devolved from the Divine Name to create the elements of water, fire and air, see Rashi on *BT* Menaḥot 29b, who cites *Sepher Yetzirah* (NZ).

538Perhaps an allusion to the erecting phallus.

539The cantillation note *shophar holekh* is not known in the Ashkenazic (German) tradition, but is identified with the Sephardic (Spanish) tradition. See .

540According to MM, this concludes the essay on the Ten Types of Music. Malkhut, the tenth, is *tephilah* (prayer).

541This passage pre-announces a war that is going to be extensively discussed in Tiqun 21.

542*ḥivya* (snake). As the anti-hero of the early chapters of Genesis, the snake has long been utilised in the symbolism of Jewish mysticism to represent the primordial agency of evil.

543See Rabbi Aryeh Kaplan’s translation of Rabbi Naḥman’s Stories (1983) p. 11 (Second Introduction) – where this text is cited in support of the validity of this type of metaphor for the Divine.

544*ḥutra* (staff or ‘stick’) – in the song *Ḥad Gadya* recited at the end of the Passover *Haggadah*, we read about *ḥutra* which beats the dog.

545*egoza* (‘nut’). Nut and bolt mechanisms were a feature of medieval bows, but our understanding of the term ‘nut’ does not match the allegoric comparison. MM: where the arrow is placed.

546Prayer is the ammunition of this weapon, thus ‘one after another’ makes sense with just one arrow: one type of prayer.

547*el aḥer* (another god).

548*marah* (‘bitterness’ or ‘the bile’).

549*sam hamavet* (poison of death).

550See *BT* Brakhot 61a – the Talmud debates whether the rib taken from Adam to build Eve was actually from his face or his tail.

551*adam r’a* (the evil Adam) – suggesting that Samael was a negative corresponding creation to the first human.

552The sages of the Talmud recognised two types of ejaculation of sperm – semen that is ‘shot like an arrow’ has the power to fertilise; see *BT* Ḥagigah 15a.

553ZeR’A (seed) is composed of the letter Zayin and the word R’A (evil). In the imagistic word play here, the letter Zayin is the individual sperm taken from the seed (ZeR’A) – and indeed a single sperm is shaped somewhat like the letter ז (Zayin), although this fact was not known to science prior to the microscope in the 17th century [and might have even been first observed through a lens ground by Spinoza!].

554*reḥimu de-’eyninn* (the love or compassion of the eyes). See *TZ* 126b – *’aynin dereḥimu* (the eyes of love) – and note there.

555This double meaning of the word *matarah* – as both ‘target’ and ‘protector’ (from the root n-t-r) follows the commentary of MM.

556The universal prohibition against eating the limb of an animal still living is a Noachide Law; see Genesis 9:4.

557Tiqun 14 is a primarily a discussion on the preservation of ‘the first fruits’ as a euphemism for a man’s first and primary sexual emission of seed. Perhaps, in this passage is an admonition against male pre-marital promiscuity, and a general warning about preserving the purity of the community. Elijah is summoned to correct an ambiguity that could lead the sages to sin.

558An interesting anomaly of mis-citation in some modern editions here may give insight into an aspect of textual anthropology: see: *TZ* Margoliot, where a slight typographic error makes Beit (which would be correct) look like Khaf [20]; MM, where Khaf Beit [22]; and NH, where Khaf [20].

559See the relationship between Joseph and the participle k”l, mentioned in *Vayiqra Rabba* 9:1 (NZ).

560lit. students of the wise

561Margoliot: “in the garden.”

562Both word order and alliteration, it is clear that these lines are intended to be ‘poetic;’ eg. *b-gan b-gin* ( . . . ​in the garden, because . . .) [though not in *TZ* Qushta].

563An interesting example of variant paragraphing in modern editions: see MM in contrast to *TZ* Margoliot. In *TZ* Qushta, the words ‘He rose’ are enlarged and bolded.

564No sooner has it been claimed that these two biblical injunctions – ‘the first fruits’ and ‘the kid in its mother’s milk,’ – from the latter of which is derived the Rabbinic prohibition on mixing meat and dairy in any fashion – are somehow connected (apart from appearing in the same verse), and Rabbi Shimon is so concerned that the sages might come to err in their practice of *halakhah* – and actually eat meat and milk together – based upon their misunderstanding of the mystical reason for the juxtaposition (*smikhut*), that he summons Elijah. Concern about sins arising from misunderstanding the mystical reasons behind commandments is a theme already expressed in the Talmud, see *BT* Ḥagigah 11b. See NZ – the text here alludes to a potentially flawed application of the principle of ‘juxtaposition’ (*smikhut*): since we know that these two verses cannot be mutually applied on a halakhic level – see *Tosephta* Ḥullin Ch.8 and Tosaphot on *BT* Ḥullin 103b regarding the prohibition of meat and milk outside the Land of Israel – their juxtaposition on the mystical level might give rise to a reapplication of their connection in the halakhic domain, thus permitting the mixing of meat and milk outside the Land of Israel. Historical attempts to justify antinomian behaviour based upon a rereading of the kabbalistic meaning behind commandments and rituals have often given rise to literary and conceptual challenges to traditional interpretations; it is not surprising that the voice of *TZ* through Rabbi Shimon jumps to quell any such speculation. Interesting also is the note in MM, which cites a distinction made between Elijah as the revealer of mysteries and Elijah as a Tanna.

565It seems correct here to follow the markings in *TZ*s Qushta and Ortakoj which indicate that Elijah is speaking, and addressing Rabbi Shimon, but some versions read: “Rabbi Shimon said: . .

566*bosina* (lamp). *TZ*s Ortakoj, Amsterdam and Mantua also read *bosina*, and some later editions amend to *botzina*. See *TZ* 63b.

567*bukhra* (first born).

568NZ notes that this question accords with the understanding of RaMBaM (Maimonides), see Commentary on *Mishnah* Kilayim8:2 *Yad Ḥazaqah*, Laws of Kilayim, 9:8) that the ‘mixture’ of an unclean animal with a clean one is a further level of prohibition; but not with that of RoSh (R. Asher ben Yeḥiel).

569Thus it is not the same type of ‘mixing.’

570The meaning of the words appearing in Exodus 22:28, *m-lei-atkha* (your fullness) v*-dim’akha* (and your tear) are not certain (see Rashi); but, in its discussion of the preservation of the first drop, *TZ* discloses a fascinating connection between drops of semen and teardrops. See Ibn Ezra, ad loc, on *dem’a* (tear) as a euphemism for seminal issue. [See also Psalms 126: 5 (*ha-zor’im b-dim’ah* – those who seed with tears).] See also the Talmudic exegesis upon Psalms 6:7 found in *BT* Sanhedrin 107a. The connection between semen and tears is further explored by later kabbalists along the lines of *TZ*, see: *Sefer haLiqutim* (Jerusalem, 1913), 37a where *lo t-aḥer* (do not delay) is understood to mean an imperative to early marriage so as not to waste semen, and where the concept of ‘the kid in its mothers milk’ is also seen in sexual terms; but in a reading that seems more consistent with this passage, GRA understands *t-aḥer* to mean “she will not be to another.”

571See Tiqun 15 on *TZ* 30b, and the case of Uriah.

572As pointed out by Shiloh Pachter, the ‘sin’ of wasting the first drop according to *TZ* is in allowing it to be ‘wasted’ upon the wrong type of woman, rather than an act of autoeroticism. See, Pachter, *Shmirat haBrit*, p. 166. Relationships between Jewish men and non-Jewish women seem to have been fairly common during this period, see Ronit Meroz, “The Writing of the Zoharic *Sitrei Torah*: R. Ya’aqov Shatz and His Co-writers” *Kabbalah* 22 (2010), p. 278–279, n. 123 for an outline of scholarship on this issue. The four women referred to here (the menstruant, maidservant, gentile, and whore) are discussed in a different context in *BT Avoda Zara* 36b. See also Roi, *The Myth of the Shekhinah*, p. 34 n. 156.

573See *Ma-arekhet HaElohut*, Ch.8.

574See *BT* Menaḥot 29b; this world and the world to come were created with the letters Yod and Hei. It is indeed these letters that form the difference between man (IYSh) and woman (IShaH).

575See *BT* Sotah 2a: “They only pair a woman with a man according to his deeds.” (Soncino trans.)

576The ideal and ‘true’ wife – the one for whom the first drop is intended and preserved – is compared to the Torah. On the comparison between woman and Torah see .

577Continuing the theme of the previous discussion, **Tiqun 15** further emphasises the importance of preserving the first seminal drop for the appropriate female partner. This drop is symbolised in various ways. The reward for preserving the covenant is to be both worthy of kingship and to be united with the ideal feminine counterpart. – thus paralleling the Divine striving for unity between Tipheret and Malkhut.

**NEW ENDNOTE INSERTED HERE:**

* There is some confusion about the designation of Tiqun 15 as being the Ellul reading for ‘Day 8’, since it is also the designation found for the commencement of Tiqun 13 on *TZ* 27a.

578See *Bereishyt* *Rabbah* 1:4 – the thought of Israel preceded everything.

579Either: from the first drop of Jacob emerged kings; or, as MM: one who preserves the first drop is fit to be a king. The latter understanding is more likely in the light of the first lines of *TZ* 31a.

580This appears, of course, to be an inversion of the plain-meaning of the biblical narrative of Chapter 11 of Samuel 2 where it is David who effectively and wrongly usurps Uriah’s position as Bathsheba’s husband, but the Talmud sees Bathsheba as having always been destined to be David’s wife, see *BT* Sanhedrin 107a. See Z 1:8b and Z 1:73b.

581Her husband, the Righteous One, is the ‘complete, rich (ʼ*ashirah*), *matzah*.’

582NZ here associates Bereishyt Rabbah 70:4 – the meaning of Jacob’s utterance “and will give me bread” is a prayer to be saved from illicit sexual relations with women.

583Here semen is compared to bread and its drops to breadcrumbs; see Z 1:14b where the practice of ‘destroying breadcrumbs by hand’ is disapproved of and where the measure of an olive’s bulk is also mentioned. See also Z 3:246a which mentions the “throwing of breadcrumbs onto the ground . . . ” For an explicit and extended discussion of the latter passage see R. Yitzḥaq Eizeq Ḥaver, *Beit Olamim* 138a.

584It is possible to read this textual alternative as suggesting that the standard Rabbinic measure of ‘an olive’s bulk’ can be applied to the minimum amount of semen required for an emission to be considered sinful. Such a reading might also curiously imply that semen is a ‘solid’ (of which *k-zayit* is an appropriate measure) and not a ‘fluid,’ as commonly understood.

585Ironically, the story related in *BT* Ḥullin 105b demonstrates that ‘the angel of poverty’ does pursue one who is ‘careful with the crumbs’ because he cannot prevail over him.

586The Patriarch Jacob is the archetypal example of this passage since he was considered to have kept his couch free from taint, meaning that he underwent no seminal issue prior to impregnating Leah with Reuben. See: Bereishyt Rabba 79:1 and 99:6, Vayiqra Rabba 36:5, and *BT* Yevamot 76a. In *BT* Pesaḥim 56a, the couch of Jacob is compared to those of Abraham and Isaac who produced Yishmael and Eisav. Unlike Leah, both Sarah and Rebeccah were barren for a time, so it is assumed that their sons were not produced by the first seminal drop of their husbands.

587*’ein* (abode). A word which implies a number of possible translations, eg: Alter – “the abode of Jacob . . .;” Artscroll – “the likeness of Jacob . .

588See Maimonides, Commentary on *Mishnah* Shev’uot 2:2.

589In Tiqun 16 attention is turned towards the circumstances of the emergence of ‘the drop,’ and a discussion of the cosmic impact of events that occurred upon the eve of the first Sabbath. The impact is felt in both practice and nature, in relation to the differences between man and woman. There are numerous ambiguities in this Tiqun, perhaps the most obvious being that Adam and Eve are separately blamed for Adam’s death. In anticipation of these paradoxes, MM cites a Lurianic teaching in *Sha’ar haHaqdamot* (*The Gate of Introductions*) 49d, that Adam sinned by engaging in sexual intercourse before the Sabbath – thus causing a misconfiguration of that aspect of Divine Union which depended upon humanity for the fulfilment of the emanated Adamic form. The ascent of the Shekhinah on the Sabbath is paralleled in the human sphere.

590*Ḥalah* is a portion of dough which is removed and given to the priest, in fulfilment of the biblical commandment outlined in Numbers 15:20. In the absence of the Temple, the portion is burned. See Steinsaltz, A Reference Guide p. 191. The precept of ‘the separation of the *ḥallah*’ is a halakhic directive that has primarily devolved upon women, and is regarded as one of the three commandments with which women are specifically charged to be responsible for: the separation of the dough (*ḥallah*), the separation of menstruality (*nidah*) and the lighting of the Sabbath candles.

591According to MM, GRA does not read the words from “Scripture proves it” because they are effectively superfluous and, indeed, the words do appear asterisked and in brackets in Vilna 1867; QPM has no brackets here. As stated on the frontispiece of that edition, the GRA’s base text was Amsterdam 1719.

592The seven species of the Land of Israel, as listed in Deuteronomy 8:8 and quoted here, are a unique category of foodstuffs to which various aspects pertain in Jewish law and ritual. See .

593Among the various opinions as to the identity of the fruit of the tree of knowledge, recorded in the discussion found in *BT* Berakhot 40a: “Rabbi Yehudah says it was wheat for an infant does not know how to call ‘Father’ and ‘Mother’ until it has tasted the taste of grain.” See Z 3:275b (*RM*);

594A paradox which becomes evident further in the passage, when Eve is blamed for Adam’s death, may be resolved by the Lurianic reading referred to above.

595*atphat* (extinguished). See Jastrow p. 546. At first, an interesting case of an Aramaic construct unique to *TZ* – followed immediately by its Hebrew equivalent: *da’akhah*. Most of the probable sources for *atphat* are from *JT* see particularly *JT* Shabbat 39a and Sotah 5a. On Hebrew writings in relation to the author of *TZ* see Gottlieb, Idel . . . ​But this example would appear to be a case of *TZ* Qushta providing an alternative to ameliorate between *TZ*s Amsterdam and Ortakoj. See MHS, which adopted *TZ* Qushta’s translation as the primary version.

596*esha de-reḥimu* (fire of love).See earlier: *eynei re-ḥimu* (the eyes of love) [not ‘the eyes of mercy’].

597*TZ* equates a woman’s kindling of lights of the Sabbath Eve and the rise of the flames of sexual desire towards her husband. On an interesting halakhic consequence of this symbolic parallel, see R. Ḥayim Palaji, *Kaph HaḤayim* 27:26.

598This is related to the teaching recorded in *BT* Berakhot 60a that if, during intercourse, the man ‘fertilises’ the egg first, then a daughter will ensue; and if the woman fertilises first, then a son will be conceived. What the Rabbis of the Talmud understood by a woman fertilising the *materia prima* of life is the subject of speculation; since it possibly refers to female sexual climax, the regular citing of this teaching throughout kabbalistic literature may have had anthropological consequences.

599See Rashi on *BT* Shabbat 32a.

600*nidah* (menstrual-separation), based upon Leviticus 15:25–28.

601In Tiqun 17, following the spiritual cleansing of the seminal drop, we find it to be a seed comprised of the letters of the Hebrew alphabet; the elements with which the Universe was – linguistically and actually – created. Word meets praxis in the blessing over the Sabbath bread. In possible preparation for what is to follow on prophecy, the discussion turns to a foundational Kabbalistic proposition regarding the role of Malkhut as determinant of the fractal, base 10 logic of Divine creation, expressed through a discussion upon the precept of tithing.

602The verse of Deuteronomy 18:4 actually reads “The first of your grain . . . ” i.e. without the word *ma’asar* (tithing) – which may explain *TZ* Qushta’s parenthetic addition of *tevu-atkha* (your produce), a word which does scripturally occur in conjunction to the word *ma’asar* in Deuteronomy 14:28 and 26:12. This verse as quoted in *TZ* can therefore be considered composite. On the phenomenon of composite verses in Rabbinic literature, see *Tosaphot* on Megillah 3a (MM). For an analysis of this composite verse and this passage of *TZ*, see *Imrei Noam* on Rosh HaShanah, Part 7 – where he refers to *Bereishyt Rabbah* 1:4 which equates *reishyt* (beginning) with *ma’asar*. But just because a verse is composite and therefore, in a sense, fictive, does not preclude its being subject to the hermeneutics of kabbalistic exegesis; see also Editorial Note 2 in *TZ* Ortakoj (copied in *TZ* Qushta but which presumably is from R. Ḥayyim Alfandari) which interprets the verse here according to the ‘end letters’ of *reishyT ma’asaR degankKha* (“the beginning of the tithing of your grain”) to create KeTeR, showing that Malkhut is a tenth of Keter, and that Keter is the beginning of the ten.

603*motz va-teven* (husk and straw). See note below on this statement.

604I cannot find a source for this statement outside *Zohar*. See Z 3:189a and PZ 9:271 n.77. See also Z 2:120b (*RM*), and Z 3:272a (*RM*) (cited by NZ), where the ruling is quoted in the name of ‘the Rabbis of the *Mishnah*’ – unfortunately the section dealing with Z 2:120b does not appear in the printed edition of *Netivot Yair* on *Ra’aya Meheimna*; see also *Torat Ḥayim* ( of R. Avraham Ḥayyim Shor) Sanhedrin 100a, who cites this ruling in a halakhic context, with Zoharic language. See *TZ* 114a – the ‘husk and straw’ is the literal reading of Torah!

605*behahu zimna* – literally “at that time” – this expression – used extensively throughout Zoharic literature, but particularly in the later strata – often carries a dual connation of both messianic conditions and the perfection of any single act.

606The formula of *ha-motzi* (The One Who brings forth . . .) is from the traditional blessing recited over bread – on the Sabbath this blessing is made over two loaves held together. Here *TZ* reveals the kabbalistic practice of emphasising the first syllable of *hamotzi*. See Z 3:244b (*RM*) where this practice is described as something that ‘they have established.’ On the acceptance of this practice see *Ben Ish Ḥay*, Hilkhot Shanah Rishonah, Emor 6. There is a clear juxtaposition here between the concepts of *hamotzi* (one who brings forth) whether in relation to bread or seed, further underlining the symbolic relationship between the two.

607There are actually several different types of tithes, including ‘the first tithe,’ ‘the second tithe,’ ‘the tithe of the tithe’ and ‘the tithe of the poor,’ see Steinsaltz, *Talmud Reference Guide*, pp. 221–2. MM: the two tithes referred to here are ‘first tithe’ and ‘tithe of tithe.’

608This is a device of classical Hebrew, which often doubles a verb, placing a participle before the subjugated verb, for emphasis. This doubling is often midrashically interpreted.

609The letter Mem’s numeric value is 40.

610This is an editorial gloss which has been inserted, in smaller print size, into the main text of *TZ* Qushta; it does not appear in *TZ* Ortakoj.

611The overall thematic structure of Tiqun 18, the first of the ‘longer’ tiqqunim (although not long when compared to 21, 69 or 70), is the activity surrounding the chamber in which the prayers of Israel are accepted by the blessed Holy One because they cause the Shekhinah to be reunited with Him. 33b: “Worthy is he who merits entering the chamber of the blessed Holy One, to behold the King and the Queen (*matronita*).” Into this chamber come various groups of the souls of the prophets, each of which has mastered an aspect of prayer. The relationship of prayer to prophecy is an important theme of this Tiqun – indeed it commences with a discussion on the six levels of prophecy; but there are many other deep-level topics in the text, including: the unique quality of the prophecy of Moses (whose soul is aroused to open the chamber); the nature of prophecy generally; the structure and nature of prayer; the unique quality of prayer on the Sabbath, the ascent and descent of the letters of the Divine Name itself, symbolically representing the processes towards unity effected by prayer; and the relationship of prayer to precept in both the ritual and the erotic realms. Further in Tiqun 18, a teaching on prophecy and the Zodiac ensues (see R. Y. I. Ḥaver, *Sepher Biurei Aggadot* – *Aphiqei Yam* on Sotah 12a), – the management of the world through the zodiac and the planets is the cosmic foreskin). Ultimately, it is the rainbow [the perception of light from earth, through water in the air] – the actualisation of the fulfilled covenant – that is the symbolised revelation of the corrected world in unity with the Divine. On *TZ* 36a we learn of the layers of ‘the other side’ and the smashing of its husks through the *shophar*. At the end of Tiqun 18 (37b), Rabbi Shim’on ascends to an even more sublime source, in order to bring down the revelations that will be Tiqun 19.

612In Ms Toronto, f14a, these following lines appear under the heading Tiqun 19; while on f26a, this passage appears as Tiqun 23.

613*ḥaiy almin* (the life-force of the worlds) – a signifier for the *sephirah* of Yesod.

614*adameh* (I shall be imagined). JPS(new) observes that meaning is uncertain.

615*galgalin* (wheels).

616*temunat* (depiction of).

617*partzuphinn* (countenances).

618All prophecy is understood through the *sephirah* of Malkhut (identified with the Shekhinah), the effective conceptual meeting point of Divine expression and the human mind. This idea is not entirely different from the Maimonidean conception of the active intellect. On the relationship between prophecy and Malkhut see . . . ​on prophecy and Shekhinah, see Biti Roi dissertation . . . ​For an idea of how the central relationship between Malkhut and imagination has been understood by later kabbalists, see R. Moshe Ḥayyim Luzzatto, *138 Openings of Wisdom*, (trnsl. A. Y. Greenbaum, Azamra, Jerusalem, 2005), Opening 11, pp. 42–44, beginning with the words: “The images of prophecy derive from malkhut . .

619*Bestimu d-‘eynin*. See *TZ* 6b and note there.

620The closer and opener of the eyes. There are appear to be two qualities to the prophecy revelation granted through malkhut; the higher of these is the ‘open-eyed’ prophecy. See *Be-er Leḥai Ro’i* – these two levels of Sagron and Patḥon represent the non-reflective and reflective looking-glass respectively.

621NZ points out that GRA utilises this text to amend Rashi on *BT* Sanhedrin 44b regarding interceding angels.

622See MM: another distinction in the quality of prophecy: revelations from the aspect of malkhut itself can be seen awake, but visions of the world to come – which are of Yesod – are only revealed in this world now in dreams.

623*ḥeyvan* (angelic-beings) – Aramaic for *ḥayot*.

624The quote is not precise but is clearly a reference to this verse in Jeremiah.

625*iyt adam l’eiyla mei-adam* (there is a human higher than human). If Nietzsche had been a kabbalist, he might have phrased it such, but the meaning here is not one of over-coming, but of enlightenment. Accessing levels of prophecy seems to engage a concept of ‘Higher-Self.’ On ‘human above the *sephirot*’ see Idel .

626*raban de-khol nevi-aya* (greatest of all prophets). See *Shemot Rabbah*, 42:8.

627*sitra aḥra* (the other side) *– Zohar*’s commonly used designation for the realm of falsehood, evil and the demonic.

628*nesheph* (twilight).

629*genizin* (hidden-treasures).

630*malka ’ila-ah* (King Most High).

631The word *‘ila-ah* appears on *TZ* 32a, the next page.

632*ben bayit* (lit. son of the house) – an expression denoting domestic familiarity.

633Throughout *TZ*, the word *zot* (this) is a euphemism for the Shekhinah. In this case, however, the idea expressed is that all prophets and priests, with the exception of Moses, required a specific manner of access to the sacred; see *Vayiqra Rabbah*, 21:7.

634See *Sifri* B-ha’alotkha 10. See also *TZḤ* Tiqun 1 which is considered a supplemental passage to this (cited in MM as *TZḤ* 133a): “For all the prophets had a specific place and a specific time, but Moses had no specific place and no specific time, but he would look in every place, and the *Matronita* would not be concealed from him at all.”

635*qomah* (stature).

636This is a notable use of the word *atzilut* (emanation) for the emergence of the soul from its source, an emanation described not within the context of “the four domains.”

637R. Reuven Margoliot was so impressed with the commentary here of *Be-er le-Ḥai Ro’i* that he quotes it in full. See NZ: “*Be-er L-ḥai Ro’i* writes: See further (60a) that ‘the Shekhinah is called ‘positive precept’ from the aspect of the right, and ‘negative precept’ from the aspect of the left;’ and see further (34a [33a in *TZ* Qushta]) that ‘*Matronita*, Who is the precept of the King, the custodian of all commandments, teaches merit before the King for their sake,’ and the explanation is that, in general, each prophet prophesies through a particular limb, such that the 248 positive precepts correspond to the 248 limbs of the soul, and the 365 negative precepts correspond to the 365 sinews of the soul, and they are ‘connected’ [or ‘unified’(*aḥudim*) – this is a difficult word to translate in context] at the level of the 248 limbs and 365 sinews of the King, as it were; for ‘the one who blows, from within himself (*mineih*) he blows;’ and each righteous person (*tzaddiq*), through being very meticulous concerning [the practice of] one specific positive or negative precept, thus purifies that limb of his soul which corresponds to the positive or negative precept, and he thus merits to the level of prophecy [derived] from the power of that limb, to which he is connected through the aspect of the limb in the Higher King; and for this reason it says that since the Shekhinah is the custodian of each and every commandment, it is therefore understood that each prophet, even though he is connected with whatever limb of the King, it is impossible for him to understand his prophecy except by means of Malkhut, who is the custodian of each and every precept.”

[On the subject of ‘Zoharicisation,’ it is worth noting the above use in *Be-er le-Ḥai Ro’i* of the expression ‘the one who blows, from within himself (*mineih*) he blows.’ See *Liqqutei Amaraim, Tanya* Ch.2 where this phrase (adding the word *mitokheih* – ‘from within himself’) is cited as a text of *Zohar* (see also *Liqutei Amarim*, Iggeret HaTshuvah Ch. 4 (*mitokho* [i.e. Hebrew]). Although I have not found the Zoharic origin of this statement, it does appear variously throughout Kabbalistic and Ḥassidic literature of the 18th and 19th centuries – often with alternative Aramaicisations; see ‘*Emeq HaMelekh*’ (Amsterdam, 1648) p. 15c and *Shef’a Tal* (Hannau 1612) 4b for a clear expression of this idea, but without Zoharic language or reference. For its ultimate origin, see the essay entitled “The Question of Moses to Metatron” in *Sefer haPliah*; but see also the note of R. Ḥayim Shevel on commentary of Naḥmanides (Mosad HaRav Kook) on Genesis 2:7, p. 33, who suggests *Sefer haQaneh* as the source for this statement.]

638*nevuah* (prophecy). But see MHS in commentary: “the prophetess of each and every limb.” Since the subject is ‘the daughter of the King,’ the *sephirah* of Malkhut, this may not necessarily be a typographic error.

639See *TZ* 17a, ‘Second Introduction,’ and *TZ* 123a.

640*apharkaso-i* (ministers). See Jastrow p. 59: Prefects. See Z 3:110a (RM).

641What follows is actually a rearrangement of Jeremiah 9:22–23, creating a composite verse. These two verses are often composited throughout *TZ*.

642See MM: Pataḥ and Qamatz are understood to be representative of the *sephirot* Netzaḥ and Hod, – the gateways of prophecy.

643The vowel-sign ḥolem is a single dot which resembles the letter Yod.

644This is unusual, since the word *zeh* (this) normally presents with the three-pointed diacritical vowel mark segol, not the two-pointed tzeirei, but as explicated further in the passage, segol (3 points) is understood to be composed of a tzeirei (2 points) over a ḥiriq (1 point) thus representing Netzaḥ and Hod over Yesod.

645*trei samkhei qshot* (the two pillars of truth). While this phrase has become a standard signifier in later Kabbalistic literature for Netzaḥ and Hod, within Zoharic literature it is unique to *TZ* (and *TZḤ*), where it is stated numerously throughout; its complete absence from *RM* may be of support for scholars claiming that *RM* preceded *TZ*. It also seems to be mentioned by Tziyoni in *Sefer haTziyoni ‘al HaTorah* (Parashat B-Shalaḥ), which, all other chronological assessments being equal, would make that the earliest citing of a textual element of *TZ* that I have seen. See Z 2:110a (not in *PZ*) – ‘the two pillars (*trei samkhei*) of a house;’ see also the curious language at the top of Z 3:78b: *zaka-ei qshot samkhei ‘alma* (“those worthy of truth [Matt: ‘the truly virtuous’], the pillars of the world.”) See also Z 2:104b and Z 3:307a.

646The anagrammatic play of *shureq* and *kesher*, as Ysod (possibly represented by the three points of *shureq*) binds Netzaḥ and Hod.

647Suggesting that She is the shureq in the Vav which is Tipheret.

648The pronoun *ihi* is feminine, which seems to indicate Shekhinah, but here – “from the aspect of the Righteous One (Yesod) – the sense of the passage is that the ḥireq refers to Yesod, the lower point of the segol which sits beneath Netzaḥ and Hod, and which rises to become shureq which ‘binds’ Tipheret.

649Thus MM.

650The significance of this verse, and the one preceding, are discussed in *BT* Pesaḥim 119a.

651*tenana* (smoke).

652See Z 3:235b (*RM*) for an extended discussion on the windpipe and the oesophagus. MM: the oesophagus benefits through eating the sacrifice, the windpipe produces the prayer. These two anatomical features carry considerable significance in relation to the laws of slaughtering of animals.

653See previous note on Tarshish.

654*be-heikhalaha* – “in Her chamber” apparently, and thus NH; but MM translates in “His” chamber.

655GRA amends to: “they arrange praises [in order] to enter . . . ​etc.” Rabbinic sources speak of a threefold structure of prayer consisting of praise as commencement, thanksgiving as conclusion, with personal requests in between. See .

656*ʼilat ha-ʼilot* (Cause of causes) – the same term as employed in the First Introduction, see *TZ* 17a and note there, but the context here seems less transcendently toned than Eliyahu’s 2nd person address.

657*ḥayey naphsha* (life of the soul).

658As taught in the 2nd Introduction (*TZ* 17a): “Malkhut – ‘mouth’(*peh*), we call it Oral Torah.”

659*kol peh* (every mouth) – the conjoining of Yesod and Malkhut. Possibly also a liturgical reference to the *nusaḥ* of the *Shm’a Qoleinu* prayer which concludes the ‘middle’ blessings of the Standing Prayer.

660*imma ‘ila-ah* (Higher Mother) – the *sephirah* of Binah, sits on the left side.

661See Rashi on Exodus 23:21.

662*neturei tar’a-a* (guardians of the gate). See Z 1:237b, where the term is used in relation to the guardians of the gates of hell.

663*shluḥei mitzvah* (emissaries of precept) – who are immune from harm, see *BT* Pesaḥim 8a.

664*Apitroposa* (custodian). Like *TZ* Ortakoj, *TZ* Qushta obliques the final Aleph – but many modern editions have surmised the word as per *TZ* Amsterdam 1719, though it is spelled somewhat differently by other 18th century editors – just as 20th/21st century vowellists have differed in its pronunciation. A word of Greek origin, *epitropos* is found occasionally in the Talmud, signifying a court-appointed administrator or guardian, see eg. *Mishnah* Gittin 5:4 “Orphans for whom their father had appointed an *epitropos* . . . ” (but see Neusner). See *ZḤ* 23b (MhN) where both the archangel Michael and the dark-angel Samael are, separately, referred to as *epitropsa*; see Z 3:205a or Z 2:189b [Matt: “guardian”] (which talks of the Shekhinah as *apitropsa* and where the spelling is closer to the printed form) which are, despite the contrast in contexts, examples of the likely source for *TZ*, since the Zoharic female-gendering of this word differs from its Talmudic female form of *epitropa*; see also Jastrow p. 102 (the feminine equivalent in Modern Hebrew is *epitropsit*; see *Even-Shoshan* pp. 73–4). Perhaps a likely source text for the Zoharic use of the word is a phrase found in *BT* Ḥulin 12b which became halakhically known, and where the word is used more conceptually: “there is no guardian [guarding] (*epitropos*) for [against] sexual immorality.”

665Unusual – male form of verb used.

666*le-meitav* (to return); this is a parenthesised alt. in *TZ*s Ortakoj and Amsterdam, following the word *l-meihav* (to give), but has become the text here, while the earlier version has disappeared (not even offered as alt). Other editions have done the opposite on this very set of words. The version here in *TZ* Qushta has prevailed in modern editions.

667See *TZ* 26a and note there, on the three steps taken at the commencement and conclusion of prayer.

668‘The life-force of the worlds,’ and ‘Righteous One’ (*tzadiq*) signify the *sephirah* of Yesod.

669Yesod is the ninth *sephirah* when counting down from Keter, and there are nine *sephirot* when counting back to Keter. For a Lurianically-inspired understanding of this, see MM: the nine levels from Keter to Yesod are ‘direct light’ while the spiritual energy travelling from Yesod to Keter is ‘returning light.’ These parallel the cycle of: prayer – from below to above; and Divine flow – from above to below. The arousal of the Female causes the outpouring of the Male.

670The following section, until the words, “They then exit” is somewhat less clear than the rest of this structured and poetic description.

671NZ quotes *Sfat Emet* – this should not be understood to mean that one should bow at the end of each blessing in the *‘Amidah* prayer; but that one bows with all eighteen vertebrae of the spine.

672*be-ḥashai* (silently).

673*yeḥidim* (individuals or ‘unique-ones’). Assumedly, this term implies that the act of praying in silence makes one’s prayer a solitary communication which marks the worshipper as an ‘individual’.

674*ḥulyot* (segments). The meaning of *ḥulyot* in this context refers to the windings of the fringes between the knots; and see *BT* Menaḥot 39a. The equivalent word ‘segments’ was suggested to me by Dr. Raphael Descalu, who also provided the following insight: ‘This description of the *tzitzit* in the *Tiqqunim* – i.e the custom of 5 knots and 13 *ḥulyot* – closely resembles the approach of *Sefer ha-Ḥinukh* (Shelah, # 386), which harmonizes those of Jacob b. Asher (apparently following his father the ROSh – see *Tur*, Oraḥ Ḥayim #11) and Maimonides (see *Mishneh Torah*, Laws of *Tzitzit*, 1:7–9). Cf. *Tanya Rabbati*, ed. Israel Braun (Mossad HaRav Kook: 2011), p. 436.

675MM: which are the 32 ‘strings’ of the *tzitzit* – 8 on each corner.

676*dorona* (gift).

677The daily liturgy prescribes saying the *Qedushah* (holiness) prayer, which contains the angelic declaration of Isaiah 6:3, four times daily.

678It is considered meritorious, and even obligatory in the view of some authorities, to recite 100 blessings every day. See *BT* Menaḥot 43b and *Tur*, Oraḥ Ḥayim 46.

679See *BT* Pesaḥim 119a where the Ezekielian ‘hands of man’ are said to be extended to receive penitents; see Z 2:75b (also penitents) and Z 2:260b (penitents and prayer); see also *Sodei Rezaya* Ot Tav (penitents). Once again, *TZ* employs the same language and symbols as *ḥaza”l* (the Talmudic sages), but understands them differently from *Zohar*. See *TZ* 37b where the hands do not take but give a present.

680*bei malka* (house of the King).

681Remarkably, as pointed out in *Biur haGRA*: “this should read: ‘the act of the Chariot.’” See *Mishnah* Ḥagigah 2:1.

682The text of *Mishnah* Ḥagigah 2:1 employs the expression *ḥakham umeivin mida’ato* (a sage who understands of his [own] cognizance), encompassing the terms that would, in later Kabbalistic discourse, become the *sephirot* of Ḥokhmah, Binah and Da’at.

683*beinonim* (ordinary people).

684i.e. they ignore the prayer leader,

685The disturbance of the synagogue service by those engaged in casual conversation has long been a subject of Rabbinic polemic, and bans against the practice – apparently endemic throughout the Jewish world – have been various applied, but the stringency of *TZ*’s critique here, that perpetrators of synagogue decorum are the wicked whose requests are rejected in prayer, is particularly severe. On that topic, see .

686This refers to the daily pre-prayer liturgical recitation of Scriptural verses and Rabbinic teachings related to the sacrifices, which are seen, to some extent, as a substitute for the inability to enact them; see Hosea 14:3. See .

687The word *m-hany-n* means ‘benefiting’ or ‘enjoying,’ and thus NH and MHS who translate as *nehenim* (which in Hebrew is a passive construct); but see MM who understands the word actively or causatively and translates as *m-hanim* (giving benefit), perhaps because *m-hanya* in Talmudic Aramaic indicates ‘helping.’

688Possibly indicating those who eat food without reciting the appropriate blessing over it – those blessings are known by the category *birkhot ha-nehenin* (blessings of consumptive benefit), see note above.

689*maziqinn* (damaging forces).

690In *TZ*s Amsterdam and Mantua, an entire section commencing here until 34b (“ . . . with this construction”) is in an alternative version of small font proffered on the same page with the heading: “This I found in another book.” It was incorporated into the main text in *TZ* Ortakoj and subsequent. For a fuller picture of the integration, see MM.

691On the reappearance of the Masters of the Feet, see MM – for the sake of the ascent of the standing (*‘amidah*) prayer.

692*stam* (not specifically defined or designated).

693*Matronita* (Queen).

694On the word *ḥashmal*, see *TZ* 25b and note there.

695*ḥeyvan d-eisha* (angelic-beings of fire)

696The angelic beings of the *ḥashmal* (see earlier note) are symbolised into the ideal of Israel’s prayer service; the recitation of the *Shm’a* and its blessings are loud and seated, while the standing prayer is said in silence.

697This editorial note is also found in *TZ* Ortakoj.

698This statement raises the question: when does an appointed agent ever open the gate?

699The context of “me,” in the scriptural text of Proverbs, is Wisdom (*ḥokhmah*) – but that does not necessarily imply the *sephirah* of Ḥokhmah here. See note below on Zechariah 14:4.

700There are two publishing traditions regarding the numbering of verses in Exodus 20 of the Masoretic text. The numbering in this English language translation follows the *Biblia Hebraica Stuttgartensia* (1990). On the whole, ‘traditional’ Jewish publications would cite this as verse 21; however *TZ* Margoliot (Mosad HaRav Kook) and NH (Yerid Hasfarim) both give verse 24 (which may imply something regarding *TZ*’s anthropology of textual production).

701Throughout Zoharic literature, and particularly in *TZ*, the feminine form of the demonstrative pronoun in Hebrew, the word *zot* (this), is seen as a symbol for the Shekhinah; see Matt: *PZ* 7:39 note 117.

702Rather than select one of these two versions, *TZ* Qushta has them both in parentheses. See note on *TZ* 35a.

703*metoraph* (torn-up).

704The Shekhinah (Divine Presence) represented here by Rebeccah.

705*Yehalekh*. This *pi’el* form of the Hebrew root HL”Kh (meaning ‘to go’) is unusual and indicates something more transitive than simply going.

706GRA suggests *tzlota* (prayer) instead of *galuta* (exile), and both possibilities are supportable by passages following (sse for example *TZ* 35a). This is not the first time we have seen textual confusion between these two words; see *TZ* 26a and note there. A collection of these occurrences might give rise to questions – regarding the impact of copying errors upon textual influence – that further exploration of Mss might help to resolve. GRA’s correction does remove some of the ‘gnostic sting’ from the passage but adds to both its sense and poetry. Interestingly, prayer and exile are concepts which, in the apparent view of *TZ*, are effectively opposites: prayer is the antidote to exile, for it not only temporarily causes unity in the supernal realms (and in the mind of the worshipper), it also assists in bringing about the ultimate redemption. And yet, there are many ways in which exile and prayer are compared: just as Israel is the support of the Shekhinah in exile, so is Israel the support upon which the Shekhinah stands in prayer to enable the worshipper to reach the Divine. Biti Roi comments on this passage, see Diss. P.227.

707See *BT* Sukkah 49b. Here exists a further word-concept play on ‘feet’ – each of the festivals of pilgrimage is also known as *regel* (lit. ‘foot’).

708See also *TZ* 35b. At first, this appears as a very incongruous exegetic connection, since the context in Zechariah is not at all about the giving of the Torah on Mount Sinai, but explicitly of the standing of the Messiah on the Mount of Olives! One explanation of the verse’s appearance here could be provided by characteristics of the technique of automatic writing, see Goldreich, for which this would be a good example, where it is enough that the central motif of ‘standing’ is present in a verse for it to qualify for inclusion here by association. If, however, the author of *TZ* was not randomly mentally grabbing at scriptural phrases in some meditational or medically induced trance-like state, he or she may have been consciously connecting the theophanic and the eschatalogic aspects of ‘standing’ by denoting ‘the standing prayer’ as a cosmic conduit between them. See *BT* Sukkah 5a, where the conjunction between the mountains of Sinai and The Olives is made precisely on the question of the proximity of the descent of the Shekhinah and the ascents of Moses and Elijah. See MM – the Messianic is vouchsafed as reward for the Sinaitic.

709MM suggests ‘prayer;’ but GRA leaves as ‘exile.’

710On Israel’s suffering for the sake of the Shekhinah, see .

711This may point to the underlying ontology of Kabbalistic theurgic practice: the unification of pronunciation and intent which symbolise female and male respectively. See also *TZ* 94a – Tipheret is voice, Malkhut is speech.

712*musaph* (additional) is the extra prayer service recited on Sabbaths, Festivals, and New Moon.

713See note on *TZ* 79b. This verse is not really composite but fictive, i.e. it doesn’t exist in scripture and its elements, while recognised as scriptural words, are of no specifically identifiable origin. This pseudo-verse appears five times in *TZ*: 34a, 55b, 79b, 84b, 140a. In commentary on *TZ* 140a, MM suggests Nehemiah 12:47 as a possible origin. For a Talmudic example of a fictive or composite verse, see *BT* ‘Eiruvin 2a.

714*Nishmat kol ḥaiy* (‘soul of all life’) is a liturgical phrase which introduces the section of the recital of the *Shm’a* on Sabbath mornings.

715This insight of *TZ* seems at odds with the later teaching of AR”Y Z”L based on *Zohar* [?] that the morning prayer (and, by extension, the midday meal) of the Sabbath represents *‘Atiqa Qadisha*. Here in *TZ*, the afternoon prayer represents the letter Vav descending to reside between Higher and lower Mother representing the two letters Hei.

716The scriptural phrase “between the borders” in Hebrew reads *bein sephatayim* (between the lips) – the place of the utterance of language.

717A notable wordplay: “he lies down” (*yishkav*) can be read as *yesh Kh”aB*, meaning: ‘there are 22’.

718The Talmudic concept of an ‘extra soul’ granted to a person for the Sabbath – see *BT* Beitzah 16a – is discussed in the RM sections of *Zohar*, see particularly Z 3:29a which speaks of three extra souls corresponding to soul, spirit and animating-soul as here. See Matt: *PZ* 5:26 Note 72 upon Z 2:98a (*SdM*) where the extra soul is referred to as *nishm-ta aḥeret*; and Z 1:48a where the new Sabbath souls are called *nishmatin ḥad-tin*. See *TZ* 69b: the extra soul is Higher Mother.

719As well as the three levels of souls, and their relationship to the prayer services of Sabbath, there is a relationship between three manifestations of the Divine and the three meals of the Sabbath; see Z 2:88a.

720*yarkhei qshot* (thighs of truth).

721See *Bereishyt Rabbah* 51:2 and Z 1:64b.

722MM points out the centrality of the following text to the Lurianic discussion found in *Etz Ḥayim* Gate 39, Drush 15 regarding the two types of unification: those of direct light and those of returning light; the former are governed by the unity of HVY”H and EHYeH and the latter by HVY”H and ADNY. The term and concept of ‘the returning light’ (*aur ḥozer*) was greatly developed in the writings of RMQ.

723*yiḥuda ḥada* (lit. ‘one unity’).

724*raza d-ilana* (the mystery of the tree) – the pattern of the ten *sephirot* in Adamic configuration is referred to as the ‘tree’ (*ilana*). This organic analogy is not exclusive to Qabbalistic thought; during the late medieval and Renaissance periods, the structure of knowledge was often perceived in terms of a tree, indicating the essentially unitary nature of knowledge and its many branches; see Harold Himsworth, the *Development and Organisation of Scientific Knowledge*, Heinemann, London, 1970.

725See *TZ* 25 and note there.

726The female is aroused from below to above, the male from above to below. This is reflective of the observation regarding the contrast between sephirotic and chakra-based tantric meditations, see: *TZ* 120b and notes there; and Mopsik in *From Benares to Jerusalem*.

727*tiquna* (ritual) – another occurrence of the root t-q-n that is awkward to translate. However, the erotic overtones of this passage are now actively encouraged, to be internalised and transformed into praxis; the relationship between prayer and conjugal union having already been established.

728See MM – this concludes an additional text (commencing on *TZ* 33b) whose origin is the *editio princeps*.

729*aspaqlaryah* (looking glass).

730See *BT* Yevamot 49b – all prophets looked through a looking-glass that does not shine, but Moses looked through a looking-glass that shines. Throughout Kabbalistic literature, the looking-glass that does not shine with its own light is a symbol for the *sephirah* of Malkhut; see . . .

731Essential in a monotheistic (and neo-Platonic) emanatory system: the more supernal the level, the greater the degree of unity.

732*manhigim* (conductors or guides).

733See *ZḤ* 84b.

734This resumes the narrative of those seeking entry to the chamber.

735See note on *TZ* 34a; the lines here appear to support the reading of GRA.

736See previous note; this line appears to support the reading of *TZ* Qushta on 34a.

737The interrogative word here is actually *b-maiy* (with what/how); but it seems that “why” makes more sense in relation to the answer.

738Mother symbolises Binah which is identified with the heart.

739*raza ‘ila-ah* (higher mystery).

740See *BT* Berakhot 6a where this verse is interpreted to mean the phylacteries of the head (ironically, since the verse to refers to *the arm of His strength*).

741See *TZ* 106b and notes there. In a sephirotic process called ‘the rising and descending offering,’ Malkhut ascends towards Ḥokhmah and Binah descends towards Tipheret. In Rabbinic literature, the ‘rising and descending sacrifice’ refers to a sliding-scale sacrifice which is effectively a means-tested offering i.e. it varies according to the financial status of the sinner. See *TZ* 105b and note there, and Steinsaltz, *Talmudic Reference Guide*, p. 254.

742*Biur HaGRA* on this passage understands ‘knowing’ here as *ḥibur* (connection); according to NZ, this refers to specifically the type of connection implied in the words of Genesis 4:25: *And Adam knew . . .*​[*his wife*].

743This implies that the meaning of commandments is derived from an understanding of Divine processes as symbolically depicted in the letter combinations of the Divine Name; see *TZ* 9b–10a (First Introduction).

744*qariv* (bring near) is the same word as *qorban* (offering or sacrifice).

745As we have seen elsewhere, editors – in the case of this particular passage, *TZ* Qushta carefully follows *TZ* Ortakoj – sometimes chose to parenthesise both possible textual alternatives, on the understanding that one of them is correct – so both must be read. See the introductions to *TZ* Qushta of Jonah Ashkenazi and Ḥayim ben Yaakov of Vilna.

746MM refers to *Mishnah* ‘Eduyot 2:9 as a possible source for this statement, but that involves some level of interpretation. This exact phrase – with the Hebrew *nimshakh* instead of *itmashekh* for “drawn”- does appear in *Reqanati* on Parashat B-reishyt and in R. Yosef Gikatilla’s *Sha’arei Orah* (Gates of Light), Gate 8. Interestingly, it follows the unusual: “ . . . they say:” It is worth noting the distinction between this idea and the physiological understanding of the seed as drawn from the brain. In this passage, the idea is the relationship of a specific part of the son to that of the father – in this case, Ḥokhmah.

747MM understands this to mean that the actual breaths (and not just the prayers) are ascending.

748*ḥayalinn* (forces).

749*’aaqu* (trouble or difficulty). See *TZ* 24a and note there.

750The context in Proverbs of “it” is the subject of verse 20: “ . . . the commandment (*mitzvah*) of your father and the teaching (*torah*) of your mother . . . ” – a verse highly interpretable kabbalistically and of relevance to the discussion here. *TZ* has transposed Shekhinah for Torah, which itself, in the verse, is a transposition for Ḥokhmah. The verse is also quoted in the traditional formula recited at the conclusion of a tractate of the Talmud.

751As previously, the connection is made, through prayer, between the Messianic and the Sinaitic moments.

752The words would suggest a cylinder.

753*Ru-aḥ se’arah* (tempest).

754i.e. the ship is the body. See *TZ* 53a for an extended mystical exegesis based upon a comparison of Jonah’s ship to ‘the body.’

755See *BT* Shabbat 33b, where this expression is applied to Jacob’s arrival at Shekhem (Nablus), on his return from his sojourn with Laban; through this association, sickness is perceived as a type of exile. See MM and the reference to Z 3:299b – because being sick costs money.

756The word *regel* in Hebrew means both ‘foot’ and ‘pilgrim festival.’

757The relationship between this verse and the pilgrim festivals is established in *BT* Ḥagigah 3a.

758*ve-aphiqna*. See Z 3:144b where the word does not mean “expounding,” but rather, physically “extracting” which seems to be its primary meaning in Talmud; but see *Tosaphot HaRosh* on Ḥullin 140a. Whatever its evolution, the word sheds light upon the linguistic ontology of exegetical hermeneutics and the process of “extracting meaning.”

759In Temple times, on several occasions throughout the year, the People of Israel were ‘shut in,’ as it were, within the Temple courtyard, i.e. the doors were closed, and there was no entry or exit. On Passover eve they were ‘shut in’ in three groups.

760In *Shir HaShirim Rabbah*, only two closings are mentioned, that of the Festival (Tabernacles) and that of Passover – which is because the implication of “shoes” (*n-‘alayim*) is two shoes and hence two ‘closings’ (*n-‘ilot*).

761Poss. Exodus 3:5.

762See *BT* Ḥagigah 12b: “R. El’azar ben Shammu’a says: [The Earth rests] on one pillar; and its name is ‘Righteous One.’”

763*kol* (‘everything’ or ‘anything’). The ambiguity of ‘the all or the any’ resonant in the word *kol*, may resolve the tensions between the tendency of Kabbalah towards anthropomorphic depictions of the Divine, a discussion on the nature of prophetic imagination, and the proscriptions against imaging found in Deuteronomy Chapter 4.

764MM suggests Numbers 23:1, but the context there is the set of curse-offerings made by Bil’am; perhaps understood in the light of what is written a few lines later on ‘the other side;’ see note below. For other possible scriptural sources, see Job 42:8 and 1 Chronicles 15:26.

765These four make the total eighteen. Although the phrase *two turtle-doves or two doves* appears regularly as a sacrificial requirement in Leviticus and Numbers, I have followed MM in citing Leviticus 5:7 as the scriptural source here; see *TZ* 63a where the sacrifice of these birds is the offering of the evening prayer which corresponds to the eagle of the Chariot.

766This teaching takes the scriptural reference out of context: the retrospective ‘sign’ promised to Moses in Exodus 3:12 is that he will bring the People of Israel back to the location of the revelation of the burning bush. But the paradox is resolved mystically on 36b, where it becomes the sign of the ultimate return of Messianic Moses at the end of days. On Moses as redeemer, see Biti Roi (Diss.) p. 226. MM points out that *ve-zeh* (‘and this’) is the same numerical value as *ḥaiy* (life [= Yesod]).

767*mazal* (zodiac-sign). On the challenges to translating this word, see .

768*kokhvei lekhet* (‘moving stars’). On medieval astronomy see . . . ​The heavenly bodies were divided into fixed and movable stars (planets), the latter included the sun and moon.

769*Bat Sheva* (lit. ‘daughter of seven’).

770*pe’ulah* (action) in this context indicates something close to ‘active influence’.

771On the relationship between the twelve zodiacal signs and the twelve tribes, see Giller, *Reading the Zohar*, p. 40.

772*le-umotam* (to their nations). See Z 3:282a (*RM*). The princely descendants of Ishmael symbolise the zodiac of the ‘other side’. Here there may be a play on the similarity of the words *le-umotam* (to their nations) with Aleph and *le’umatam* (opposite them) with *’*Ayin; see Ezekiel 1:20 and Ecclesiastes 7:14 (*zeh le-‘umat zeh*) which is frequently employed in describing ‘the other side’ as being ‘opposite’ to the structure of holiness. This congruity of sound is perhaps more obvious in Ashkenazic pronunciation.

773*taleh*, (Aries), *shor* (Taurus), *te-omim* (Gemini), *sartan* (Cancer).

774See *BT* Shabbat 156a – one born under the sign of Mars will be a butcher or circumciser.

775This aphorism is often found in mystical texts; its origin may be *Midrash Mishlei* 22.

776See Genesis 9:13 where the rainbow is described as “the sign of the covenant”.

777Based on the prohibition discussed in BT Ḥagigah 16a; see also Z 1:71b, and Matt: *PZ* 1:422, Note 16, who cites EW – the problem of gazing at the divine phallus.

778*qliphin* (husks, shells, peels) – the commonly used term in Kabbalistic literature for all that covers over holiness; its implication is usually negative. The Zoharic view of the ‘husk’ is summarised in I. Tishby, *The Doctrine of Evil and the ‘Husk’ in Lurianic Kabbalah*.

779In later Kabbalistic literature especially, the *nogah* (‘glow’ or ‘brightness’) is a *qlipah* (husk) which is neutral in nature, and not essentially evil.

780or yellow

781or yellow

782These three terms – chaos, void and darkness – are from the description of creation in Genesis 1, prior to the emergence of light.

783*it-aḥda* (united). As elsewhere, this word is awkward to translate, for it may also imply ‘being held by’, ‘grasped’, or ‘cleaving to.’

784*moḥa* – the ‘brain’ – meaning the actual fruit of the nut

785These are the three notes sounded by the ram’s horn on the New Year. *Teqi’ah* is a monotonal single note; *shevarim* is three quick successive monotonal notes which, combined, are of the same duration as *teqi’ah*; *truah* comprises nine staccato monotonal notes of the same duration as *teqi’ah*.

786According to PQM, “it” is Her union with the blessed Holy One.

787See *TZ* 78a.

788See Z 1:72b. Matt refers to here. *PZ* refers to Z 1:1b but the connection is unclear to me. See *JT* Berakhot 65a where it is said of Rabbi Shimon bar Yoḥai that a rainbow never appeared in his lifetime.

789Moses. Indeed, the verse here speaks of the sign of ‘the returning Moses.’

790*marei qomah* (masters of (the) ‘stature’).

791Meaning the letter Beiyt of the word *be-reishyt*.

792*bat qol* (heavenly echo).

793On this term, see *TZ* 12b and 19b and notes there.

794See E. Wolfson, “The Face of Jacob in the Moon”,

795*geirim* (converts). Unlike the Messianic age, the current phase of history sees a benefit in converts because, by joining Israel, their redeemed souls adhere to the holy, while separating from the harshest levels of the husk that are cut away in circumcision. In fact, redemption depends upon this process of *geirut*. However, once the cosmic circumcision is accomplished, and Yesod – the divine rainbow – is fully revealed, the process is complete and there are no further proselytes. The specific question of whether the covenant and commandment of circumcision is to be continued or annulled in the messianic future, has been the subject of considerable discussion in Jewish sources (and history) since at least Saul of Tarsis (Paul), and resurfaced in the discussions of fifteenth century Christian Cabalists. One dialogic assumption of several of Rabbi El’azar’s questions to his father throughout *TZ* is that the theurgic dimension of the commandments involves the reflection of Divine processes in Adamic Form; and that once the requirement is no longer relevant on the supernal level, it becomes superfluous below; see, for example, the question of Rabbi El’azar on *TZ* 23a: “Rabbi El’azar arose and said: ‘But before Israel and the Shekhinah were exiled, why would they have fulfilled [the precept of] ‘the sending of the nest’?” On the other hand, because it is both precept *and* covenant, *milah* (circumcision or word) can be seen as both process *and* state. The Messiah is, as it were, ‘born circumcised’ (see *BT* Sotah 10b and 12a regarding David and Moses, both messianic figures for *TZ*) – as an illustration of the collective redemptive effort to effect the removal of ‘the husk.’ See: *Midrash Rabbah* Bereishyt 84:6; *Midrash Tanḥuma* 58:5; see also *Midrash Tehillim*, where only those Biblical figures whose names are called twice, (eg. “Moses! Moses!”) are born circumcised. On the circumcision of the pre-natally circumcised Abraham, see *Sefer haQanah*, Dinei Terumah.

796See: *Nitzotzei Orot* on Z 1:192b; the symbol of the renewed moon is associated with King David who is a representation of the *sephirah* of Malkhut – thus it also implies the renewal of Davidic light in the messiah; see also: *PZ* 3:171, Note 570.

797Verse actually says “to you” (*lakhem*), not “in you” (*bakhem*) as here.

798Rosenberg transliterates; JPS (new) has ‘beryl’.

799‘opened’ because the letter Vav is the shape of the vowel pataḥ (MM).

800*sagdin* can mean worshipping or bowing. See Jastrow p. 953.

801According to MM, GRA does not read the following lines until “And furthermore”; however they do appear in Ms Toronto. Margoliot punctuates this passage differently.

802NZ refers here to *TZ* 120b (Tiqun 70).

803*Barukh* (blessed) stands for Malkhut, while the Divine appellation E”L ‘ELYO”N (EL Most High) – which is a key term in the opening paragraph of ‘the standing’ prayer – is a euphemism for Keter; the phrase therefore includes all other *sephirot* – whether from below to above or from above to below. See Z 2:261a. The scriptural context of this verse is interesting: the words are uttered by Malkitzedeq, the Priest, of Salem.

804MM substitutes *n-v’i-u* (wellspring) in commentary, following *TZ*s Mantua and Margoliot.

805This phrase refers to the donning of the *tallit* – a four cornered over-garment which enables the fulfilment of the commandment of *tzitzit*, and which is usually worn during prayer. It is interesting that *tephillin* (phylacteries)here precede *tallit* (prayer shawl) since the latter is always donned first.

806See *Bereishyt Rabbah* 36:6 – Shem merited the precept of *tallit* through his act of respect for his father.

807There seems to be a connection between the sons’ refusal to look at their father’s nakedness and the prohibition against looking at the rainbow. See EW, *Speculum*.

808See *BT* Baba Batra 10a – ‘giving’ to the Divine refers to charity to the poor.

809MM: Ten words comprised of five double expressions, as discussed in *BT* Baba Metz’iah 31b: the three listed here as well as Deuteronomy 15:8 and Deuteronomy 24:13.

810The association of this verse with the patriarchs is found in *BT* Sukkah 49b.

811*vatranuta* (generosity). See Jastrow, p. 377. See *BT* Baba Qamma 50a and Rashi there; See Reqanati, Parashat Tetzaveh: “justice without forebearance (*vatranuta*)” See *Reishit Ḥokhmah*, Sha’ar HaAhavah (The Gate of Love). See Scholem Card Catalogue – Scholem writes that the phrase has its origin in Moses de Leon’s *Shushan Edot*. See Matt on Z 3:67a: the ‘Throne of Leniency.’

812Therefore, the Written Torah is studied during the day and the Oral Torah at night. See NZ.

813The daily liturgy prescribes saying the *Qedushah* (holiness) prayer, which contains the angelic declaration of Isaiah 6:3, four times daily.

814It is considered meritorious, and even obligatory in the view of some authorities, to recite 100 blessings every day. See *BT* Menaḥot 43b and *Tur*, Oraḥ Ḥayim 46.

815For elaboration on the meaning of ‘giving from what one loves’, see *TZ* 10b (First Introduction) and *TZ* 141a.

816Implying that prophecy is the gift, which would indicate agreement with the position emerging from medieval debates on the nature of prophecy: whether it could be ‘acquired’ (as a super or transcendent rationalism attainable by the human mind – Maimonidies, Abulafia), or whether it was ‘granted’ (Crescas).

817‘Give honour to the image of the King!’ On this expression, see *TZ* 83b, where it is applied to the wearing of tephillin, and note there.

818This editorial note is found in *TZ* Ortakoj; and [and refers to *ZḤ* Salonika?] The structure and text of Tiqun 18 is somewhat different in the Mantua (1558) and Amsterdam (1719) editions of *TZ*.

819This is not the first time this famous Zoharic passage has appeared in *TZ*; see 19a; and see also Giller, *Reading the Zohar*, p. 74. MM argues that the rest of the page is not really a continuation of what has been said, but a series of preparatory statements in anticipation of Tiqun 19.

820See *TZ* 19a and note there. The word here is *hurmenu* and not *hurmanuta*, as there.

821*botzina de-qardinuta* (lamp of darkness). See *TZ* 19a and note there.

822*qav hamidah* (line of measure).

823*TZ* Qushta here is more gender consistent than other editions, and the pronouns are less ambiguous.

824*AVYR* (air) with Yod extracted, leaves the word *AUR* (light).

825The prioritised version is *ihi*. See Jastrow, p. 903. *Nihi* is the same pronoun as *ihi* (she/it) “mostly after an open syllable to avoid a hiatus.”

826*zeret* (the little finger). See *TZ* 38b, where *zeret* is identified with the *sephirah* of Gevurah.

827*galgalim* (revolutions or ‘wheelings’).

828These firmaments and the distances between them are found in classical Rabbinic cosmology as detailed in *BT* Ḥagigah 12b–13a.

829*phutya* (breadth).

830These lines are not clear.

831*raza de-ḥushbana* (the mystery of counting).

832See notes on *TZ* 39a and 134b re similar diagram.

833*sava* (elder).

834Or: *ḥe-vat*. Possibly imperative. Prior [?] version reads the participle *neḥit* (descending).

835In *TZ* Qushta: the abbreviation R’. According to PQM, the soul of Rabbi Shim’on – either posthumously, or in enlightened ascent.

836*ratzinn ve-shavinn* (running and returning). See *BT* Ḥagigha 13b.

837Textually complex but highly poetic, Tiqun 19 is the story of the enclothement of the *sephirah* of Malkhut as a vessel for Divine revelation into first linguistic, and then practical, reality – through extensive parallel symbolism which can be difficult to summarise, but which reaches its ultimate description of Malkhut in the philosophically worded declaration on *TZ* 40b: “And there is no action effected below except by means of Malkhut.” Malkhut, as daughter and Shekhinah, seeks unity with revealed higher source – Tipheret – through the expression of prayer as informed by mystical comprehension of the dynamics of the Divine Name in Its various forms, the prevention of which is severely castigated. In this remarkable Tiqun, we learn of many original and striking kabbalistic ideas, such as Primordial Man, the creative planes of the Adamic form and the mystical sin against ‘thought.’ As the crowns and vowel sounds invest the letters with mystical meaning, the worshipper – the one who actuates the signs and words into vocality – is empowered with Divine potential to bring about redemption.

838The sublime expression “hidden in the light,” (*geniza b-aur*) refers to the primordial state of Malkhut.

839Eliot Wolfson regards these lines as a description “in brilliant brevity” of the status of the feminine prior to beginning, see *Language Eros Being*, p. 383. Wolfson translates the passage as follows: “*bere’shit* – [contained] there are [the letters of the word] *bat* [daughter]. This *bat* is the point hidden in the ether *[nequddah setima ba-awwira],* concerning which it says ‘Guard me like the apple of your eye *[shomreni ke-ishon bat ayin]* (Ps. 17:8). She was certainly hidden in the light *[genizah be-or]* and through her the ether *[awwir]* was made.”

840The first two occurrences of the word *aur* (light) are without definite article; the next three are with definite article.

841*tiquninn* (constructs) – another challenging (for translation) occurrence of the root t-q-n.

842Five Alephs, each with a different vowel sign: qametz, tzeirei, ḥolem (although in *TZ* Qushta, the central Aleph is blank, a ḥolem is clearly visible in *TZ* Ortakoj), ḥireq and qubutz. See also *TZ* 20a.

843*shalish* literally means ‘a third’ but is understood to refer to a large measuring bowl.

844*avyra dakhya* (‘pure air’). See Z 3:135a (*IR*); Matt: *PZ* 4:248, Note 182.

845*matqela* (scale).

846See R. Aryeh Kaplan’s commentary on *Sepher Yetzirah*, 1:3 – the polarity of ‘five opposite five.’

847*yarkhatayim* (the ‘rear-parts’) from the word *yerekh*, meaning ‘thigh’.

848The entire passage from here until 38b: “He is the governor of the seven firmaments” is presented in *TZ* Mantua as an alternative version, with the heading: “And this I found in another book.”

849See Z 1:140a and 185b.

850See *Mishnah* Yevamot 8:2 – even if the sexual organ is partially destroyed, if there remains of the corona even a hair’s breadth, it [he] is fit.

851*nima* (a hair-strand). NZ cites the relationship between the corona of the phallus and pubic hair as discussed in *BT* Sanhedrin 21a. See also mention of hair-strand on *TZ* 38b – the *nima* is Yesod, the Righteous One, the ‘connector’ of the higher and lower waters.

852It is possible that *TZ* is castigating certain types of contraception here yet, even if that were the case, it is not entirely clear from the text as to whether intra-uterine or prophylactic obstruction is intended by the term ‘separation.’ On medieval contraception and its halakhic ramifications, see David M. Feldman, *Birth Control in Jewish Law: Marital Relations, Contraception, and Abortion as set forth in the classic texts of Jewish Law*, New York University Press, New York, 1995, pp. 169–248.

853*raza d-oraiyta* (‘mystery of the Torah’). NZ quotes GRA: “This means that ‘the Kabbalah’ [sic] is the connection of the two Torahs; [i.e.] that it brings the mysteries (*sodot*) of the Oral Kabbalah into Scripture (*miqra*); and therefore all of the occupation of the first ones was in the expounding of scriptures, and so it is in the exegesis of midrashic texts such as *Sifra* which brings Oral Torah interpreted wholly through scripture; and therefore did [the Midrashic work] *Torat Kohanim* begin with 13 exegetic principles, and everything is based upon the 13 attributes, for the mystery within it is the 13 *Tiqqunim*: the five books of the Torah in five *sephirot* from Ḥesed to Hod; the midrashim of scripture in Ysod; and they correspond to the six words of the verse “Hear O Israel . . . ” Five words in five *sephirot*, one in Ysod that joins as one; ONE (*eḥad*) is gematria 13, as is written in *Tiqunei Zohar Ḥadash*, and after that are the six words of “Blessed is the Name . . . ” in Malkhut, corresponding to the Oral Torah, the six Orders [of *Mishnah*] etc.”

854Here ‘the two Torahs’ takes on a different meaning from the usual: instead of written and oral, there is literal and mystical; see previous note.

855This is an explicit allusion to the parallel between contraception in sexual union and the unwillingness to ‘fertilise’ the Torah with its inner meaning: the drop of mystery. On the relationship between the phallic and secrecy, see Wolfson, *Language Eros Being*, p. 133. For more on this unwillingness see Tishby, *Wisdom of the Zohar*, Vol III, p. 1090.

856*du partzuphin* (two countenances/faces).

857*sedarim* – the weekly portions of the annual cycle of the public reading of the Pentateuch in the Synagogue.

858On ‘the extra soul of the Sabbath,’ see *TZ* 22b and note there; see also *TZ* 34a–b (Tiqun 18).

859*ruḥa di-qedusha* (‘spirit of holiness’).

860*ziv* (splendour) – the poetic expression *ziv kevodah* (the splendour of Her glory) seems to rely on a transposition of the phrase *ziz kevodah* in the Masoretic text of Isaiah 66:11. That transposition is also evident in the quotation of the verse in *Midrash Eikhah Zuta* (very end of Nusaḥ 2).

861*phiyusa* (appeasement). With the help of the *tzaddiq* (the righteous one), the Shekhinah will not be a dry, closed Mem, but a flourishing, moist garden that opens. With this word *phiyusa* (appeasement), the startlingly erotic theme of this and the preceding passages is made explicit. See Z 3:225b (RM). The word *phiyusa* can be considered a euphemism for verbal or physical foreplay, see *BT* Eiruvin 100b; and see the responsum of R. Moshe Feinstein *Iggrot Moshe*, Even HaEzer 4, siman 66 [-AV].

862The seed (*zer’a*) is not synonymous with the drop (*tipah*).

863The connection between Song of Songs 5:2 and Lamentations 4:22 is mentioned on *TZ* 17b, towards the end of the 2nd Introduction.

864Many layers of symbolic allusion seem to converge in these lines: the letter Vav is the horizontal line of the qametz, is Israel prostrate on the bed, conceiving the Messianic millenium.

865The standard Talmudic text (*BT* Ketubot 111b) reads “all who make use of the light of Torah, the light of Torah revives them.”

866*ihu ramiz* – it hints. This use of both pronoun and active verb is somewhat stylistically unusual; the expression as it appears on *TZ* 74a is passive. The expression is also in *TZḤ* (Margoliot), 102d (*Sifra Tinyana*), where the discussion is upon precisely the verse discussed here, that of Song of Songs 4:12. Interestingly, R. Yosef Karo seems to have adopted the expression in his spiritual autobiography *Maggid Mesharim* where it quite frequently appears.

867*yama ’ila-ah* (higher sea).

868*yama tata-ah* (lower sea).

869*’atiqa qadisha* (Ancient Holy One). On this term, see Matt: *PZ* 1:60, Note 441. Although the term frequently appears in the *Zohar*, its occurrence here is unique in *TZ*. The strands of hair of The Ancient Holy One (‘*attiqa qadisha*) are discussed in the Idrot sections of the *Zohar*, see Z 3:136a (*IR*).

870*’ad ein soph* (unto infinity). Some later Kabbalists have understood the term as directed towards entity rather than process, i.e. ‘to The Infinite One,’ rather than ‘infinitely.’

871*’ad ein takhlit* (limitlessly).

872*shi’ur qomah* (dimension of stature/structure). See *TZ* 121b and note there; see also Z 3:228b (RM). The topic known as ‘The Dimension of Structure’ (*shi’ur qomah*) is an extensively discussed recurring theme throughout Jewish mystical literature, and references to its genre can be found in the Talmud; the topic essentially covers any attempt to ‘measure,’ usually metaphorically, the proportions of the Divine, or at least to describe the Divine structure along systematic lines. For a theosophical example, see RMQ, *Shi’ur Qomah*. On Shekhinah and ‘dimension of stature’ in *TZ*, see Biti Roi dissertation, Part 4, p. 234.

873The context of this and the following quoted verses relates to the gathering of manna in the dessert, where the term *‘omer* is applied to the daily portion for each person. *TZ* draws both a parallel and a distinction here between this use of the term *‘omer*, and that of the precept of ‘the counting of fifty days from the *‘omer* offering’ described in Numbers 23:15–16, which is known as *sefirat ha-‘omer* (the counting of the *‘omer*), a ritual that has often attracted Qabbalistic attention. As a quantity, an *‘omer* is one tenth of an *eiphah* (Steinzaltz, *The Talmud: A Reference Guide*). An interesting comparison, *within* the later strata of the *Zohar*, can be made between the discussion here of *sefirat ha-‘omer* and that found in Z 3:97a–b (*RM*).

874See Z 3:48b, Matt translates as “skull and head.” Whereas the term *gulgolta d-reisha* “skull of the head” is usually understood to refer to Keter, as opposed to other parts of the head which refer to other *sephirot*, it presents here as the symbol for Binah; see also *TZ* 115b: “Repentance, which is Mother, ‘the skull of phylacteries.’”

875See *TZ* 14a.

876*Miqveh* is the ritual water-pool in which a woman, emerging from *nidah* (a state of separation following menses), immerses herself in water before intimacy with her husband. The *miqveh* must contain water to the volume of 40 *seah*. The word *miqveh*, whose root means “gathering,” is found at the very beginning of Genesis where it describes the “gathering of the waters,” and shares the same root as “hope.” The closing of the word’s last letter – Hei – to form a final Mem, creates the word *maqom* (place).

877*shi’ur qomah* (dimension of stature).

878This ideogram also appears on *TZ* 37b and on 134b; see notes there. See Z 1:211a; see also Z 3:250a where the language describing the graphic is similar (albeit on a different topic), but the result is different. One would have expected this ideogram to have had considerable impact upon Christian Kabbalists who might have seen it (both iconically and thematically), and though I cannot find supporting evidence, I cannot help but speculate that that is why, in *TZ* Mantua (PDF), there is no graphic, even though the editors explicitly left space within the text to accommodate one; however its absence may also be the result of limitations in printing technology, as suggested on *TZ* 127b, and see note there. In Amsterdam 1719, it appears in the margin, and the rows of points are somewhat diagonal, and this was reproduced in *TZ* Margoliot. It appears *in situ* in *TZ* Ortakoj as well as *TZ* Qushta; similar to its appearance in Toronto MS. To see the possibilities for diagrammatic representation of Kabbalistic concepts (based, in this instance, on the mystically-theosophised significance of a real object) made available at even just the beginning of the digital age, compare the highly developed Sharabian-Lurianic graphic representation of the mystical meaning of the *miqveh*, see *Siddur Reḥovot HaNar* (Nahar Shalom, 2005), p. 20; see note 4 there. On pictorio-graphic representation in Kabbalistic literature, see Abrams .

879The middle point has a value of 4 in this representation; perhaps since Yod is Mem (see Z 2:180a) which equals 40, then in ‘small counting’ it is 4.

880A *seah* is a measure of liquid, approximately equal – according to some Rabbinic opinions – to 8 litres.

881See *Zohar* reading for *Tiqun Leyl Shavu’ot*.

882*du partzuphinn* (two faces).

883*mitqarvin* (come close/approach), here seemingly understood as the merging of the embryonic bones to form the human image.

884*’atzamim* – here translated as ‘embryonic’. The context here would seem to indicate an understanding of the word ‘*atzamim* (embryonic) in accordance with Ibn Ezra; but MM reads differently.

885*tzinorin* (‘pipes’ or ‘channels’).

886*le-ashpa-ah* (to bestow or ‘influence’) – causative form of *shephʼa*.

887See Z 1:51b, 2, 228b and Reqanati, Parashat Emor.

888*aphiqei mayim* (streams/brooks of water).See Z 3:68a. Prior to *TZ*, I have not found an association of Netzaḥ and Hod with ‘lips.’

889*shiqatot hamayim* (troughs of water). This original symbolic association is elaborated upon by RMQ in *Pardes Rimmonim* (Munkatsch), Gate 23, Ch.21 p. 43c; RMQ compares this to the association with Ḥesed and Gevurah found in *Tiqqunei Zohar Ḥadash*.

890*nagid ve-naphek* (drawn out and emergent). An expression found in Z 1:6b (Matt: “gushing and flowing” – which captures the poetic timbre of *nagid ve-naphiq*). See Jastrow p. 874 and *negida* as in necromancy. See NH: *nimshakh*.

891*it-pashta* (extends).

892See Ms Toronto “She drinks”.

893This Name, based on the Name of 42 (see earlier note) has become the basis of the *Ana B-Ko-aḥ* prayer, on which see .

894MM: i.e. Tipheret, being the representative *sephirah* of the six, has an extra aspect of each of them within it.

895This word, in its unpunctuated written form, is identical to the word *shureq*.

896The liturgical formula at the commencement of the ‘standing’ prayer is: “Blessed are You . . . ​the great, the mighty and the awesome (*nora*) EL . .

897Literally: ‘they are all *in* revelation.’ This expressive construction implies ‘revelation’ that is not so much a process as a state of being.

898*aur* (light) is singular in the source-text.

899See Pinchas Giller, The Fire-Lights, *Kabbalah 22*, pp. 79–100.

900See *BT* Nidah 31a – the father seeds the white and the mother seeds the red.

901See Z 3:233b (*RM*) – the rose is Israel among the nations; all the while the rose is not open it has no smell; when the rose opens, the scent ascends and effects redemption.

902Surely a typographic error in *TZ* Margoliot here.

903This would seem to indicate that light flows from the vowel points into the letters; presumably this is connected with the earlier statement that the points ‘guide’ the letters. It also implies, in a discussion of the mystical meaning of the vowel points, that the letters become deprived, uninformed of their secrets.

904On *rapheh* and *dagesh*, see note on 20b.

905This startling passage of linguistic mysticism – which utilises Hebrew grammar itself to symbolize cosmic process – provides a powerful description of the spiritual service of the angelic realm: they rush forward with enthusiasm, with emphasis, as per the meaning of the word *dagesh*; but they retract ‘weakly’ as per the meaning of *rapheh*.

906The continuation of this clause is not certain.

907The following two forms of the letter Shyn – one with three vertical ‘prongs’ and one with four – are composed of seven letter Zayins. NZ cites *BT* Menaḥot 29b – which mentions the seven letters that require three-stroke coronets.

908[with the Yod placed upon the Vav]

909The unique calligraphic requirements of writing a Torah scroll demand that certain letters are adorned with super-scriptural features called *taginn* (crownlets); see *BT* Menaḥot 29b.

910Even the superficial sense of this is not clear. These lines are not read by GRA, according to MM, because they are missing key words.

911See Z 3:179a – this verse is interpreted to refer to the ten fingers of the hands.

912Each ‘hand’ is comprised of 14 (= *yad* – hand) parts; there are two hands, thus equalling 28 (= *ko-aḥ* – power).

913*malka ’ila-ah* (Higher King) – this term is found numerous times in zoharic literature. See Z 2:164a – “the Higher King (*malka ’ila-ah*), the blessed Holy One.”

914A Kabbalistic coding whereby each letter is represented by the letter which follows it in the Hebrew Alphabet. On Kabbalistic codes, see .

915This relates to the end of the previous page.

916These are the 28 letters of the first verse of Genesis 1.

917See *BT* Shabbat 104a – the humble first Nun of *Ne-emaN* (faithful) becomes the fully straightened Nun which appears at the end of the word. The word *nakhon* (established) comprises two Nuns surrounding the letters Kh”V (=26).

918a-m-n is the linguistic root of *ne’eman*.

919*Or Yisrael* commentary: the concentration of energies involved in summoning up all his strength, concentrates and unites those Above.

920This is actually a composite Talmudic statement, comprised of *BT* Shabbat 119b and Berakhot 31b, where the context is the congregational response to the recitation of the *Qaddish* prayer: ‘*Amen. Y-hei shmeih rabbah . . .*’ (‘Amen. May His great Name . . . ’). See MM which cites *BT* Shabbat 119b and (apparently) Shabbat 4b; which may be an error.

921I have found these four words in this combination only in the Spanish Rite. NZ cites *BT* Ta’anit 25b, though the wording is not identical.

922*av ha-raḥaman* (Merciful Father). This liturgical phrase points specifically to that unstrained quality of mercy which pertains from a father to a son.

923The ‘earth’ implies the *sephirah* of Malkhut as the true ‘Kingdom’ of God, the ultimately permanent reality. Israel standing in prayer, as God ‘sits’ upon His throne, is a manifestation of Malkhut.

924*aspaqlaryah* *de-nahara* (the looking glass that illuminates). See *BT* Sanhedrin regarding the level of those who perceive the Divine Presence through ‘the bright speculum.’

925Strangely, both here in *TZ* Qushta and in *TZ* Ortakoj, a page number is not given. MM supplies ‘p. 100.’

926Textual continuity issues abound in the section from here to the end of Tiqun 19; according to MM the text is composed of several teachings which are either taken from, or are completions to, passages in *Zohar Ḥadash*. A close reading, however, can discern thematic association between the various topics.

927Literally: ‘extracting one’s will’ from the Divine; implying acceptance and fulfilment of prayer.

928In Ecclesiastes 3:2–8, the word ‘*et* (time) is mentioned 28 times. In his commentary upon *Sefer Yetzirah*, Ch.4., RMQ describes these 28 as the masculine and feminine groupings of the seven letters of BGD KPR”T.

929It is Jeremiah, traditionally regarded as the author of Lamentations, who is referred to here as ‘the prophet.’

930The following section of *TZ*, from here until the line on 40b beginning “She is called prophecy . . . ”, is in Hebrew. See Gottlieb . . . ​According to MM, this section does not appear in *TZ*s Mantua or Amsterdam but is, in fact, a gloss that later became incorporated into the main text in the Constantinople editions. It is absent from Ms Toronto.

931*midah yedu’ah* (specific measure). The meaning of ‘particular measure’, in this context, is that each prayer service has a particular cosmic effect at a particular level. According to MM, the question is that if all prayer goes through Malkhut, then why is there a fundamental difference between the various prayer services?

932There is an ambiguity about this word that can make comprehension and translation of this passage awkward. *Tzdaqah* can mean ‘charity’ (its usual sense in Jewish culture and literature) or ‘righteousness’ (its more biblical sense).

933See *BT* Menaḥot 43b and *Tur*, Oraḥ Ḥayim 46; see also *TZ* 33a and 146a and notes there.

934*’elyonah* (Higher) – clearly the Hebrew equivalent of *’ila-ah*.

935What is represented here are the four letters of the Divine Name without any vowel points (*niqud*).

936The Divine is not incarnated but enclothed in reality as Malkhut.

937Here the text of *TZ* Qushta returns to Aramaic from Hebrew; see note on 40a.

938See MM; ‘involved’ could also make sense.

939In medieval Jewish philosophy, this phrase (which is given in Hebrew) was used almost exclusively by Gersonides; the entry point of the term into mystical discourse seems to be *ZḤ* 34a and b or here in TZ.

940*bat qol* (vocal) – lit. ‘daughter of voice’. The term is also used to indicate ‘a Heavenly echo’, but here perhaps the point is that they are ‘expressed through voice’.

941The context of this verse in Exodus is the list of qualities of Betzalel, the artificer of the vessels of the Tabernacle.

942See Z 3:232a (*RM*).

943MM: *Ze’ir Anpin* (in Lurianic terms: the ‘partzuphic’ designation of Tipheret).

944*me-mutz’a*. The Christological sound of this entire passage as it appears in English is hard not to notice.

945The very word for ‘sign’ (*AUT*) is the enclothement of Tipheret (V) inside a participle composed of the first and last letters of the Hebrew alphabet (*ET*). *Et* is a grammaton and is not directly translatable into English; its primary function is that of a direct object indicator.

946The verse reads “to” (*el*), but *TZ* Qushta reads “upon” (‘*al*).

947The letter Hei is constructed by means of three lines, each of which is a ‘Vav’, as taught by ‘the elder’ in the following lines.

948*du partzuphin* (two faces).

949*shi’ur qomah* (dimension of stature) see previous note on this term.

950On the Hei of three Vavs, See *TZ* 111b.

951See Z 2:224a – in the construction of the Tabernacle – which *TZ* is about to compare to the human body – Betzalel and Moses were considered as ‘the body and the end of the body’ in relation to the sacred work. Betzalel, being from the tribe of Judah, represented the *sephirah* of Malkhut; Moses is the central column from Da’at to Yesod – so it appears to me from that passage, and this would be consistent with the passage here (see NZ); but see Matt: *PZ* 6:285, note 61 – Moses is Tipheret and Betzalel is Yesod.

952Yod on top of Vav creates Zayin.

953See *BT* Menaḥot 29b – seven letters require three ‘*ziyunin*’ (coronets).

954*kateph ’ila-ah* and *kateph tata-ah*. The designations of ‘the higher shoulder’ and ‘the lower shoulder’ appear unique to *TZ*.

955On the relationship of these biblical measurements to each other, see Steinsaltz, The Talmud: A Reference Guide, p. 283.

956In *BT* Berakhot 54b, this measure is given as the length of Moses.

957The comparison of the human body to the Tabernacle is made explicit; see .

958Here, qubutz is called shureq.

959MM explains this: the number of points which actually represent these vowels is 8, each of which has a value of ten since a point is effectively a Yod (=10); plus the horizontal line of the qametz which symbolises 6, thus totalling 86.

960See MM – Yesod is referred to as an olive; the drop of seed within as olive oil.

961The word *GYD* (sinew, vein or tendon) is often used euphemistically in Rabbinic literature for the male sexual organ. A deep reading of the symbolism suggests the manna as the fertilised egg of Malkhut which, when it contains ‘the drop’ of Yod, becomes the embryonic Righteous One.

962There is almost certainly a letter missing here in the text of *TZ* Qushta, which should read ואמאי. This typographic error was corrected by pen in the later facsimile edition [of TA].

963This is a curious exegetical point, since the verse states that they said to each other ‘*man hu* (what is it)?’ before explaining that they did not know ‘what’ (*mah*) it was; and the name of the substance was thus apparently derived from the first clause.

964This phrase is an Aramaic translation of these words, similar, but not identical, to Onqelos.

965On the relationship between the mixed multitude and the manna, see Z 2:191b.

966I cannot find a source for the idea that the manna eaten by the mixed multitude was flesh.

967The reference to this verse leads to the profound idea that holiness resides in the perception of an object’s Divine origin.

968(‘derives from’, or is ‘dependent upon’, or is ‘suspended from’).

969It is not clear what these Names are, nor why the Name of eight letters is not mentioned.

970There is no statement exactly like this one in the Talmud, but it is possible to infer it from either *BT* Berakhot 6a or Sukkah 5a.

971i.e. without the liturgical insertion of ‘Blessed is . . . ​etc.’

972The term *margalita* could be indicative of a diminutive form in this context: ‘a little pearl.’ See *Targum Yonatan* on Exodus 28:10, where the terms *margalya* and *margalilta* are both rendered equivalents for the Hebrew *even* (stone).

973*qirta* (sling). This word is a Zoharic neologism. See *PZ* 2:222, Note: 146; see Z 3:272a (RM); see Scholem Card Catalogue.

974On the types of sounds expressed by the letters of the Hebrew alphabet – eg. guttural, labial, dental, etc. – see .

975See 1 Samuel 17:40. David took five stones from the brook when he went to slay Goliath.

976See earlier note on ’Amaleq.

977*sitrinn aḥaraninn* (other sides).

978MM: this means the *gevurot* of all the *sephirot*. This section appears to be occupied with the function of malkhut as dispenser of Divine justice. In anticipation of Tiqun 21, the cantillation note *zarqa* is described as a sling from which are flung the words of the mouth – the stones.

979See Z 3:295b (IZ); On the relationship between the ‘elements’ of air, water, fire and earth and Jewish mystical sources, see .

980For a summary of different positions regarding the relevance of the following teaching, a topic which is treated at length throughout Tiqun 69, see extensive note in MM here on textual continuity; and see *TZ* 114b for related text and editorial note there. Of interest is the view of RMQ in *OY* that “there were two who copied down the words of RShB”Y, and R. Abba was the primary one;” and the view of *Be-er L-ḥai Ro’i* that this section is relevant precisely here, in contrast to GRA who omits it.

981The conflict between Qayin and Abel is a topic of deep fascination for *TZ*, because it understands the episode recorded in Genesis 4 as the origin of reincarnation. Startling to the casual reader is the idea that Abel was killed by his brother as punishment for having sinned by gazing at the Shekhinah. Perhaps what is being introduced here is the concept of the mystical ‘errors’ of the righteous – sins committed through an intellectual misunderstanding of the Divine configurations – an idea that has seen the rise of an entire genre of analysis within Kabbalistic, and particularly Lurianic, literature. See . . . ​See also extensive note in MM on this section.

982Once the letters Aleph and Yod had withdrawn from this Name, the letters D-N (judging) remained.

983*le-’eyla* *le-’eyla* (higher [and] higher).

984*maḥashavah stima* (hidden thought).

985*Maḥashavah stima*. See *ZḤ* 34b – the unique, hidden intellect given to every person, enabling them to connect the commandment with the source of its flow of mystical meaning. It is not clear if ‘hidden thought’ here is the same concept. PQM – *arikh anpin*.

986*Le-asga-ah* is a Zoharic translation of the Hebrew term *l-rabot*. Matt: “amplifies the meaning to include . .

987As stated previously, this is in accordance with the kabbalistic understanding of the episode in Genesis 4; that it was Abel who sinned.

988When the upper Yod is removed, the remaining shape of the Aleph is formed by Vav and Yod, making *vaiy* (woe).

989‘*Ilat ha-Ilot* (‘Cause of Causes’ or ‘Highest of Supernals’.). On this term, see *TZ* 17a–b and notes there; and see Z 1:22–29. See also Biti Roi, *Ahavat ha-Shekhinah*, pp. 90–92.

990Perhaps the mystery just explained, although the word *ve-hakha* (and here) also implies what follows.

991*Hai* (‘This One’) – a rather detached description of the Divine.

992A transliteration of the Aramaic – *aval hai bara, ve-la itberi*, *ihu de-leit eloha le-eyla mineih*, gives a sense of the poetic cadence of the original.

993The question is upon the mystical meaning of Biblical and traditional expressions of woe or misfortune. According to this remarkable passage, these terms – including the expression ‘*oy vey*’ that has become synonymous with Yiddish – derive from ruptures in the Divine Name as a consequence of sin; see *TZ* 116a and note there.

994The Vav Yod of HVY”H.

995Why does the Aleph precede Vav and Yod in the word E-V-Y (pronounced ‘*oiy*’)? (MM).

996I.e., the Aleph with which we are occupied here.

997I.e., Yod-Vav-Yod.

998“He [further] said to him . . . ” I.e., Rabbi El’azar to Rabbi Shim’on.

999*adam qadmon lekhol qedumim* (man primordial to all primordials). As the first appearance of the term and concept of Primordial Man (*adam qadmon*) in Kabbalistic literature, this is an extremely important passage, though it has no parallel in Zoharic literature outside of *TZ*; see *TZ* 120a Tiqun 70. As explained in Tiqun 70, the author of *TZ* saw Primordial Man as a type of first emanation, intimately bound up with the *sephirah* of Keter, and the closest part of creation to the Cause of all causes. The term was to play an extremely important role in the subsequent development of later Kabbalah, particularly through the system of AR”Y whose redacted teachings begin with a discussion of this term, see *Etz Ḥayim*, 1a. The term *adam qadmon* is not synonymous with the term *adam qadma-ah* used frequently in *Zohar* to mean “the first man” i.e. the biblical Adam (and such is its sense in Midrash Rabbah. Bereishyt 10:2); though it may be close to the more cosmic meaning of *adam qadma-ah* in Z 3:193b; the term *adam ‘ila-ah* belongs almost exclusively to the later strata of the Zoharic corpus. Some scholars see the concept of *Adam Qadmon* (or *Kadmon*) as a direct evolution of the Philonic primordial man, see Idel, “The Man above the *Sephirot*.”

1000This may mean: once the highest level of the soul of Adam had become afflicted through sin, the Divine withdrew. This higher level Adam – the revealed source of his soul – exists on a plane called *briyah* (creation). This statement would be difficult to reconcile if *Adam Qadmon* was read with its later Lurianic understanding – since only humanity in this world has the capacity to sin, and the Divine configurations do not (although the relationship between the sin of Adam and the ‘shattering of the vessels’ is often explored; see Tishby, *The Doctrine of Evil and the Husk in Lurianic Kabbalah*, translated by D. Solomon).

1001The three Adams, or three levels of Adam here, apparently derive their nomenclature from the three terms of creative expression found in Genesis 1. Although the schema of ‘the four worlds’ – still developing in Kabbalistic thought at this stage, and not fully developed until RMQ – is subsequently to adopt these names, and each of those worlds is governed by an Adamic form, nevertheless it is apparently not the concept discussed here. On the origin of the four worlds, see Scholem, “The Kabbalah of R. Yitzḥaq ben Yaaqov HaKohen” (Scholem’s conclusion regarding *Massakhet Atzilut* is unlikely, since it is clearly a later work; see my forthcoming, *Pereq Ḥadash l-Massekhet Atzilut*). However, consistent with Scholem’s suggestion, the emergence of the ‘concept’ of ‘world’ (*‘olam*) is separate to (and precedes?) both the term’s application and its relationship to the number ‘four.’

1002See, *TZ* 96b and note there.

1003See *Commentary of Reqanati on the Torah*, Parashat Tetzaveh.

1004Thus, forming the word *ha-adam* – humanity. On the significance of this Hei, see *TZ* 96b and notes there.

1005As described in Exodus 32. Rabbinic literature blames the mixed multitude for the sin of the calf, see *Yalqut Shim’oni*, Vayiqra, 21:643.

1006i.e., the letters of His Name.