**[42b]**

**Tiqun 20**[[1]](#endnote-1) **and 21**[[2]](#endnote-2) **For Day 11**

**Be-REiShYT –** {Gen. 1:1}*In the beginning, ELQYM created…*

ELQYM is the letters of MiY ELeH❖‹❖who are these?›  
About that, it is stated: {Is. 40:26}*Lift your eyes up high,  
and see, Who*❖‹❖MiY› *has created these*❖‹❖ELeH›.

**Be-REiShYT:**[[3]](#endnote-3)

Two elders descended there, and they said:  
‘We have been occupied with what you have been,  
and we have not been [Var. and we were not without pronoun]  
– and this is Beiyt◘‹◘ב›‹2› – two ‘beginnings’.

A higher elder[[4]](#endnote-4) descended between them.  
He said: ‘Behold we are one,  
and we were three.  
And now we are one.[[5]](#endnote-5)  
ELQYM – certainly!  
MiY❖‹❖who›∞‹∞Binah› created ELeH❖‹❖these›,  
MiY created with these three,  
and She is the fourth and seventh.  
[Var. and fifth] [Var. and ninth]

Be-REiShYT – BaRA ShYT❖‹❖created six›  
– these are six elders.  
And who are they?  
{Gen. 1:1}*…the heavens*[[6]](#endnote-6) *and the earth*.  
Behold we are[[7]](#endnote-7) seven,  
and three are hidden above them.  
[[8]](#endnote-8)With these seven elders and a daughter,  
‘Sabbath,’ a unique one, corresponding to the seven.  
And thus, behold we are ‘the seven weeks.’

A young man[[9]](#endnote-9) was trailing[[10]](#endnote-10) after them.

And these elders encountered the holy lamp Rabbi Shim’on and his companions.  
They said to him: ‘Rabbi! Rabbi!  
Have you and your companions found a young man,  
who is trailing after you along the way?’

He said to them: ‘I have encountered many camps,  
that were coming from the battle of the snake.[[11]](#endnote-11)  
And there are camps of angels,  
who are descending speedily to accept prayers,  
from the aspect of the fifty[[12]](#endnote-12) letters,  
with which Israel effect Unity in the *Shm’a* every day,  
of which it is written: {Ex. 13:18}*…and ‘armed’*❖‹❖*ḥamushim*› *did they ascend,  
the Israelites from the land of Egypt*.

For the angels who descend to wage war,[[13]](#endnote-13)  
who are appointed over prayer,  
were all descending [Var. ascending] with the power of Gevurah,  
when they are victorious over the snake,  
and many of its the enemy’s soldiers were chasing after them,  
armed with the many sins of Israel.

And there are ‘Masters of Prayer’  
and they gaze in meditation upon the Name **YHVH**[[14]](#endnote-14)– which is Binah[[15]](#endnote-15) –  
which descends upon them with the force of Gevurah.

They the enemy all fall from their existence,  
and it is fulfilled of them: {Ex. 15:1}*…a horse and its rider has He thrown in the sea…*This ‘the sea’❖‹❖YaM›‹50› – the 50 gates of Binah,  
the 50 letters of the recitation of the *Shm’a*.

They[[16]](#endnote-16) said to him and to the companions:  
‘You should have looked carefully,[[17]](#endnote-17)  
after the one that trails after prayers that are weak,  
and which do not have permission to ascend with the others,  
to fly upwards with them.  
And because of the weak prayers, it is stated:  
{Deut. 25:18}*…and all the weak among you trailed behind you…*For: {Is. 11:6}*…a small child is leading them…*

For these ten ascend with YOD QE VAV QeY,[[18]](#endnote-18)  
and each one has its prayer.  
And if one of them is missing,  
even the very last one,  
whose prayer does not ascend with it,  
because he is ‘poor’,  
and does not have permission to elevate his prayer with the others,  
then all the prayers are prevented from ascending,  
until that prayer of the poor man ascends.

And because of this:  
{Ps. 102:1}*A prayer of the poor man, when he enwraps…*For all of them become enwrapped because of Her,  
until She ascends with them,  
for there is no separation in Her from them.

And the prayer of the poor man is the Shekhinah.

Who is the poor man?  
He is the Righteous One❖‹❖*tzadiq*›.[[19]](#endnote-19)

And this prayer is called ‘heel’❖‹❖*ʼaqev*›,  
in relation to other prayers,  
and, because of it, it is stated:[[20]](#footnote-1)  
‘Even if a snake is wound around his heel, he should not interrupt his prayer’,  
– even if it surrounds that point, which is the jot of the letter Dalet◘‹◘ד›,  
armed with many sins, to instruct condemnation upon the children of the Shekhinah  
– he should not interrupt for the sake of that point.

For if he interrupts,  
then because of him is the jot of Dalet removed from *EḤaD*❖‹❖One›,  
and what remains is *A**ḤeR*❖‹❖‘another’›,  
which is ‘the snake wound about his ankle’.  
He should not interrupt because of the snake,  
and the jot of the letter Dalet◘‹◘ד› of *EḤaD*❖‹❖One› must not be removed.

But due to a scorpion it is removed,  
and he does interrupt, and he flees from it.  
This is what is written:  
{Gen. 39:12}*…and he abandoned* [[21]](#endnote-20) *his garment in her hand,  
and he escaped and went outside*.

**Meanwhile**,  
a young man happened along,  
driving a donkey after cattle.  
He said to them: ‘What is the meaning of:  
*…and he abandoned his garment in her hand…*?

But the word *ʼaqrav*❖‹❖scorpion› is composed of:  
the word *ʼaqar*❖‹❖uprooted›and the letter Beiyt◘‹◘ב›❖‹❖house›  
– for it has uprooted the house of the Shekhinah.

And this is the meaning of *his garment*– of the snake of idol worship.  
When the snake comes to conjoin with the body of a sleeping person  
– for she, the brazen whore, said *…lie down with me* –  
it is stated of the ‘sign of covenant’ of circumcision:  
*…and he escaped and went outside*.

[[22]](#endnote-21)[ms. Var. And, because of this:  
‘Even if a snake is wound around his heel, he should not interrupt his prayer’,  
even if it surrounds that point of the letter Dalet◘‹◘ד›, he should not stop,  
for if he stops,  
then because of him does the jottle of Dalet of *EḤaD* ❖‹❖One› become withdrawn,  
and there remains *AḤeR*❖‹❖‘another’›,  
which is the wound-up snake.  
Because of the snake he shall not stop, and it is not withdrawn,  
while he stops and flees from it.  
But for a scorpion he should stop,  
as the righteous Joseph did.  
It is this that is written:  
{Gen. 39:12}*…and he left his garment with her and he escaped…etc*.

Meanwhile,  
behold a young man happened by them, driving a donkey after cattle.  
They said to him: What is the meaning of *…and he left his garment with her…*?  
But the word *’aqrav*❖‹❖scorpion› is composed of:  
*’aqar* ❖‹❖uprooted› and the letterBeiyt◘‹◘ב›❖‹❖house›  
– for it has uprooted the house of the Shekhinah.  
When it wants to be conjoined with the righteous,  
one is required to desist from it and not to benefit from it,  
and even

**[43a]**

from its skin.  
“Go, Go!” we say to the Nazarite:  
“Take a circuitous route!”[[23]](#endnote-22) Do not approach the vineyard!’[[24]](#footnote-2)  
This is what is written: *…and he left his garment with her…*– the skin of the evil inclination,  
and this is the garment of the snake – idol worship –  
when it comes to conjoin with the righteous,  
and it says, *“lie with me*,*”* – the brazen whore – then  
it is stated of the ‘sign of covenant’ of circumcision:  
*…and he fled and he went outside*.]

They said to him: ‘Who are you?’

He said to them: ‘I am he,  
son of one fish❖‹❖*nuna*›, that swims in the great sea,  
and who swallowed all the other fish in the sea  
and then took them out alive,  
and sometimes he emerges on dry land,  
in order to fulfil:  
{Gen. 48:16}*And they shall proliferate*❖‹❖*yiDGu*› *in the midst of the land*.’  
They were astonished.

They said to him:  
‘Since it is not your desire to reveal to us who you are,  
and whose son you are,  
then tell us what is [Var. how is] the place of your abode?’

He said to them: ‘The place of my abode,  
is one tower that hovers in the air.’  
They were astonished.

They said to him: ‘You are not telling us anything [Var. a thing].  
What is your father?’

He said to them: ‘My father,  
he is one great fish,  
for when he is thirsty,[[25]](#endnote-23) he opens his mouth,  
and swallows the waters of the sea,  
and for seventy [Var. seven] years the sea does not return to its full force.[[26]](#footnote-3)  
And the mystery of the matter:  
(Job 40:23) *…it is confident, for it draws into its mouth the Jordan*.  
And he has swallowed so much of the sea –  
and you, you have not drawn from it except one pitcher❖‹❖*kad*›‹24›,  
which are the 24 books of the TaNaKh Torah   
– how is it you have not heard of him?’

By that time, Rabbi El’azar remembered,  
and he said: ‘Surely you are the son of Rabbi Hamnuna[[27]](#endnote-24) the Elder!’[[28]](#endnote-25)

They rejoiced over him, and they said:  
‘Certainly, if you were in this world,  
we would be descending from our horses,  
and we ourselves would be donkeying after your cattle.’

He said to them:  
‘That snake, against whom you are fighting a war,  
how did you escape from it?  
For it swallows and kills,  
and not only that, but,

it killed the first human,  
and all generations that came after him.

And the daughter is upon the tower[[29]](#endnote-26) that hovers in the air,  
and they announce, every day, in the firmament,  
that whoever kills the snake,  
shall be given to him for a wife: {Ps. 45:14} *…the daughter of the king, inside,  
her garment is of settings of gold*.

And this ‘gold’❖‹❖*ZaHaB*› is stands for:  
The ‘Zayin’◘‹◘ז›‹7› seven days of creation,  
The ‘Hei’◘‹◘ה›‹5› – five mentions of light,  
‘Beiyt’◘‹◘ב› is the Beiyt of Be-REiShYT.  
About that it is stated: {Song. 6:10}*…beautiful like the moon…*‘The Oral Torah.’ we call Her,[[30]](#endnote-27) in the Academy[[31]](#endnote-28) on high.

And therefore, the announcement goes forth!

Many warriors, many armoured defenders,  
have therefore gathered in the house of study,[[32]](#endnote-29)  
to fight the battle with the snake, for her sake,  
and many defenders are making legal decisions,  
for the sake of the daughter of the King.[[33]](#endnote-30)

{Ex. 2:12}*And he turned this way and that,  
and he saw that there was no man*– among them,[[34]](#endnote-31) that would kill the snake,  
until there arrived he Moses of whom it is stated:  
*And he turned this way and that, and he smote the Egyptian*.  
And thus is it stated: {Gen. 49:10}*…until Shiloh shall come…*ShiYLoH‹345› in numeric value is MoSheH❖‹❖Moses›,  
for it is his inheritance.[[35]](#endnote-32)  
And because of this, it is stated for his sake:  
…*until Shiloh shall come…*[[36]](#endnote-33)similar to *she-lo*❖‹❖his›[[37]](#endnote-34)  
– ‘his’[Var. hers] definitely!

He Moses kills the snake.

{ibid}*…and to him is a gathering*❖‹❖*yiq-hat*› *of peoples*,  
for he is the son of Yitz-har,[[38]](#endnote-35) the son of Qe-hat, and a son of Amram,  
a son of ‘a great people’❖‹❖*ʼama rama*›, of whom it is stated:  
{1 Chron. 23:17}*And the son of Reḥaviah increased greatly*.[[39]](#endnote-36)

And he kills the snake,  
and his strength is on the sea,  
and on the dry land,  
and in the firmament.

And many masters of battle fight against[[40]](#endnote-37) him upon the sea,  
as it says: {Ps. 104:26}*…there ships shall go…*in the sea of the Torah,  
for those ships are the eyes that look at the Torah,  
and many of those ships have become wrecked,  
and have fallen in the sea,[[41]](#endnote-38)  
until her ‘inheritance’ shall come,  
and split the sea of the Torah,[[42]](#endnote-39)  
and {Ex. 15:1}*… horse and its rider He has thrown into the sea*,  
which is the snake,[[43]](#footnote-4)  
and its partner, which is his ‘horse’.

And he Moses, transfers Israel over it that they do not drown in it.  
This is what is written:  
{Ex. 14:29}*And the Children of Israel walked upon dry land,  
in-the-midst of the sea…*

The first time, at the sea,  
salvation was in *that* substance the physical sea,[[44]](#endnote-40)  
whereas in the final redemption,  
it is all in the sea of Torah.

His staff,  
with which he splits the sea,  
is the pen,[[45]](#endnote-41)  
because upon it is revealed ‘the arm of Y”Y’,  
of which it is stated:  
{Is. 53:1}*…and the arm of Y”Y upon whom has it been revealed*?

At that time,  
when that evil snake is removed from the sea,  
the holy snake[[46]](#endnote-42) rules.

And at that time,  
[{Ps. 104:25}*…wherein is swarming without number,  
small creatures with large*]  
ships shall travel confidently in the sea,  
for they will not sink,  
for the dominion of the tempest wind shall be removed,  
from the sea of the Torah.  
And of that time:  
{Ps. 104:25}*…wherein are creeping things without number… etc.*  
(Psalms 104:26) *There shall go ships, this Leviathan that you have created to play with*.  
And He shall rejoice with them.

It is this that is written: {Ps. 48:14}*Give heed to its walls*❖‹❖*ḥeilah*› *etc.*– “to joy”❖‹❖*ḥolah*› it is written.[[47]](#footnote-5)  
{Ps. 104:27}*They all look to you with hope,  
to give their food in its time,*[[48]](#endnote-43)[which are the ‘times’ of the Torah,  
as the sages of blessed memory have said:[[49]](#footnote-6) ‘Did you establish times for the Torah?’]  
which is ‘the time’ of the Righteous One.[[50]](#endnote-44)  
{Ps. 104:28}*You give them that they may gather* – this is the manna,  
of which it is stated: {Ex. 16:26}*Six days shall you gather it…etc*.  
– from the aspect of the Middle Pillar,  
which is comprised of six *sephirot*.

The Leviathan Above is the Righteous One,  
like a fish that is

**[43b]**

small,[[51]](#endnote-45)  
on the shore of the sea.

The ‘*bariaḥ*❖‹❖pole›snake’:[[52]](#endnote-46)  
this is the one of whom it is stated:  
{Ex. 26:28}*...the middle pole*❖‹❖*briaḥ*› *within the planks…*– and this is the Middle Pillar which is called ‘middle’❖‹❖*tikhon*›,  
because it is the Middle Pillar.  
Its two ‘fins’,[[53]](#endnote-47) right and left,  
are from where the Torah is given,  
its two ‘scales’[[54]](#endnote-48) – the two pillars of truth.

Higher Shekhinah is the sea.  
Lower Shekhinah is: {Prov. 30:19}*The way of a ship,  
in the heart*❖‹❖*lev*›‹32› *of the sea*,  
which is the 32 mentions of ELQYM in the act of creation.

{Ps. 104:25}*…there, a swarm without number…*– as it says: {Song. 6:8}*…and maidens without number etc.*,  
and they are ‘decisions of *halakhah*’,[[55]](#endnote-49)  
which are: {Ps. 45:15}*…virgins following her, her companions…*of the Shekhinah.

{Ps. 104:25}*…small creatures* – these are the letters of ADNY,  
*…together with large* – these are the letters of YQV”Q,  
which are the chariots of the blessed Holy One and His Shekhinah.’

All the companions came to kiss him,  
but he flew away, and they could not see him at all.

**Opened** Rabbi El’azar and said: ‘Father!  
But there are seven seas,[[56]](#footnote-7)  
and higher sea is above all of them,  
and it is stated about it: {Deut. 33:19}*…for the bounty of the seas will they suckle…*To whom do they give suckle?’

He said to him: My son,  
{Zech. 4:2}*…seven into*[[57]](#endnote-50) *seven…* are *…tubes*.  
And thus are the firmaments – seven into seven,  
and thus are the mountains – seven into seven,  
and so are the lands – seven into seven,  
the settlements – seven into seven,  
and their heads are two,  
and the mystery of the matter:  
{Gen. 7:9}*Two by two…*{Gen. 7:2}*…seven by seven…*and all are male and female,  
and above, is one that is concealed and hidden,  
and so are the seven thrones – seven into seven,  
seven chambers – seven into seven,  
and so are ‘the appointed’ angels – seven and seven.[[58]](#footnote-8)

The Leviathan of the sea is the Righteous One,  
the head, which is the Middle Pillar,  
reaches to the seventh sea,  
which is the head of them all,  
and its two fins and two scales in four seas,  
are their dimensions.

The dimension of the tail of the snake,  
reaches to the final, seventh sea,  
– which includes the seven seas –  
about which it is stated:  
{Ps. 119:164} *Seven times in the day I have praised you.*’

Rabbi Shim’on said: ‘My son,  
behold the ‘masters of defence’,[[59]](#endnote-51)  
are descending from above,  
dressed in armour,  
their bows are bows of fire,  
and their spears are of fire,  
and their swords are of flame.

They are all ‘masters of the eyes’,  
and certainly the masters of defence of the house of study,  
and they will be aroused with them as weapons,  
to fight the battle above.

And not only that, but  
behold ‘the great fish’ is coming  
– Rabbi Hamnuna the Elder, specifically,  
with many ‘fish’ – holy warriors of the scholars,  
who multiply in the sea.

Now is it required to cast a net for them,  
so that they may be in our domain,  
and for the masters of defence, to prepare instruments of war.

Now it is required to arrange,  
the sling, with the stones of the sling,  
the bow, with the arrows of the bow,  
with the spear, with the sword,  
{Ps. 35:2}*Take hold of shield and buckler...*

For there are ‘masters of defence’,  
who are doing battle with horses,  
and there are others who are infantry,  
upon whom it is stated at the going out[[60]](#endnote-52) from the Egyptian exile:  
{Ex. 12:37}*…about six hundred thousand on foot…etc*.’

**Arose** Rabbi Shim’on, he opened a discourse, and said:  
{Mic. 6:2}*Hear O mountains the ‘argument’*❖‹❖*ryv*› *of Y”Y…*Who is ‘argument’?  
This is the Shekhinah, Who is *the RYV*❖‹❖argument› *of Y”Y*  
– which is the same letters as R-B-Y❖‹❖Rabbi›.[[61]](#endnote-53)  
*RaV*❖‹❖arguing›: For the sake of Her children, She is ‘argument’,  
with the titles: *RaBY*, and *RaBaN*, and *RaBA*.[[62]](#endnote-54)

Argument, certainly,  
with all those Tannaim and Amoraim[[63]](#endnote-55)  
– for She argues with them throughout the six orders of the *Mishnah*,  
for the sake of Her husband – Who is the Middle Pillar,  
inclusive of six ‘orders’∞‹∞Ḥesed-to-Yesod›.  
And about them it is stated: {Is. 27:5}*If they shall grasp my stronghold,  
it shall make peace for me, peace it shall make for me…*– two times peace:  
one in the Middle Pillar∞‹∞Tipheret›,  
and one in the Righteous One∞‹∞Yesod›,  
about which it is stated: {Is. 57:19}*…peace, peace, to the far and to the near...*

For in exile, it is stated of the Middle Pillar:  
{Jer. 31:2}*From afar Y”Y appeared to me…*  
whereas the Righteous One is close to Her,  
and it is stated because of it: {Prov. 27:10}*…better a close neighbour,  
than a distant brother*.

And thus: *Hear O mountains…*– these are the Patriarchs,  
*the argument of Y”Y*– this is the Shekhinah,  
And She argues with the ‘fathers’,  
because they distance Her from Her husband,[[64]](#endnote-56)  
for they are called ‘Amoraim’.  
{Mic. 6:2}*And the mighty ones*❖‹❖*eiytanim*›*, foundations of the earth*– these are the ‘sages of the *Mishnah*’❖‹❖Tannaim›,  
and these Tannaim are *eiytanim*❖‹❖mighty ones›[[65]](#endnote-57) with a reversal of

**[44a]**

letters,  
and they are Netzaḥ and Hod [righteous ones],  
– *the mighty ones*❖‹❖*eiytanim*› *of the earth*.  
And behold, *eytan*❖‹❖mighty› in a switch of letters, is *tanya*❖‹❖‘We have learnt’›,[[66]](#endnote-58)  
which assists Him in exile,  
and upon which it is stated: {Num. 24:21} *…mighty is your dwelling place,  
and your nesting* which you have *placed in the rock*.

And of this rock❖‹❖*sel’a*›,  
[It is stated of it,  
that nothing emerges except droplets,[[67]](#endnote-59)  
of the water of Torah, in these ‘decisions’,  
and because of: {Num. 20:11}*Moses hit the rock with his staff, twice*  
– this caused that[[68]](#endnote-60)] only a few droplets emerge from it:  
{Is. 28:10} *…a little there and a little there*.

And there are many[[69]](#endnote-61) controversies over these drops.  
And who causes this?  
The teachers of *halakhah*,[[70]](#endnote-62) of whom it is stated:[[71]](#footnote-9)  
‘Anyone who teaches *halakhah* before his teacher is guilty of a capital offence’.  
And because of this: {Num. 20:10}*Hear now, you ‘morim’*❖‹❖*rebels*›❖‹❖*teachers*›*!*  
And because of them: *And Moses… struck the rock with his staff twice*…

For if not that he struck it,  
then they would not have toiled  
– Israel and the Tannaim and the Amoraim –  
in the Oral Torah, which is ‘rock’,  
but it is stated of it: {Num. 20:8}*…and you shall speak to the rock,  
and it shall give its waters…* –without effort,  
and it would be fulfilled of them: {Jer. 31:33}*And they shall no longer teach…etc*.  
and water would emerge without ‘difficulty’, ‘debate’, and ‘decision’.

Because the Shekhinah,  
– of whom it is stated: {Jer. 23:29}*‘Is thus not My word like fire?’ says Y”Y* –  
was dwelling in the mouths of Israel,  
for it is the Oral Torah, which is *sel’a*❖‹❖rock›,  
composed of *’AL*❖‹❖upon› and the letter Samekh◘‹◘ס›‹60›  
which are the sixty tractates,  
for thus SeL’A is ’AL Samekh❖‹❖upon sixty›.[[72]](#endnote-63)

For the Shekhinah would rest upon the rock,[[73]](#endnote-64)  
for wherever the blessed Holy One wishes to perform a miracle,  
the Shekhinah precedes to that place,  
and since the Shekhinah was there,  
he Moses should not have struck the rock,  
because that was disrespectful to the Shekhinah, who was there,  
as though it did not have the power to give water,  
and this is: {Deut. 32:51}*…because you did not sanctify Me…*{Num. 20:12}*…because you did not believe in Me to sanctify Me…*

And because of this, the Shekhinah departed from the rock,  
which is the Yod◘‹◘י› of Meytatron,  
and Metatron without Yod was left dry.

And the mystery of the matter: {Gen. 1:9}*Let the waters be gathered,  
from under the heavens to one place…etc*.  
‘One’❖‹❖*eḥad*› is Malkhut,  
*…and let the dry land be seen* – this is *sel’a*❖‹❖rock› – Metatron,  
for whose sake it is stated: {Gen. 2:21}*…and He took one of his ribs,  
and he enclosed flesh beneath it…*

What is *flesh* ❖‹❖*basar*›?  
It is that of which it is stated: {Gen. 6:3} *…in that he is also flesh…*[[74]](#endnote-65)And until he Moses caused Her to descend,  
the ‘rock’ did not ascend and did not give its waters.

And after this well-spring was removed from there,  
‘bitterness’❖‹❖*marah*› governed in Her place.  
It is this that is written: {Ex. 15:23}*And they came to Marah…*

And the mystery of the matter: {Ex. 1:14}*And they embittered* *their lives,  
with hard* ❖‹❖*qashah*› *work…etc*. – this is ‘questioning’❖‹❖*qushya*›,  
*with mortar*❖‹❖*ḥomer*› – this is ‘*a fortiori* argument’❖‹❖*qal va-ḥomer*›,  
and they have already established this.

And thus were Israel,  
until he showed them the tree❖‹❖*ʼeitz*›.  
It is this that is written: {Ex. 15:25}*And Y”Y showed him a tree,  
and he threw it into the water,  
and the waters were sweetened…*And this is: {Gen. 2:9} …*the tree of life…*– which grows upon that well-spring which is the Shekhinah.  
Yod◘‹◘י› is the well-spring,  
which irrigates the ‘tree’❖‹❖*ilana*› that is Vav◘‹◘ו›.

And this tree is as large as a distance of five-hundred years,[[75]](#footnote-10)  
which are Hei◘‹◘ה›‹5›,  
{Ex. 15:25}*…and the waters became sweet*– this is the latter Hei,[[76]](#endnote-66)  
of which it is stated: {Ruth 1:20}*…call me bitter*❖‹❖*marah*›*…*

For the lower[[77]](#endnote-67) Shekhinah,  
is a garden spring that never stops,  
a drop that is drawn from the brain,  
and many drops are drawn from it,  
which are: {Ps. 45:15}*… virgins following her,  
her companions...*

The skull[[78]](#endnote-68) is a ‘rock’❖‹❖*sel’a*›,  
and the well-spring inside it is the brain.  
About these drops it is stated: {Ps. 127:5}*Happy is the man,  
who has filled his quiver from them…etc*.[[79]](#endnote-69)  
*…the enemies at the gate* – which is ‘the gate of the righteous’,  
the holy sign of the covenant,  
about which it is stated: {Ps. 118:20}*This is the gate of Y”Y,  
the righteous shall enter through it*.

And furthermore:  
{Micah 6:2}*Hear O mountains the argument of Y”Y…*–these are three Yods,  
*…and the mighty ones, the foundations of the earth*– these are three Vavs.  
all of which are alluded to, in:[[80]](#endnote-70)  
{Ex. 14:19-21} ***V****a-yis’a*❖‹❖And it travelled›***V****a-yavo*❖‹❖*And it came*›*…****V****a-yeit*❖‹❖*And he stretched*›*…*.

Arise El’azar!  
Take the sling, which is the Shekhinah,  
[and surround it with a crown],  
and shoot from it that stone – the holy drop,  
about which it is stated:  
{Gen. 2:6}*And a mist*❖‹❖*eid*› *would ascend from the earth…*[and because of this:]

**[44b]**

The ring has ascended from the Aleph◘‹◘א› of *zarqa,* to receive upon it the precious stone which is the ‘drop’,[[81]](#endnote-71)  
 and immediately: {Gen. 2:6}*…and it irrigated all the face of the earth*.

When it ascends, it ascends through Mother,  
which is the Aleph◘‹◘א› of ADNY EQY”H.

And upon whom does it ascend?  
Upon the Middle Pillar, which is Vav◘‹◘ו›  
– for it is wound around it,  
like a ring on a finger.

And it ascends[[82]](#endnote-72) in the Dalet◘‹◘ד› of ADNY,  
which are the two arms and two thighs,  
until it ascends to the letter Yod◘‹◘י›, which is Father,  
– Ḥokhmah, Higher Yod –  
because it is from there that it is taken.  
It is this that is written:  
{Prov. 3:19}*Y”Y in wisdom (ḥokhmah) has established the earth*.

And it takes from the irrigating flow above,  
in its[[83]](#endnote-73) tip[[84]](#endnote-74) above,  
and in the middle,  
and its tip below.

And when it descends,  
it descends comprised of three drops.  
At that time, it is stated of it: the cantillation note *holekh* *segolta*◘‹◘֒›.  
And it is called Y-Y-Y◘‹◘י-י-י› – with three Yods.

The Higher Yod is upon the head of א◘‹◘Aleph›,  
which is Keter,  
High above all high Ones,  
after which, it descends through the middle,  
and it takes from there [through the Middle Pillar] [Var. in the middle],  
after which it descends below, to Her place,  
י◘‹◘Yod› which is below the א◘‹◘Aleph›.’

**Arose** the young man from behind the shade.[[85]](#endnote-75)  
He said: ‘Rabbi! Rabbi!  
Behold the drop is descending!  
Take the bow in your hand  
– which is like a finger with a ring upon it –  
take it and direct it [Var. throw] towards it,  
that it may be accepted upon it![[86]](#endnote-76)

For when it ascends from below to above,  
upon the head of the letter Vav◘‹◘ו›,  
it is like a spear: ו◘‹◘Vav›,  
it is lengthened along it, like the sceptre of a star.[[87]](#endnote-77)

And when it ascends even higher,  
the י◘‹◘Yod› resides upon it, and it is made into ז◘‹◘Zayin›,  
– surely this is ‘a crown on top’, of the scroll of the Torah.

Since it descends,  
one needs to direct ‘the bow’ towards Her,  
which is the Righteous One,  
and from it the bow, it the drop descends,  
and is shot into its place.

And take the sword,  
For that [for this] drop,  
it is cut into three drops,  
because it goes on to become a segolta◘‹◘֒›.

For when it descended upon Her it was Yod◘‹◘י›,  
following which it is cut into three,  
to become a crown upon the head of the three Patriarchs,  
so that it will be the crown of Torah,  
and the crown of the Priesthood,  
and the crown of Kingship,  
and this is the mystery of Shyn with Shyn above.ai◘‹◘Shyn›,  
and the three crowns upon it.

For the head of the sword is Yod◘‹◘י›,[[88]](#endnote-78)  
the body of the sword is Vav◘‹◘ו›,  
its two edges blades are Hei, Hei◘‹◘הה›,  
its sheath is ADNY.

[and the sword of YQV”Q]

And when YQVQ is without Its Shekhinah,  
It is judgement that cuts from every side.  
When It enters Its sheath,  
It is made into mercy and does not ‘cut judgements’.  
And the mystery of the sword in its sheath,  
is Y-A-Q-D-V-N-Q-Y,  
so it surely is.

And when YQV”Q is without Its Shekhinah,  
it is stated of it:  
{Deut. 4:24}[[89]](#endnote-79) *…for Y”Y ELoQeYKha is a consuming fire…*for It takes from Gevurah to burn the world,  
Yod◘‹◘י› is made into a burning coal,  
Vav◘‹◘ו› is the flame of the coal,  
Hei Hei◘‹◘ה-ה›: one is the five colours,  
the second is the five lights that shine through them.

And when higher Hei is withdrawn from lower Hei,  
She says: {Song. 1:6}*Do not look at me for I am blackened…*But when it shines with Her colours,  
it is stated of Her: {Gen. 9:16}*…And I shall see it to remember the eternal covenant*.

The Tannaim and the Amoraim above arose,  
and they said: ‘Rabbi! Rabbi!  
How powerful is your sling!  
For you have raised Her to the Infinite!  
And you have [caused] Her to descend to [bestow to] endless (levels)!’

He Rabbi Shimon **opened** as before and said:  
{Mic. 6:2}‘*Hear O mountains the argument of Y”Y…*’

He said to them: ‘Fathers! Fathers!  
Great mountains! Listen!  
For of this stone, which was hewn from your mountains,  
which is the crown upon the head of all of them,  
*…and the ‘mighty ones’…*who is the crown upon the head of all of them,  
She raises ‘an argument’ about you for the sake of Her Husband.

For She is a well-spring,  
stopped-up like a stone,  
until Her husband arrives,  
it does not give its waters,  
for tongues are like hammers  
that strike upon that rock,[[90]](#endnote-80)  
and there is not one of them,  
that extracts the flow from Her,  
except Her Husband,  
who knows [how] to draw it out for Her.’[[91]](#endnote-81)

**Opened** Rabbi Shimon and said:  
Worthy is he who prays,  
and knows how to elevate his will above,  
for his mouth produces Holy Names,  
and his fingers write mysteries.[[92]](#endnote-82)

And when the Names ascend

**[45a]**

from his mouth,  
many birds open their wings above to receive them,[[93]](#endnote-83)  
and many ‘beasts’ of the Chariot,  
all avail themselves towards them, to take them.

How much more so if the Shekhinah resides in his prayer,  
and ascends to the blessed Holy One!  
And the mystery of the matter: {Ps. 68:14}*If*❖‹❖*im*› *you lie down between ‘lips’.*Do not read ‘*im*’❖‹❖if› but, rather, large eim with tzerei.ai❖‹❖*eim*›❖‹❖mother›.

Worthy is he who elevates Her,  
with the prayer that he prays with his lips,  
upwards, towards Her Husband.

In the prayer of the morning service,  
he elevates Her through the Name that is called EL,  
‘The Great EL’ – specifically.[[94]](#endnote-84)

In the prayer of the afternoon service,  
She ascends with the Name that is called ELQYM.

In the prayer of the evening service,  
She ascends with the Name that is called YQV”Q.[[95]](#endnote-85)

And the mystery of the matter:  
{Ps. 50:1}*EL ELQYM Y”Y spoke,  
and He called the earth*.

And the masters of the *Mishnah* have said:[[96]](#footnote-11)  
‘a person is required to pause,  
one hour before praying,  
and one hour after he prays.’

And the mystery of the matter,  
that he should pause for an hour in his prayer,  
because it is stated: {Gen. 24:21}*And the man*❖‹❖*ish*› *was astonished at her, silently…*– that of Whom it is stated: {Ex. 15:3}*Y”Y is a man*❖‹❖*ish*› *of war…*

And after a person has paused and prayed,  
if his prayer was fluent in his mouth,   
then his prayer has certainly been accepted.[[97]](#footnote-12)

And the mystery of the matter:[[98]](#endnote-86)  
‘A man is required to pause or: wait and a woman to precede;’[[99]](#footnote-13)  
as it says: {Lev. 12:2}*…woman when she conceives,  
and gives birth to a male…*

[And the mystery of the matter is:  
‘if a woman conceives first before the man, she gives birth to a son’,[[100]](#footnote-14)  
and furthermore: {Ps. 136:23}*…that in our lowness He remembered us.*And the mystery of the matter, is that in the lowness[[101]](#endnote-87) of a person,  
He shall remember him for good.]

And furthermore:  
If his prayer is fluent in his mouth,  
it is the mystery of:  
{Gen. 24:15}*And it was, before he had finished speaking,  
and behold Rebeccah emerged…*And the mystery of the matter: {Is. 65:24}*And it shall be,  
before they shall call that I shall answer,  
while they are yet speaking, I shall hear.*

Worthy is he,  
who does not prevent the Queen[[102]](#endnote-88) from ascending to the King!  
For anyone whose prayer is fluent in his mouth  
– without obstruction –  
that hurries the Queen to the King.

Woe to those people who are closed of heart and eyes,  
who do not strive to know the glory of their Master,  
to favour Him with His Shekhinah,  
with many supplications and appeasements,  
for Him to descend towards the Shekhinah.

How much more so to arouse in Him love towards Her,  
as they have prescribed:[[103]](#endnote-89)  
‘Who chooses His people Israel with love.’[[104]](#footnote-15)

And when they stand before Him,  
they should stand before Him in fear.

Worthy are they, Israel,  
who know to appease their Master appropriately,[[105]](#endnote-90)  
and to combine in their mouths, during their prayers,  
these two Names,  
which are: Y-A-Q-D-V-N-Q-Y.

For at that time:  
{Is. 58:9}*Then you will call and Y”Y shall answer*.  
*…and Y”Y* – He and His Court of Judgement,  
and this is the Shekhinah,  
[Var. and this is Higher Ḥokhmah and the Shekhinah] [Var. Ḥokhmah]  
higher and lower.

And this is the mystery of:  
{Ps. 68:14}*If you shall lie down between the ‘lips’*❖‹❖*se-phatayim*›*,*which is the ‘offering’❖‹❖*qorbana*›[[106]](#endnote-91) of the blessed Holy One.  
For surely the Shekhinah is His ‘sacrifice’❖‹❖*qorbana*›,[[107]](#endnote-92)  
and because of this, they the sages established prayer in lieu of sacrifice.[[108]](#footnote-16)

{Lev. 6:2} *‘She’* *is the burnt offering*❖‹❖*ʼolah*›– the *‘olah*❖‹❖ascending› certainly!

Worthy is he who elevates Her towards Him appropriately,  
for He enquires of Her:  
{Song, 3:6}*Who is ‘this’*❖‹❖*zot*› *rising*❖‹❖*ʼolah*›*…*  
– rising, certainly!  
*… from the desert?…* – from the desert certainly!  
For his mouth which utters prayer,  
the blessed Holy One considers as Mount Sinai,  
and because of this: *Who is this that is rising from the desert? etc*.  
*…perfumed with myrrh…* – this is the prayer of the morning service,  
established by Abraham,  
who is myrrh.[[109]](#footnote-17)

And furthermore:  
*…perfumed with myrrh…*{Song. 1:13}*A bundle of myrrh is my beloved to me…*– and this is Netzaḥ,  
which he elevates for Her on the right-hand side,  
this is what is written:  
{Ps. 16:11}*…pleasantness in your right hand forever*❖‹❖*netzaḥ*›.  
{Song. 3:6}*…and frankincense…* – this is Hod,  
which he elevates for Her on the left-hand side.  
*…over all the powder of the perfumer* – this is the Righteous One,  
which he elevates for Her in the Middle Pillar.

And if he does not elevate the Shekhinah with his prayer,  
as an ‘offering’ to the blessed Holy One,  
then a dog descends to eat his offering.  
Woe to him! It were better had he not been created in the world,  
and about him it is stated:  
{Prov. 19:2}*Also without knowledge, a soul is not good...*

And when the Shekhinah ascends through his prayer,  
many angelic beings, and the Chariot,  
and the wheels of the throne,  
are all aroused towards Her in joyous song,  
and they all open their wings to receive Her,  
and thus have they established:  
{Ez. 1:11}*And their faces and their wings,  
were separated from above...*

And when She[[110]](#endnote-93) ascends,  
She ascends like a dove,  
and when She descends,  
She descends like an eagle  
– for She is the Queen –  
who does not fear any of the birds of the world.

And She descends with much sustenance for Her children.  
This is what is written: {Deut. 32:11}*Like an eagle arouses its nest,  
it hovers over its chicks…*

**[45b]**

Who are *…its chicks…*?  
These are Israel,  
who are like chicks, chirping to Her,  
with the many chirpings of prayer,  
and She descends towards them.  
To each one She brings down the sustenance appropriate to him:  
to one She brings down the sustenance of Torah,  
which is sustenance of the soul,  
to another She brings down sustenance of the body  
– to each according to his desire.

[[111]](#endnote-94)Another word on the verse:  
{Ps. 68:14} large eim with tzerei.ai❖‹❖*eim*›❖‹❖*mother*› *if* *you will lie down*…  
– this is Higher ‘Mother’❖‹❖*ima*›, which is the Sabbath prayer  
– whom the ‘lips’ are required to receive on the eve of Sabbath,  
for She is ‘the soul of all life’❖‹❖*nishmat kol ḥaiy*›,  
She descends upon ‘the head of the righteous’,  
– which is the seventh day.

{Is. 50:4}*…a tongue of studies* they call it,  
and She resides upon it ‘between the two lips’,  
which are Netzaḥ and Hod.

And the Sabbath is the mouth [Var. pataḥ or *petaḥ*❖‹❖opening›],  
which is opened on the Sabbath eve,  
to receive Her with this prayer of the Sabbath.

For the prayer of the Sabbath is called ‘acceptance’❖‹❖*qabalah*›,  
and from Her do all the *sephirot* receive, one from the other,  
and, in Her, the prayer of a person is accepted before Y”Y.

And She is the prayer of ‘the Ten Days of Repentance’,[[112]](#endnote-95)  
and She is the higher Hei◘‹◘ה›‹5,  
of which they established the five prayer services of the Day of Atonement.

But the Sabbath is the lower Shekhinah,  
comprised of the three Patriarchs,  
who are three branches of the **ש**◘‹◘Shyn› of SHaBaT❖‹❖Sabbath›.

The lone ‘daughter’❖‹❖BaT›,  
She is ‘the point in her empty space’.  
And She is a *ḥag* ❖‹❖festival› – of all [Var. that includes all] ‘good days’,  
about Her it is stated: {Is. 40:22}*Who sits above the circle* ❖‹❖*ḥug*› *of the earth...*

But the ‘extra soul,’[[113]](#endnote-96)  
– on Sabbath[[114]](#footnote-18) and Festivals,[[115]](#endnote-97) and all Additional services,[[116]](#endnote-98) –  
is Higher Mother,  
the addition of holy spirit.[[117]](#endnote-99)

The prayer of the six weekdays,  
– three times every day –  
it is the lower Shekhinah,  
the totality[[118]](#endnote-100) of the eighteen prayers,[[119]](#endnote-101)  
three times a day adding up – amounting in 6◘‹◘ו› days to 18❖‹❖*ḥaiy*›,  
and for its∞‹∞Yesod› sake, it is called:  
‘the prayer of every❖‹❖*kol*› mouth’.

On weekdays,  
sustenance is brought to Her by means of a messenger,  
but on the Sabbath and festivals,  
sustenance is brought to Her by the hand of the blessed Holy One.  
Woe to the wife who is provided for by a messenger.

And they have established this,[[120]](#footnote-19) about the dove:  
for it says:  
{Gen. 8:11}*…and behold, a torn-off olive leaf in its mouth*…  
And why an olive leaf?  
But the dove said: ‘Master of the Worlds!  
May my sustenance be delivered by Your hand,  
though it be bitter like an olive,  
and let it not be delivered by a messenger though it be sweet,’  
and ‘the messenger’ in this instance is Metatron.[[121]](#endnote-102)

And furthermore:  
The Shekhinah is called:  
‘the prayer of the Passover’ from the right-hand side,  
‘the prayer of New Year’ from the left-hand side,  
‘the prayer of Festival of Shavu’ot’ Weeks from the aspect of the Middle.  
YQV”Q is in every place to receive Her.  
[and to prepare[[122]](#endnote-103) weapons of war]

Another word:  
{Mic. 6:2}***Hear*** *O mountains the argument of Y”Y…*What is ‘*the argument* ❖‹❖*ryv*› *of Y”Y*’? And who are *the mountains*?  
The argument of H’ is the Shekhinah,  
*the mountains* are the Patriarchs.  
*the argument* –She is a controversy and debate for the blessed Holy One,  
over Her children who are in exile.

And when they are not in exile,  
She is an argument for Him about those impoverished ones,  
who go wandering from their place,  
so that He should have mercy upon them.

And the verse proves it since,  
this is what is written:  
{Is. 27:5}*If he would grasp My stronghold,  
he will make peace for me, peace shall he make for me*,  
– two of *peace*:  
one with the Shekhinah,  
who argues with Him for the sake of the impoverished.[[123]](#endnote-104)

And who is the ‘impoverished’ for whose sake She makes argument?  
This is the impoverished who is from the aspect of the Righteous One.  
How much more so when the Righteous-One is ‘parched and dry’,  
of the *ḥaiy*❖‹18›‹❖life› blessings of prayer.  
And they cry out towards the blessed Holy One,  
and it is stated in relation to them:  
{Prov. 1:28}*Then shall they call Me and I will not answer*.

And just as the lower Shekhinah is ‘argument’,  
for the sake of the Righteous One,  
who is ‘the life-force❖‹❖*ḥaiy*› of the worlds’,  
when it is dry and parched,  
[‘dry’ of the Temple; ‘and parched’ of libations and burnt offerings]  
so is the Higher Shekhinah an argument for his sake,  
with the blessed Holy One.[[124]](#endnote-105)

And about them the two arguments it is stated:  
{Deut. 17:8}*…words of arguments in your gates…*And when both-of-them are arguing for his sake with the blessed Holy One,  
then the blessed Holy One shouts towards Israel below:  
*If he would grasp My fortress, he will make peace for Me,  
peace will he make for Me*– two of ‘peace’ – corresponding to two arguments.

And more difficult for Her than anything,  
is the separation of the blessed Holy One from Her,  
and this is the meaning of: ‘a dispute for the sake of heaven.’[[125]](#endnote-106)

And yet when She falls,[[126]](#endnote-107)  
She falls to His feet,  
this is what is written: {Ruth 3:7}*and she uncovered his feet and lay down*,  
and She falls before Him, in ‘the falling of the face.’[[127]](#endnote-108)

Because the Righteous-One,  
who is ‘the life-force of the worlds’,  
is ‘the poor man’ in exile.

And when the Righteous One is outside his proper place,[[128]](#endnote-109)  
it is stated of him:  
{Ps. 2:12}*Desire ‘outside’*❖‹❖*bar*› *lest he become angry...*[[129]](#endnote-110)And when the Shekhinah is outside Her place,  
She is called *braitta*.[[130]](#endnote-111)

He is *bar* ❖‹❖outside›,  
and She is *braitta* ❖‹❖external›.

**[46a]**

of the Sabbath,  
which is ‘added to’ the poor man, who is the Righteous One,  
– the day of Sabbath, surely.  
For he has nothing of his own except an ‘extra soul’,  
which is added to him because of the Shekhinah,[[131]](#endnote-112)  
– it is called ‘additional’❖‹❖*musaph*› of the Sabbath.

**And at that** time,  
She is called ‘addition’❖‹❖*tosephta*›.  
From the aspect of the Sabbath Day,  
many additions descend with Her to the scholars,  
which are these additions called ‘extra souls’.  
It is this that is written:[[132]](#footnote-20) ‘the soul of all life’ –   
shall bless Your Name, Y”Y ELoQeYNU etc.’

And these [are they] that are added to the holy people on the Sabbath eve,  
are inherited by scholars on weekdays,  
and with them is the mundane made holy,[[133]](#endnote-113)  
and these are the ‘additions’❖‹❖*tosaphot*›,  
which descend from the ‘The Additional’❖‹❖*tosephta*›,[[134]](#endnote-114)  
for surely the Shekhinah is a construct,[[135]](#endnote-115)  
of the body of the blessed Holy One.[[136]](#endnote-116)

She is *braiyta*,  
when it is stated of Her: {Ruth 3:7}*and she uncovered his feet.*

And She is *tosephta*,  
from the aspect of ‘the life-force of the worlds’,  
which is the additional❖‹❖*musaph*› of the Sabbath.

And She is *Mishnah*,  
from the aspect of the body,  
the ‘second’❖‹❖*mishneh*› of the Torah, certainly.

And She is ‘challenging’❖‹❖*hatqaphah*›,[[137]](#endnote-117)  
from the aspect of the right arm of the King.

It is this that is written: {Ex. 15:6}*Your right arm Y”Y is adorned with power*– *with power*❖‹❖*ko-aḥ*› in Aramaic translation is ‘with might’❖‹❖*tuqpha*›.

‘Necessity’[[138]](#endnote-118) ❖‹❖*hatzrakhah*› She is from the left side,  
and with the left arm He takes hold of Her,  
and with the right arm he fixes[[139]](#endnote-119) Her,  
and says: {Is. 52:2}*Rise! Sit O Jerusalem…*

And furthermore,  
from the right side She is the might of a person,[[140]](#endnote-120)  
and from the left side it gives to them their needs,  
in a desert land.

‘Question’❖‹❖*she-eilah*›,  
– is in the mouth of the King,  
it is this that is written: {Deut. 32:7}*…ask your father*,  
and the ‘answer’[[141]](#endnote-121)❖‹❖*tyuvta*› to him,  
it is this that is written: *…and he shall tell you…*

And through it does a person ‘ask according to the subject,  
and respond in accordance with the law.’[[142]](#footnote-21)

‘That which is heard’❖‹❖*shama’atta* › of tradition[[143]](#endnote-122)  
– it is in the heart, for thought is there.

‘Inconclusive’❖‹❖*teiyqu* ›[[144]](#endnote-123)   
– is when the King withdraws from Her.  
It is this that is written: {Ps. 39:3}*I was struck dumb,  
I was silent from the good* – and in it is silent prayer.  
And when She is *teyqu*, it is stated of Her:  
{Prov. 1:28}*Then shall they call me, and I shall not answer*.

When YQV”Q resides in Her discussion,  
She is called ‘narrative’❖‹❖*hagadah*›.[[145]](#endnote-124)  
At that time: {Is. 58:9}*Then shall you call and Y”Y will answer*.

She is called ‘perspective’❖‹❖*shitah*›,  
when there is no difficult question or dispute,  
this is what is written: {Is. 40:4}*Every valley shall be raised,  
and every mountain and hill shall be brought low,  
and the crooked [way] shall be a straight plane*.

She is called ‘final decision’❖‹❖*psaq*› in several ways.[[146]](#endnote-125)  
There are people who strive in the oral Torah for its own sake,  
and they are ‘craftsmen’ in relation to it.  
There are they that hew❖‹❖*pasqinn*› stones in it,  
like mountains and mighty rocks,  
and after they hew them,  
they ‘fix’[[147]](#endnote-126) them up, with many *pheruqinn*❖‹❖breaks›❖‹❖answers›,  
and upon them is stated: {Deut. 27:6}with *complete stones you shall build* it,  
and they make many buildings[[148]](#endnote-127) with them,  
for the King and the Queen,  
that They may dwell among them.

And there are ‘rendered decisions’❖‹❖*psaqot*›,  
which are garments for the Queen,  
and they ‘cut’ them to many sides,  
after which they fix them up with many ‘sectional answers’❖‹❖*pheruqinn*›,  
so that the Queen shall appear adorned with them before the King.  
At that time:  
{Gen. 9:16}*…and I shall see it to remember the eternal covenant…*And these are the priestly garments,  
which are the four garments of white, and the four garments of gold.

And there are ‘rendered decisions’ from those masters of defence,  
who come to the house of study,  
who hew and cut them with their tongues,  
which are like spears and swords,  
and they are mounted riders, and fierce,  
like warriors of war on the sea and on dry-land,  
which are the Written Torah and the Oral Torah.

Worthy they are, if the King is among them!  
For He is the Middle Pillar – comprising two Torahs,  
which are the Written Torah and the Oral Torah,  
which were given from the right and from the left,  
with which they are victorious in war.

Woe to those who enter to wage battle,  
armed with two Torahs but without ‘the King’,[[149]](#endnote-128)  
for upon them it is stated: {Ps. 19:4}*None say and there are no words,  
their voice is not heard*.

All the craftsmen are found occupied in the Oral Torah  
– and She is inside. It is this that is written:  
{Ps. 45:14}*All the glory of the king’s daughter within*.

She is the ‘going’❖‹❖*halakhah*›[[150]](#endnote-129) of the King,  
when She goes towards Him with two thighs,  
which are ‘the two pillars of truth’,  
and when She ascends in the body,  
in the two arms of the King,  
She is called ‘acceptance’❖‹❖*qabalah*›.

When She kisses Him on His[[151]](#endnote-130) mouth,  
She is called the Oral Torah.  
At that time, when She ascends to the mouth of the King,  
then it is fulfilled of the Faithful Shepherd Moses:  
{Num. 12:8}*Mouth to mouth I will speak with him…*

When She stands upon Her feet in the final exile,  
She is called ‘the law to Moses from Sinai’.[[152]](#footnote-22) [[153]](#endnote-131)  
And when She resides in the arms of the King,

**[46b]**

in the arms of the King,  
She is called ‘the tradition❖‹❖*qabalah*› of Moses from Sinai.’

And when She resides in the mouth of the King, then immediately:  
{Num. 12:8}*Mouth to mouth I shall speak with him…*

And when She who is the law of Moses is distant,  
the Shekhinah is: {Mic. 6:2}*an argument*❖‹❖*ryv*› *to Y”Y* – below.  
And when She is in His arms – ‘reception’❖‹❖*qabalah*›.

She is ‘an argument’ – above.  
And because of this: *Hear O mountains the argument of Y”Y*– these are the three Patriarchs.  
What is their argument?  
It is the Shekhinah.

And through a switching of the letters,  
*RYV* ❖‹❖argument› becomes *RaBiY*❖‹❖Rabbi›,[[154]](#endnote-132)  
which is a Rabbi from the Land of Israel,[[155]](#endnote-133)  
and with him the Shekhinah is ‘an argument’.

*…and the mighty ones…*– these are two Tannaim.  
*Eiytanim*❖‹❖mighty ones›  
through a switching of the letters are Tannaim❖‹❖Mishnaic sages›,  
 *…the foundations of the earth…* – these are:  
‘Righteous-One’❖∞‹❖*tzadiq*›‹∞Yesod›, and ‘righteousness’❖∞‹❖*tzedeq*›‹∞Malkhut›.

Another word:  
*Hear O mountains…*– these are the three points which are segol◘‹◘ֶ›,  
and ‘the mighty ones’,  
are the two points which are tzeirei◘‹◘ֵ›.

And furthermore:  
*Hear O mountains…*Who are the mountains?  
They are the second set of three points which are qubutz shureq◘‹◘ֻ›.[[156]](#endnote-134)  
*And the mighty ones…*are the second set of two points which are shva◘‹◘ְ›.

What is *the argument of Y”Y*?  
This is ḥireq.  
*…argument of Y”Y* above is ḥolem◘‹◘˙›,  
*argument of Y”Y* below is ḥireq◘‹◘ִ›,  
two arguments are upon shureq◘‹◘·›,  
who is the [one] Righteous-One,[[157]](#endnote-135)  
– the connector❖‹❖*qishura*› of both-of-them.

[Var. The Middle Pillar] when it He becomes distant from them,  
it is an *argument*,  
and when it connects between the two of them,  
it is ‘Rabbi’,  
and it is ‘peace’❖‹❖*shalom*›,  
and it is ‘connection’❖‹❖*qesher*›.  
It is this that is written:  
{Gen. 44:30}*…and his soul is bound up*❖‹❖*qe-shurah*› *in his soul*.

And furthermore,  
there are two arguments:  
one is the Righteous-One, and one is the Middle Pillar.  
One is an argument between Father and Mother,  
which are qametz◘‹◘˕› and pataḥ◘‹◘ַ›,[[158]](#endnote-136)  
this Middle Pillar is ‘an argument’ between them,  
[Var. which are an ‘argument’ between Father and Mother,[[159]](#endnote-137)  
which are qametz◘‹◘˕› and pataḥ◘‹◘ַ›,  
and why is there ‘argument between them?]  
because of the Shekhinah,  
for She has no sustenance in exile.

Because ‘the gate’[[160]](#endnote-138) is pataḥ◘‹◘ַ›❖‹❖‘open’›,  
of which it is stated: {Ps. 145:16}*You open*❖‹❖pote-aḥ› *Your hand…*which is Yod◘‹◘י›, Ḥokhmah.

The qametz◘‹◘˕› is closed, about it is stated:  
*You open*❖‹❖pote-aḥ› *Your hand and satisfy all life*,  
and this is ‘the life-force’❖‹❖*ḥaiy*›‹18› of the worlds,  
which incorporates the 18 blessings,  
it is ‘dry and parched’,  
in prayer – which is the Shekhinah.  
And because of this it is a dry prayer,  
and because of it there is ‘argument’ between Father and Mother.

And when qametz◘‹◘˕› is opened,  
through pataḥ◘‹◘ַ›, which is its gate,  
the Middle Pillar descends ‘full’.[[161]](#endnote-139)

And there is a distance of five-hundred years,  
until they reach the ‘life-force of the worlds’,[[162]](#endnote-140)  
[which incorporates the 18 blessings]  
and it becomes filled from it,  
and from it the Shekhinah – which is prayer – is quenched,  
and that which was dry is now called ‘land’❖‹❖*eretz*›.

It is this that is written: {Gen. 1:10}*And ELQYM called the dry land earth’*,  
to make vegetation and fruits,[[163]](#endnote-141)  
which are the Holy Land of Israel below.  
This is what is written:  
{Gen. 1:11}*And ELQYM said: let the earth sprout vegetation…*

And the Middle Pillar,  
when it ascends to Father and Mother,  
to bring down sustenance from there,  
its ‘sound’ voice rises over all those rivers and springs.  
And when its voice descends,  
it descends over all those rivers and springs of the Torah.  
It is this that is written: {Ps. 93:3}*The rivers have raised, Y”Y,  
the rivers have raised their voice...*

*The rivers have raised…*– these are the two points which are tzeirei◘‹◘ֵ›.  
Who is it that rises above them with two arms?  
It is ḥolem◘‹◘˙›,  
and through it they are made into a *segolta*◘‹◘֒›.  
And who is it that descends below them with two thighs?  
This is ḥireq◘‹◘ִ›,  
and through it they are made into segol◘‹◘ֶ›.

At that time,  
*the rivers have raised their voice…*which is: {Gen. 27:22}*the voice of Jacob*,  
the voice of the shophar.  
To where do they raise it?  
Towards Father and Mother.  
And when it descends,  
it descends with the two points which are shva◘‹◘ְ›,  
– the two pillars of truth,  
then it is this that is written: {Ps. 93:3}*…the rivers shall raise*❖‹❖*yise-u*› *their depth*,  
as in: {Num. 7:9}*…upon their shoulders they shall carry*❖‹❖*yisa-u*›.[[164]](#endnote-142)

[Var. And Father descends] through the Righteous One,  
who is the shureq◘‹◘·› with one [ḥireq◘‹◘ִ›] point.  
{Deut. 33:21}*…for there, the portion of the lawgiver is hidden*,  
the connector of the two thighs of truth,  
which is *…their depth*❖‹❖*dokhyam*› composed of *dokh* *yam*,  
*dokh*❖‹❖depth›‹24› which comprises the 24❖‹❖*khad*› letters of the second Unity.  
About it is stated: {Ps. 74:21}*Let not the poor one*❖‹❖*dakh*› *return ashamed*.

He is *DaKh*❖‹❖lowly›,[[165]](#endnote-143) through the Kh-D❖‹❖24› books of the TaNaKh Torah.

And of the Shekhinah:  
{Gen. 24:15}*…and her pitcher*❖‹❖*kad*›‹24› *was upon her shoulder*.  
And when the Righteous One is full of the Middle Pillar,  
of which it is stated: {Gen. 24:16}*…and she filled her pitcher and went up*.  
This point, which is one shureq◘‹◘·›, ascends,  
over the two which are shva◘‹◘ְ›,  
and they are made into qubutz shureq◘‹◘ֻ›.[[166]](#endnote-144)

After it is filled from its own aspect,  
and from the aspect of the Middle Pillar,  
it is stated of the Shekhinah: …*and she filled her pitcher and went up*.

“And She lowered her pitcher from upon her shoulder…”[[167]](#endnote-145)  
‘Every bending of the knee is at “Blessed.”’  
*…and she filled her pitcher and went up.*‘Every straightening up is at the Name’.[[168]](#footnote-23)

She ascends certainly!  
– from exile, towards Her husband.

At that hour,

**[47a]**

She says towards the Righteous One:  
{Gen. 24:18}*And she said: ‘drink, my lord…*{Gen. 24:46}*…and also your your camels*❖‹❖*ge-malekha*› *I shall quench…*which are: {Is. 28:9}*…those weaned*❖‹❖*ge-mulei*› *of milk...*

And furthermore,  
ḥolem◘‹◘˙› is called the Middle Pillar in relation to the brain,  
and ḥireq◘‹◘ִ› in relation to the heart,  
shureq◘‹◘·› it is called in the connection of the two of them.

And furthermore,  
it is called ḥolem◘‹◘˙› throughout the whole of the right side,  
this is what is written: {Lev. 2:13}*…upon all your sacrifices you shall offer salt*.[[169]](#endnote-146)  
And it is called ḥireq◘‹◘ִִ› throughout the whole of the left side,  
and it is shureq◘‹◘·› – the connection of both-of-them.

And furthermore:  
ḥolem◘‹◘˙› is called, in Higher Mother  
– the Day of Atonement,  
which is the concept of ‘decade’,  
and in it may He be ‘compassionate’❖‹❖*moḥel*›[[170]](#endnote-147)  
and forgiving of all the sins of His people.  
And ḥireq◘‹◘ִ›, it is stated of lower Mother,  
and of it: {Ps. 37:12}*…he gnashes*❖‹❖*ḥoreq*› *his teeth over him*  
– over Samael who has enslaved the children of the Shekhinah in exile.

Another word:  
{Ps. 93:3}*…the rivers have raised their voice…*  
This is the two times daily that Israel unify the blessed Holy One,  
and raise, through it in its unification a ‘voice’,  
evening and morning, and afternoon,[[171]](#endnote-148)  
which are right and left.  
In both-of-them they raise a ‘voice’,  
which is the Middle Pillar.

Towards whom do they raise it?  
Towards Higher Mother.  
For it is 25❖‹❖Kh-H› on the right, and 25 on the left,  
evening and morning,  
and they are ‘the fifty gates of Binah’.[[172]](#endnote-149)

They call to Him with them,  
that He may descend,  
towards the Righteous One❖‹❖*tzadiq*› and righteousness❖‹❖*tzedeq*›,  
For He is ‘24’❖‹❖DaKh› – in the right thigh,  
and She is: {Gen. 24:15}*her pitcher*❖‹❖KhaD› *upon her shoulder* – in the left thigh,  
which are the two pillars of truth.

And because of this: {Ps. 93:3}*…the rivers shall raise their smashing force* ❖‹❖*dokh-yam*›– composed of *dokh*❖‹❖smash›‹24› and *yam*❖‹❖sea›‹50›.  
And He is DaKh[[173]](#endnote-150) through the 24❖‹❖KhaD› letters,  
of ‘Blessed is the Name of the glory of His kingdom for ever and ever’[[174]](#footnote-24)   
– of the evening service,  
and He is DaKh through the 24 letters  
– of the morning service.

And the mystery of the matter:  
{Is. 54:12}*And I shall make your windows of jasper*❖‹❖*kodkod*›.  
And[[175]](#endnote-151) it is ‘her pitcher’❖‹❖*kad*› in both-of-them,  
{Ps. 74:21} *And let not the oppressed one*❖‹❖*dakh*› *return ashamed*.  
And the voice of that ‘*dakh*’ ❖‹❖poor one› should not be heard,[[176]](#endnote-152)  
but the rivers should ‘raise’ it.  
It is not written *they raised* ❖‹❖*nas-u*› but, rather, *they shall raise*❖‹❖*yis-u*›[[177]](#endnote-153)because of: {see Num. 7:9}*upon the shoulder they shall carry*❖‹❖*yisa-u*›.

At that time: {Gen. 24:16}*…and she filled her pitcher and went up*.  
{Gen. 24:18}*And she said: ‘Drink, my lord…*{Gen. 24:46}*…and also to your camels I will give drink…*

These are the 248 ❖‹❖RaMaH› words,  
of the four sections[[178]](#endnote-154) of ‘the Unity,’ [[179]](#footnote-25) of the recitation of the *Shm’a*.  
For through all of them there are 248 limbs,  
that are included in the covenant – which is the Righteous-One,  
they are all watered by the Shekhinah,[[180]](#endnote-155)  
– Who is Kh-D❖‹❖‘pitcher’› Y-M.❖‹❖‘sea’›.

The 24❖‹❖*khad*› books of Scripture[[181]](#endnote-156) are surely a ‘pitcher’❖‹❖KhaD›‹24›,  
that is filled from the higher sea of the Torah,  
which is comprised of the fifty letters of the Unity,  
which are the 25 and 25❖‹❖*Kho-H va-Kho-H*› letters,  
through which they Israel unify the blessed Holy One twice daily.

And when *yam* ❖‹❖sea› adds up to fifty,  
this is the meaning of {Ps. 93:3}*…the rivers shall raise their pounding*❖‹❖*dokhyam*›– with a switching of the letters of *DoKh*❖‹❖pounding›  
– and it is *KhaD*❖‹❖pitcher›.

And DaKh is the Righteous-One with this pitcher,  
because it is broken❖‹❖*tavira*› in exile.  
The Shekhinah, who is the pitcher,  
upon it is stated: {Ps. 51:19}*…a broken and depressed*❖‹❖*niDKe*› *heart,  
ELQYM do not despise*.

The Righteous-One∞‹∞Yesod› is *pounding*❖‹❖*dakh*› in the water of the Torah,  
and He is *crushed*❖‹❖*katit*›in the oil of the Torah.  
It is this that is written: {Num. 28:5}*crushed oil*.  
When?  
When the Vav◘‹◘ו› is removed from Hei◘‹◘ה›,  
and She remains Dalet◘‹◘ד›.[[182]](#endnote-157)  
*Dalat*❖‹❖poor› certainly!  
And because of this, the amount of ‘crushed’ oil is a quarter of a *hin*  
– a quarter of the letter HEi◘‹◘ה› specifically,[[183]](#endnote-158)  
For She has reverted to DaLeT◘‹◘ד›.  
And that which is ‘crushed’❖‹❖*katit*› is the lesser Vav◘‹◘ו›,  
the completion of Hei◘‹◘ה›.

And upon it∞‹∞Yesod› is stated:  
{Ex. 31:17}*Between Me and between the Children of Israel,  
‘it is a sign’*❖‹❖*ot hi*› *for ever…*– ‘the letter Hei’❖‹❖*ot hei*› specifically!  
And because of this, She∞‹∞Malkhut› is called Hei◘‹◘ה›,  
after His∞‹∞Yesod› name: {Gen. 1:31}*…the sixth*❖‹❖*Ha-shishi*› *day*– the Hei∞‹∞Malkhut› of ‘the sixth’.[[184]](#endnote-159)

{Ps. 93:4}*From the voices sounds of many waters*– these are the 7 [voices] Names,  
which divide into seven rivers,  
and all of them are divided,  
within that river that goes out from Eden.

And they are alluded to in: {Ps. 29:1}*Give*❖‹❖*Havu*› *to Y”Y…*There are seven that go according to seven Names,  
which are A-V-G-Y-T-Tz etc.,[[185]](#endnote-160)  
and they are seven *sephirot*:

*The voice of Y”Y upon the waters*– this is Ḥesed,  
and it is A-V-G-Y-T-Tz,  
from where emerges the water of the Torah.  
*The voice of Y”Y in power*– this is QRA STN and this is Gevurah,  
*The voice of Y”Y in majesty*– this is NGD YKhSh – and this is Tipheret  
– {Ps. 89:37}*…His throne is like the sun ‘before me’*❖‹❖*negdi*›.[[186]](#endnote-161)

And with that it was said to Moses:  
{Ex. 34:10}*…before*❖‹❖*neged*› *your people I shall do wonders...*

{Ps. 29:5-9}*The voice of Y”Y breaks cedars*– this is BTR TzTG – and this is Netzaḥ.  
*The voice of Y”Y hews flames of fire*– this is ḤQV TN’A – and this is Hod.  
*The voice of Y”Y will terrify the desert*– this is YGL PZQ – which is Yesod – Mount Sinai.  
*The voice of Y”Y frightens hinds*❖‹❖*ayalot*›– this is ShQU TzYT – and this is Malkhut,  
about whom it is stated:  
{Ps. 22:1}*For the conductor: on the hind of the dawn*.[[187]](#endnote-162)

And this is: {Ps. 93:4}*From the voices of many waters,  
mighty, breakers of the sea…*– these are the cantillation notes of the Torah,  
of which it is stated:  
{Ps. 42:8}*…all your breakers and your waves have passed over me*.  
And they are:  
*zarqa*◘‹◘˜›,  
*maqaph*◘‹◘-›,  
*shophar holekh*◘‹◘˼›,[[188]](#endnote-163)  
*segolta*◘‹◘֒›.[[189]](#endnote-164)

**[47b]**[[190]](#endnote-165)

*Zarqa*◘‹◘˜› is a line like the image of the letter Vav◘‹◘ו›,  
its head is Yod◘‹◘י›,  
three ‘wheels’❖‹❖*galgalim*›[[191]](#endnote-166) ascend [Var. it is] within it,  
in the sea of the Torah,  
and they are *segol*◘‹◘ֶ› [Var. *segolta*◘‹◘֒›],  
and each wheel adds up to ten wheels above.  
{Ez. 1:20}*…and the ‘wheels’*❖‹❖*ophanim*› *rise correspondingly to them*.  
And when: *the ophanim rise correspondingly to them*,  
then immediately, *…the rivers have risen, Y”Y*…

Two points which are of the *segolta*֒,  
rise to that one point on its wings,  
and are made into Y-H.  
And this is: *the rivers have risen, Y”Y*   
– they are two points ofא◘‹◘Aleph›:  
Yod◘‹◘י›‹10› above and Yod◘‹◘י›‹10› below,  
they raise Vav◘‹◘ו›‹6› upon ]its wings[ wings.

And to where do they raise it?  
But their numerical value‹26› is the numerical value of the Name YQV”Q,  
and when they raise it upon their wings,  
to receive upon them the Cause of all causes,  
Who descends upon them.

And furthermore,  
Zarqa◘‹◘˜› is: {Ps. 48:3}*…the fairest of sites, the joy of the whole earth…*– it is Zayin◘‹◘ז›‹7›, the seventh day,  
and that is the Righteous One❖‹❖*tzadiq*›,  
and it is a branch of the body of the tree,  
which is the Middle Pillar:  
{Ps. 48:3}*…Mount Zion, the sides of the north…*– this is one point, a small [Var. א◘‹◘Aleph›] Yod◘‹◘י›,  
‘sign of the covenant’.

And upon it is stated: {Ps. 93:3}*The rivers have risen Y”Y*.  
And what are they?  
{Ps. 48:3}*…the sides of the north…* – which raise Her,  
towards YQV”Q, Who is Her Husband.  
And when they raise Her towards Him,  
that point is called {ibid}*…the city of a great king*.

At that time,  
when that point ascends with two thighs,  
two arms receive Her, which are two ‘higher rivers’,[[192]](#endnote-167)  
and they raise Her in the Middle Pillar.

And this is: *the rivers have raised their voice*– the two thighs escort[[193]](#endnote-168) Her towards Her husband,  
and these two arms receive Her as She ascends towards Her Husband.  
And because of this, it is stated of the two ‘rivers’:  
*The rivers have raised*❖‹❖*nas-u*› *Y”Y*.  
And of the two secondary rivers: *The rivers shall raise*❖‹❖*yis-u*›*…*

And it is further stated of Her,  
the concept of raising and descending, like this:  
when they raise Her towards the Middle Pillar,  
it is stated of it {Ps. 93:3}*…the rivers have raised their voice*,  
but when they lower Her towards the Righteous-One,  
it is stated of it: *…the rivers shall raise their smashing*.[[194]](#endnote-169)

And that which was segulated above, like this: ֒ ,  
when She descends towards the Righteous One,  
She is made into a segol like this: ֶ .

And because of this,  
that which was above, is taken [Var. is returned] below,  
and therefore, She is called, when lowered within the Righteous-One,  
*their depth*❖‹❖*dokhyam*›.

And for Her sake the lower waters are crying[[195]](#footnote-26) [[196]](#endnote-170)  
– because they are ‘the gates of tears’.  
And upon them it is stated:[[197]](#footnote-27) ‘the gates of tears are never locked’.  
And because She is their tear,  
She is *their depth[[198]](#endnote-171)* assuredly.

And the Righteous One in relation to Her is *dakh*❖‹❖poor one›-*yam*❖‹❖sea›.  
And thus have they established: {Ps. 74:21}*Let not the poor*❖‹❖*dakh*› *return ashamed…*

And of it: {Ps. 39:13}*...to my tear do not be silent...*And about Her it is stated: {Ex. 3:9}*…the cry of the Children of Israel has come to Me…*

The ‘movement’❖‹❖*te-nu’ah*› which raises Her towards Her husband,  
is the cantillation note *r-vi-’a*◘‹◘֗›.[[199]](#endnote-172)

And at that time,  
He is called the cantillation note *zaqeph gadol*◘‹◘֕›,  
and She is called: {Psalms 48:3}*the habitation of the great king*.

And with what is this ‘straightening up’❖‹❖*zaqpha*› in relation to Him?  
With the two rivers – of which it is stated:  
{Ex. 15:6}*Your right-hand Y”Y is adorned with power,  
Your right-hand Y”Y crushes the enemy*.

And about them is stated:{Ps. 16:11}*…pleasantness in Your right hand for ever*❖‹❖*netzaḥ*›.  
What is *Your right*? – this is Gedulah.[[200]](#endnote-173)

At that time,  
 He[[201]](#endnote-174) is called ‘great upright’❖‹❖*zaqeph gadol*›,  
and when She descends into the Righteous One,  
She is called ‘small upright’ ❖‹❖*zaqeph qatan*›.[[202]](#endnote-175)  
And what is the ‘movement’ that lowers Her?  
It is the cantillation note *te-vir*◘‹◘֛›.

*Re-vi’a*◘‹◘֗› is of the right-hand side,  
– {Ex. 34:6}*slow of anger*❖‹❖*erekh-apayim*› towards ordinary people,  
and with it He ‘lengthens’❖‹❖*ma-arikh*›.[[203]](#endnote-176)  
*Tevir*◘‹◘֛› is of the left-hand side,  
the ‘breaking’❖‹❖*te-viru*› of the wicked.

One note ascends in a single trumpet-blast❖‹❖*te-qi’ah*›,[[204]](#endnote-177)  
and ‘extends’ with it,  
and one note descends in broken-sounds❖‹❖*she-varim*›.  
*Shalshelet* ◘‹◘֓› – this is the trumpet sound *te-ru’ah*,  
the connection of both-of-them.

The image of qubutz shureq◘‹◘ֻ› is below the letter:  
with *shalshelet*◘‹◘֓› it rises,  
with shureq◘‹◘ֻ› it descends.  
This is a ladder[[205]](#endnote-178) [Var. ḥolem◘‹◘˙›] [[206]](#endnote-179)which ascends upwards,  
and this is a ladder[[207]](#endnote-180) [Var. ḥireq◘‹◘ִ›] which descends downwards,  
and thus the cantillation note *darga*◘‹◘› is two notes.[[208]](#endnote-181)

And the ‘responding’❖‹❖*ʼinuya*›[[209]](#endnote-182) of the Shekhinah,  
even though She is of three sides:  
with *teqi’a*h which is ‘soft judgement’[[210]](#endnote-183) – *rapheh*❖‹❖soft›,  
and with *she-varim* which is harsh judgement – *dagesh* ❖‹❖emphatic›, Gevurah,  
She has no ‘responding’ like the response of Her husband,   
which is *te-ru’ah*, *shalshelet*◘‹◘֓›.

And the mystery of the matter:  
{Ex. 32:18}*It is not the sound of a cry of strength*– this is *she-varim*,  
*and nor the sound of a cry of weakness*– this is *te-qi’ah*,  
rather, *the sound of ‘crying-out’*❖‹❖*ʼanot*›*…*– this is *te-ru’ah*,  
which rises in answering, one after the other,  
like *te-ru’ah*.

And because of this:  
{Ps. 89:16}*Happy is the nation, those who know the tru’ah*.  
Even though the Shekhinah is answered,  
from right and from left,  
there is no ‘responding’❖‹❖*ʼinuya*› like the response of Her husband.

*Te-ru’ah*,  
which is Torah and the letter ’Ayin◘‹◘ע›‹70› faces,[[211]](#footnote-28)  
and She is His *te-ru’ah*.  
And because of this:

**[48a]**

{Ps. 89:16}*Happy is the nation, those who know the te-ru’ah*.

Another word:  
{Ex. 32:18}*...the sound of distress I hear*  
– this is the ‘responding’❖‹❖*’inuya*›[[212]](#endnote-184) of *I hear*,  
for She cries out every day above  
– She and Her children –  
and they call to Him twice, evening and morning:  
{Deut. 6:4}*Hear O Israel…*

And every person who has distress❖‹❖*ʼinui* › over the Shekhinah  
– Who is ‘the poor one’❖‹❖*ʼanya*› in exile, distant from Her husband –  
and calls to Him every day *Hear O Israel*,  
so that He may descend towards Her,  
certainly, about him it is stated: *…the sound of distress*❖‹❖*’anot*› *I hear*,  
– the sound of distress❖‹❖*’inuya*›[[213]](#endnote-185) of this ‘poor one’❖‹❖*’anya*›  
– *I hear*.

‘One’[[214]](#endnote-186) rises in the sling  
– and this is the lower Shekhinah,  
and one in the bow  
– this is the covenant, the Righteous-One.  
About it is stated: cantillation notes *shophar* *holekh*◘‹◘֣›, *pazer gadol*◘‹◘֡›.  
Its[[215]](#endnote-187) arrows are the righteous of Israel,  
who have accepted the covenant,  
and in whose merit they go forth out of exile.[[216]](#footnote-29)

And the mystery of the matter:  
{Gen. 47:23} – *…behold there is seed for you…*which are the drops.

This is[[217]](#endnote-188) or Another word regarding *zarqa*◘‹◘˜›:

[[218]](#endnote-189)Those Tannaim and Amoraim above rose,  
and they blessed him, and they said:  
‘May the shield❖‹❖*matarah*› [[219]](#endnote-190) [Var. crown❖‹❖*ʼatarah*›] protect you,  
from arrows in the exile!  
About you it is stated: {Ps. 91:5}*Do not fear the terror of the night,  
from the arrow that flies by day*.  
And may the bow and arrow of the side of holiness protect you:  
{Ps. 91:4}*…and under his wings you shall take refuge,  
His truth is an encompassing shield*.

*Shield*❖‹❖*tzinah*› – this is the lower Shekhinah,  
*encompassing* – this is the Higher Shekhinah,  
*His truth* – this is the Middle Pillar.’

**Arose** he[[220]](#endnote-191) and said: ‘Tannaim! Tannaim!  
May the *Mishnah* be your help,  
that you do not change from mercy to judgement.

*Halakhah*❖‹❖‘going’› goes to your right,  
with which to overcome your enemies,  
*qabalah*❖‹❖‘acceptance’› will accept your prayers,  
*braiita*❖‹❖‘external’› will extract you and your children from exile,  
and from the enslavement and judgement of  
that one who is appointed over the exile,  
– over your children.’

As soon as he had blessed them, he ascended to his place.

Rabbi Shim’on arose first,  
he opened a discourse and said: ‘Tanna! Tanna!  
Guard yourself, for the sling is with you  
– and this is the Shekhinah,  
and through it are thrown three stones,  
which are the three higher drops of the brain,[[221]](#endnote-192)  
which are Y-Y-Y◘‹◘י-י-י›,  
and are included in Ḥokhmah, in Tevunah∞‹∞Binah› and in Da’at.’

He said to him: ‘Rabbi!  
{Num. 24:21}*… you place your nest in the rock*❖‹❖*sel’a*›,  
for the bow is with you,  
which is the sign of the covenant.  
Guard yourself from its arrows which are three: V-V-V◘‹◘ו-ו-ו›,  
which numerically add up to 18❖‹❖*ḥaiy*›,  
and this is ‘the life-force❖‹❖*ḥaiy*›‹18› of the worlds.’

A second tanna arose and said to him:  
‘There is a teaching[[222]](#endnote-193) that assists you,  
with a spear❖‹❖*rumḥa*› which is comprised of the four scriptural sections,  
and this Vav◘‹◘ו› which is the Middle Pillar,  
comprising six words of the Unity,  
and the 248❖‹❖RaMaḤ› words within it:  
{Num. 24:21}*…and you place your nest in the rock*.

For the cantillation note *qarnei* ***parah***  ֟ is with you,  
who are ‘the two prophets of truth’.

Upon them it is stated: {Ps. 132:17}*…I will cause to flourish a horn for David…*‘and cause the flourishing of a horn of salvation.’[[223]](#footnote-30)

From the aspect of the Shekhinah, it is called ‘*qarnei parah*’◘‹◘֟›❖‹❖‘horns of a cow’›,  
from the aspect of the ox: {Deut. 33:17}*…and the horns of the re-eim are his horn…*and they are the first and second messiah[[224]](#endnote-194): Yod◘‹◘י› Vav◘‹◘ו›,  
the First and Second Temples, Hei-Hei◘‹◘ה-ה›.

And the Shekhinah takes a robe[[225]](#endnote-195) from red fire,[[226]](#endnote-196)  
and is coloured by it,  
and She is called ‘red’.

{Num. 19:2}*…a perfectly red cow…*[[227]](#endnote-197) *Red*, certainly, from the aspect of Gevurah,  
*perfectly* from the aspect of He of whom it is stated:  
{Gen. 17:1}*…walk before Me and be perfect*❖‹❖*tamim*›.

*…that which has no blemish…*from the aspect of Jacob, in whom there was no refuse,[[228]](#footnote-31)  
of whom it is stated: {Gen. 25:27}*…and Jacob was a perfect*❖‹❖*tam*› *man…*Jacob above,  
and in his likeness, Jacob below.  
*Upon which no yoke has been placed…*of the servitude of the exile,  
because She is called Higher Shekhinah.

And moreover:  
But She is called ‘Sabbath’,  
for She is forbidden in work,  
because She is called ‘freedom’❖‹❖*ḥerut*›.

And because of Her, Solomon said:  
{Ecc. 7:23}*…I said I shall become wise,  
and it or she is far from me*.[[229]](#endnote-198)  
– because of the red cow,

‘who purifies the defiled,  
and defiles the pure who is occupied with it.’[[230]](#endnote-199)

And the mystery of the matter:  
{Job 14:4}*Who can make pure from defilement? Not one*!  
– it purifies the defiled from the right-side,  
for the ‘priest’ of the right-side is called ‘a pure man’,  
for to the side [Var. for the side] of the right is the water of the Torah  
– even though he is impure he is purified in it.  
‘And it defiles the pure’ – this is Gevurah,  
on whose side Samael fell from his holiness,[[231]](#endnote-200)  
and that which was pure became defiled,  
because he rules

**[48b]**

over the forces of defilement.

And a priest who is pure,  
when he would strive to offer to ʼAzazel,[[232]](#endnote-201)  
would purify Israel from all its sins,  
and as it says: {Leviticus 16:30}*For upon this day it will atone for you,  
to purify you etc*.

And he that was pure,  
would become impure through that Azazel.

And thus also, regarding the ‘waters of *nidah*’:[[233]](#endnote-202)  
the priest would purify her,  
and would be himself impure until evening time,  
and then would become purified.

And furthermore:  
on the idea of ‘it purifies the impure’.  
When Moses was born,  
it is stated of him in relation to the daughter of Pharaoh:  
{Ex. 2:2}*…and she saw him that he was good…*– for she saw the Shekhinah with him,  
and as soon as she touched him,  
she became purified and healed[[234]](#footnote-32) from her leprosy,  
although the leprosy then stuck to Moses,  
as it says: {Ex. 4:6}*…and behold his hand was leprous like snow*.

For at that time,  
when the daughter of Pharaoh touched him,  
the Shekhinah flew away from him,  
and because of this,  
when he wanted to approach Her at the bush,  
She said to him:  
{Ex. 3:5}*…Do not approach here, remove your shoes from off your feet*– until he shall divest himself of that body,  
which the daughter of Pharaoh had touched.

It is there at the bush that He showed him,  
that the body of a person in this world is leprous,  
from the skin of the snake.

After he a person becomes divested of it,  
and returns to the Garden of Eden,  
he becomes clothed in his holy body,  
and this is: {Ex. 4:7}*…and behold it returned as his flesh…*

And thus was Moses enclothed in it.  
And this is *…and behold it returned as his flesh*– like it was ‘at first’ with Adam, of whom it is stated:  
{Gen. 2:23}*bone of my bones, and flesh of my flesh*.[[235]](#endnote-203)

And because of this: He said to him:  
*…remove your shoe from off your feet*– this is the body, which was as a ‘shoe’ for him,  
that which the daughter of Pharaoh had touched,  
and had become enclothed in another.  
And at that time, the Shekhinah returned to be upon him.

And because of this,  
it was shown to [Var. He showed] to him through signs that He made,  
through the first sign,  
and He said to him: {Ex. 4:6}*Put your hand in your bosom etc*.  
And why *in your bosom*?  
Here He alluded to: {Mic. 7:5}*…from the one lying in your breast,  
guard the openings of your mouth*.  
{Ex. 4:6}*And behold …leprous like snow*.

After which,  
He showed him that it leprosy is purified cured in the Torah,  
it is this that is written of it:  
{Ex. 4:7}*…and behold it returned as his flesh*.

And furthermore:  
the lower Shekhinah is ‘the calf whose neck is broken’,[[236]](#endnote-204)  
and from the aspect of the cow – it is ‘ox’.  
And this is: {Ez. 1:10}*…and the face of an ox from the left…*And from the aspect of the calf: {Lev. 9:2}*…a calf of the cattle for a sin offering*.  
And a ‘cow’❖‹❖*parah*› specifically is called the Higher Shekhinah,  
when it takes from Gevurah,  
and the lower Shekhinah is called ‘calf’❖‹❖*ʼeglah*›,  
when it takes from it.[[237]](#endnote-205)

And furthermore:  
the cantillation note *qarnei parah*◘‹◘֟›is Netzaḥ and Hod,  
{Deut. 33:17}*…with them he shall gore nations together…  
…the horns of re-eim* – Ḥesed and Gevurah,  
with which He makes war with Amaleq,[[238]](#endnote-206)  
and will vanquish him and his seed from the world.

And furthermore:  
the cantillation note *qarnei parah* ◘❖‹◘֟›‹❖‘horns of a cow’›  
– these are the scholars who argue with one another in the Torah,[[239]](#endnote-207)  
and gore each other like oxen,[[240]](#endnote-208)  
because the Oral Torah is from the side of Gevurah,[[241]](#endnote-209)  
which is called ELQYM, and with it the Torah opens:  
{Gen. 1:1}*In the beginning, ELQYM created…*

Because of this, scholars are ‘goring’ in the Torah,  
like oxen one with each other.  
And because of this: {Is. 42:13}*YQV”Q will go out like a warrior*❖‹❖*gibor*›– from the aspect of Gevurah,  
*He will shout* – in *te-ru’ah*,  
*He will scream* – in *she-varim*,  
*over His enemies He will prevail* – in *te-qi’ah*.

At that time,[[242]](#endnote-210)  
all the *sephirot* take from Gevurah,  
and the Name YOD QE VAV QE,  
and even the angels above and Israel below take from there.

And after He has taken revenge upon them,  
He shall be filled with mercy over Israel,  
and before He shall take revenge upon Amaleq,  
He does not sit upon the throne.

And at the time that He takes revenge upon the sons of Esau,  
He will come to appease the young deer,[[243]](#endnote-211)  
and She will wail[[244]](#endnote-212) and cry.  
It is this that is written: {Jer. 31:14}*…Rachel is crying over her children…*Until the blessed Holy One promises, to remove them from the world,  
and to kill them,  
until the sea is coloured from their blood.  
And He shall kill so many of them,  
until wild beasts will be sustained by them for twelve years,  
and the birds of the heavens for seven years.[[245]](#endnote-213)

And furthermore:  
the cantillation notes: *ga’iya*, *talisha*◘‹◘֩›, *azla ge-rish*◘‹◘֝›.

*Ga’iya* is in *te-ru’ah*, and it gives them ‘stoning’❖‹❖*sqilah*›.[[246]](#endnote-214)  
It is this that is written: {Is. 34:11}*…and He stretches over it a line of chaos*❖‹❖*tohu*›*,  
and stones of void*❖‹❖*bohu*›.

*Talisha*◘‹◘֩› is in *shevarim*,  
composed of *tel*❖‹❖mound› and *esh*❖‹❖fire› [and this is ‘burning’].  
‘Mound❖‹❖*tel*› is strangling❖‹❖*ḥeneq*›,  
similarly, ‘fire’❖‹❖*esh*› is burning❖‹❖ *sreiphah*›.

*Azla grish*◘‹◘֝› is in *te-qi’ah*– which is like a spear with which to kill them,  
with ‘beheading’❖‹❖*hereg*›.

*Shalshelet*◘‹◘֓› is *teru’ah*,  
to take hold of them –  
prisoners in the prison of the King,  
as it says: {Ps. 149:8}*To bind their kings in chains…etc*.

*Shophar holekh*◘‹◘˼›, *paseq maqaph*◘‹◘ˌ›– the sound of the ram’s horn❖‹❖*shophar*›[[247]](#endnote-215) ascends in *te-ru’ah*…[[248]](#endnote-216)

**[49a]**

like a spear❖‹❖*romḥa*›,  
to arouse upon them the sound of the shouting❖‹❖*te-ru’ah*› of war  
– and this is *shophar holekh*◘‹◘˼›.

*Paseq*◘‹◘ˌ› is *shevarim*❖‹❖breakages›,  
which makes, for them the enemy, interruptions and ‘bindings’,[[249]](#endnote-217)  
[Var. slings[[250]](#endnote-218) and rips]  
– and this is: {Esth. 9:5}*…a blow of the sword, killing and destruction*.

*Maqaph*◘‹◘ˌ› is *te-ru’ah* – this is ‘strangling’❖‹❖*ḥeneq*›.[[251]](#endnote-219)  
And this is: {Ex. 19:19}*…becoming ‘very’ strong…  
…very*❖‹❖*me-od*› – this is a death❖‹❖*da* *mavet*›[[252]](#footnote-33) that overpowers them,  
like the giving of the Torah.

And furthermore,  
on the cantillation note *azla g-rish*◘‹◘֝›:  
the Shekhinah said to the blessed Holy One:  
{Gen. 21:10}*…Send-away*❖‹❖*garesh*› *this maidservant and her son…*– these are the mixed multitude,  
who: {1 Samuel 26:19} *have expelled me*❖‹❖*geirshuni*›*…  
…from cleaving to the inheritance of Y”Y…*[[253]](#endnote-220)Expel them from this world and from the world to come,  
that they may have no portion with Israel.

The cantillation notes: *Shophar holekh, ravi’a, shnei grishin, shalshelet*.

At that time,  
the blessed Holy One takes a spear❖‹❖*romaḥ*›,  
which are the 248❖‹❖RaMaḤ› words that are in the recital of the *Shmʼa*,  
and the six words of the Unity,  
and with it: {Num. 25:8}*…and he skewered both-of-them…*– male and female:  
this is Samael and snake,  
and the image of the *revi’a*◘‹◘֗› is similar to a spear.[[254]](#endnote-221)

The cantillation note: *Shnei grishin*◘❖‹◘֞›[[255]](#endnote-222)‹❖‘two expulsions’›   
the blessed Holy One will expel them from heaven and earth.  
At that time: {Ps. 33:17}*False is the horse for salvation…etc*.  
For the blessed Holy One will then pursue them,  
and will take hold of them with a *shalshelet* ❖◘‹❖chain›‹◘֓› around their necks,  
after which He will kill them with the spear which is *ravi’a*◘‹◘֗›.

At first, He expels them,  
and after He pursues them, He captures them,  
after which He kills them.[[256]](#endnote-223)

And *reviʼa*◘‹◘֗›, *shnei grishin*◘‹◘֞›, and *shalshelet*◘‹◘֓›,  
are the horn-blasts *teqi’ah*, *she-varim*, *te-ru’ah*.

*Shvarim*: {Ex. 23:24}*…you shall surely smash*❖‹❖*shaber*› *their idols*.

These are they of whom it is stated:  
{Job 1:6}*…and the sons of ELQYM came,  
to stand ‘upon’*❖‹❖*ʼal*›before *Y”Y…*in judgement concerning Israel and the Shekhinah,  
of which it is stated: *…and the Satan also came among them…*– this is Samael, who came to accuse the Children of Israel,  
and to judge the Shekhinah.[[257]](#endnote-224)  
And since he sought judgement concerning Shekhinah and His children,  
it is as if he stood ‘over’ Him.

*Te-ru’ah* –  
with it: {Ps. 2:9}*You shall break them*❖‹❖*tero-’em*› *with a rod of iron*.

*Te-qi’ah* –  
{Num. 25:4}*…and hang*❖‹❖*ve-hoqʼa*› *them to Y”Y opposite the sun…*And the *shophar*❖‹❖ram’s horn› is the voice❖‹❖*qala*›,  
from which emerges the sound❖‹❖*qala*›,  
in the horn-blasts of *te-qi’ah*, *she-varim*, *te-ru’ah*.

*Te-qi’ah* is from the brain,  
*she-varim* is from the heart,  
as it says: {Ps. 51:19}*…a broken*❖‹❖*nishbar*› *and depressed heart…* etc.  
This is: {ibid}*The sacrifices of ELQYM are: a broken spirit...*The sound in *te-ru’ah* is from the ‘wings’ of the lungs.  
And all of them are included in the windpipe and the lungs  
– and are made into voice,  
and in the mouth – speech.

And furthermore:  
the soul, and spirit and animating-soul of a person.  
are the horn blasts of *te-qi’ah*, *te-ru’ah*, *she-varim*.

Animating-soul❖‹❖*naphsha*› is in the heart, and this is *shevarim*,  
as it says: *…a broken and depressed heart*.

‘Soul’❖‹❖*nishmata*› is in the brain, and this is *te-qi’ah*.

Spirit❖‹❖*ru-aḥ*› is in the ‘wings’ of the lung,  
which blows upon the heart, which is a burning fire  
– for if not, it would burn-up the whole body.  
And the mystery of the matter: {Ps. 68:14}*…the wings of a dove covered in silver…etc*.  
And ‘spirit’ is composed of fire and water,  
and because of this, it is the horn-blast of *te-ru’ah*.

[[258]](#endnote-225)And upon it is stated: {Ps. 89:16}*Happy is the nation, those who know the te-ru’ah...*

Because ‘soul’ is ‘the soul❖‹❖*nishmat*› of life’  
– Binah, which takes from Ḥokhmah.  
‘Animating-soul’, the Malkhut of ‘understanding’❖∞‹❖*tevunah*›‹∞Binah›.  
*Ru-aḥ*❖‹❖spirit› is of Tipheret  
– and it is Da’at, comprising both-of-them.  
Upon it is stated: {Prov. 24:4}*And with knowledge*❖‹❖*da’at*› *shall rooms be filled...*

And from Binah are ‘the Prophets’,[[259]](#endnote-226)  
– and they are Netzaḥ and Hod,  
and from Malkhut are ‘the Writings’[[260]](#endnote-227)  
– and they are Ḥesed and Gevurah,  
Tipheret is Torah,[[261]](#endnote-228) which includes all of them.

And all stands upon one pillar,  
and that is: {Prov. 10:25}*righteous one*❖‹❖*tzadiq*›*, foundation*❖‹❖*yesod*› *of the world*.

The liver and spleen – this is S”M Samael[[262]](#endnote-229) and snake,  
the liver is red fire,  
the bile❖‹❖*marah*› is green fire,  
the spleen is black fire.  
the extra lobe of the liver includes all of them.  
Liver and spleen – Samael and snake,  
liver is ‘another god’,  
bile is its ‘poison of death’.  
Spleen is snake, its female partner, impure fat.  
And bile is the sword of the Angle of Death, as it says:  
{Prov. 5:4}*And its end is bitter*❖‹❖*marah*› *like the wormwood,  
sharp as the edge of a sword*.

And in the Torah, which is the elixir of life:[[263]](#footnote-34)  
and if a soul is impure, it is eliminated from the world.  
[liver and spleen – this is Samael and snake, who are ‘another god.’]

And the liver, which is ‘another god’,  
by means of the *te-ru’ah*, which is ‘spirit’,  
is eliminated from the world.

Spleen, which is snake,  
by means of *she-varim*, which is animating-soul,  
is eliminated from the world.

Gall bladder, which is the poison of death,  
by means of *te-qi’ah*,  
is eliminated from the world.

Worthy is he who combines soul and spirit with animating-soul,  
in the ‘voice’ of the Torah!  
For in the Torah they are strengthened,  
for anyone who is not occupied in the Torah,  
the soul, spirit and animating soul is weakened,  
above and below.

And the extra lobe of the liver is ‘whore’.  
It is that which is ‘left overs’,[[264]](#endnote-230) by which all ‘other gods’ are strengthened.  
And why is it called ‘the extra lobe of the liver’?  
Because after it performs acts of sexual immorality with everyone,  
it gives what remains to her husband.  
And upon her it is stated: {Prov. 6:26}*Because for the sake of a whoring woman  
– until a loaf of bread*,  
for she becomes ‘on heat’ from the liver.

And the spleen

**[49b]**

is: {Ecc. 7:6}*…the laughter of the fool…*[[265]](#footnote-35)and upon it is stated:[[266]](#footnote-36)  
‘If you see a wicked person for whom the hour is smiling,  
do not provoke him,’[[267]](#endnote-231)  
because he is [destined for] the depth of hell,  
of which it is stated: {Ḥab. 1:13}*…the one more righteous than he,* it swallows.  
But the completely righteous person it does not swallow,  
‘the liver gets angry’[[268]](#footnote-37) and kills.

The heart understands,[[269]](#endnote-232)  
the heart knows,  
the heart sees.  
The heart is the Shekhinah,  
which takes only the pure blood,[[270]](#endnote-233)  
which is the offering of prayer,  
clean, without sin and without refuse,  
and She offers to Her husband the best of everything.

But the extra lobe of the liver,  
does not give to her husband anything,  
except ‘leftovers’, and refuse.  
And what is it that is ‘upon her?’[[271]](#endnote-234) or: is ‘her husband?’   
[spleen] [Var. liver]  
– symbolized by ‘another god’,  
and from these leftovers that he takes from her,  
the blood of the spleen is made dark and blackened,  
it is the deceptive snake,  
that seduced Eve, who is the heart,  
and caused her death.

But behold there are two chambers of the heart,  
which of them did it seduce?  
But it was that one of the left,  
of which it is stated: {Ecc. 10:2}*…the heart of the fool is to his left*.[[272]](#endnote-235)

And upon it is stated:  
{Ecc. 7:26}*And I find the woman more bitter than death…*  
{Ecc. 10:2}*The heart of the wise man is to his right…*– this is: {Prov. 12:4}*A woman of valour is the crown of her husband…*About her it is stated:  
{Prov. 18:22}*He that has found a woman, has found goodness…*For She is ‘the good inclination’  
– the *mazal* of a person.  
About her it is stated:  
{Ez. 44:30}*…to let blessing reside in your house*,[[273]](#footnote-38){Prov. 10:22}*The blessing of Y”Y will make wealthy…*[[274]](#endnote-236)And about her it is stated:  
{Ecc. 9:9} *See life with the woman that you love…*

It[[275]](#endnote-237) is in the image of the lower Shekhinah,  
– composed of ten.  
And She is {Prov. 6:23}*the ‘candle of precept’* ❖‹❖*ner mitzvah*›,  
and the spirit that blows upon it  
– {Lam. 2:1}*the glory* ❖‹❖*tipheret*› *of Israel* –  
it is in ‘the wings of the lung.’[[276]](#endnote-238)  
And this is: {Prov. 6:23}*…and Torah is light*,  
which illuminates Her,  
that is the Higher Shekhinah – the soul of life,  
which descends from the brain to illuminate them in the heart.

[[277]](#endnote-239) What is *NeR* ❖‹❖candle›?  
An acronym of *napsha* ❖‹❖animating-soul› and *ruḥa* ❖‹❖spirit›.

For animating-soul is the wick,  
[Var. so named because it is the ‘partner’ of the body]  
spirit is the olive oil.  
Of the soul: {Prov. 20:27[[278]](#endnote-240)}*The candle of Y”Y is the soul of a human being…*

[The human❖‹❖*adam*› – who is the ‘light’ of a candle –  
there illuminates❖‹❖*nahir*› within him the Written Torah,  
and the soul – which is ‘candle’ – there illuminates within it ‘precept’❖‹❖*mitzvah*›.  
And when light and candle do not illuminate it,  
it is said of the soul: {Song. 1:6}*Do not look upon me for I am blackened*,  
and it is stated of the person: {Is. 50:3}*I shall dress the heavens with darkeness…*]

And what is *NeR* ❖‹❖ candle ›? An acronym of *naphsha* and *ruḥa*:  
Nun◘‹◘› is *naphsha* ❖‹❖animating-soul›,  
Reish◘‹◘› is *ruḥa* ❖‹❖spirit›.

Corresponding to these three ‘bindings’,  
there are three colours: black, white, and blue fire.[[279]](#endnote-241)  
Whoever preserves ‘*the candle of H’*  
– the soul of a person,’ in Torah, in positive and negative precepts –  
the fire of hell has no control over him.

And this is: liver, and gall bladder and spleen.  
Liver is red fire,  
the gall bladder is green fire,  
the spleen is black fire,  
the extra lobe of the liver includes them all, dark blue.  
And the colour blue❖‹❖ *te-khelet*›[[280]](#endnote-242) of the *tzitzit* is a precept,  
and there is no *tekhelet* ❖‹❖blue› in ‘the other side’,[[281]](#endnote-243)  
because it that particular blue is similar to the throne of glory.[[282]](#footnote-39)

The colours of a candle are the garments,  
for: {Prov. 20:27}*A candle of H’ is the soul of a human being*.

The colour black, which is the spleen,  
when the animating-soul becomes enclothed there through sins,  
it says: {Song. 1:6}*Do not look upon me for I am blackened…*– blackened with the darkness of My children,  
with their oppression, with their poverty.

Darkness and mockery and poverty emerge from the spleen,  
when the soul is imprisoned within it in exile.[[283]](#endnote-244)  
And this is: {Prov. 30:23}*…and a maidservant when she inherits her mistress*.  
And at that time, the spleen laughs.

And when King Messiah arrives,  
to take vengeance upon the spleen  
– which is the maidservant –  
then {Ps. 2:4}*He who sits in the heavens will laugh…*He *will laugh…* at their destruction, as it says:  
{Prov. 11:10}*…and in the destruction of the wicked there is joy*.[[284]](#endnote-245)

*RiNaH*❖‹❖joy› is an anagram of *HaNeR*❖‹❖the candle›  
– and it is an anagram of *NaHaR*❖‹❖river› *…that goes out of Eden*.  
And what are they?  
The positive precepts and the negative precepts are of the numerical value of:  
*NaHaR* is written:  
NUNn◘‹◘נ›‹106› [=]  
Hei◘‹◘ה›‹6› [+]  
Reish◘‹◘ר›‹501› = 613[[285]](#endnote-246)  
– and it is the candle that illuminates a person,  
and about this it is stated: *in the destruction of the wicked there is joy*.

And at that time,  
the laughing spleen becomes destroyed.  
And then will be fulfilled: {Ps. 126:2}*Then will our mouth be filled with laughter,  
and our tongue with joy*❖‹❖*rinah*› – specifically.[[286]](#endnote-247)  
And then: {Prov. 31:18}*…her candle will not be extinguished by night,*because: *She advises that her merchandise is good…*

And at that time,  
Jerusalem will become fixed – which is the heart.  
The heart HaLeV is an anagram of LaHaV ❖‹❖flame› of the altar.  
*Yikhbeh* ❖‹❖will extinguish› is the numerical value of *HaLeV*❖‹❖the heart›‹37›.  
*LaHaV* is an anagram of *HeVeL*❖‹❖breath›❖‹❖ vanity›.  
*It will not be extinguished* – in the exile,  
which is night.

And it will be built by the hand of the blessed Holy One,  
as it says: {Ps. 147:2}*The builder of Jerusalem, is Y”Y*...

[whoever preserves {Prov. 20:27} *the candle of H’, the soul of man*,  
in positive and negative commandments,  
the fire of Hell does not rule over him,  
which is liver, gall bladder and spleen.]

And furthermore:  
gall bladder, spleen, liver  
– they are ‘exile’ for soul, spirit and animating-soul.  
For She, the Shekhinah, when She is exiled in the liver,  
it is stated of the limbs, which are the Holy People, Her host:  
{Ex. 5:9}*Make heavier the labour upon the people…*when She is exiled in the gall bladder❖‹❖*marah*›,  
it is stated of it: {Ex. 1:14}*And they embittered*❖‹❖*mare-ru*› *their lives...*when She is exiled in the spleen,  
it is stated of it:  
{Ex. 6:9}*…and they did not listen to Moses from vexation of spirit…*{for it was *in her belly*, and from *harsh servitude* which was in the spleen}  
And they were crying out from it to the blessed Holy One.  
It is this that is written:  
{Jon. 2:3}*…from the belly of hell I cried out, You heard my voice*.  
And it is stated of them:  
{Ex. 2:23}*…and their crying out rose to ELQYM from the servitude*.

And of the soul[[287]](#endnote-248) in the last exile

**[50a]**

it is stated of it:  
{Ruth 3:7}*…and she uncovered*❖‹❖*va-te-gal*› *his feet and lay down*.  
She lay down in the dust.

Woe to the person,  
whose soul has descended to beneath his feet,  
for at that time it is stated of his *mazal*:[[288]](#endnote-249)  
{Amos 5:2}*She has fallen; she shall no longer rise-up...*And it has no rising or ascent,  
except by the hand of the blessed Holy One,  
for the holy Name goes to the right and raises Her up.

And the mystery of the matter:  
{Ruth 3:13}*Stay the night, and it shall be in the morning,  
if he will redeem you,* then *good*❖‹❖*tov*›*, he shall redeem*,  
*…good…* – which is the covenant – shall redeem,   
*…and if he shall not wish to redeem you,  
then ‘I’*❖‹❖*Anokhi*› *shall redeem you,  
as Y”Y lives, lie down until the morning*,  
The *‘I’* which is higher Mother,  
the {Ex. 20:2}‘*I*’❖‹❖*Anokhi*› of the exodus from Egypt.

{Ruth 3:13}*…as Y”Y lives lie down until the morning*,  
which is the right-hand side,  
in which is the power of the written Torah,  
which is the Middle Pillar,  
for the Written Torah is given from the right-hand side,  
and from the left-hand side is given the Oral Torah,  
which is ‘female’.

And because of this ‘good’❖‹❖*tov*›,  
the Righteous One, ‘the life-force❖‹❖*ḥaiy*› of the worlds’,  
is from the left-hand side,  
for it is ‘the mighty-one❖‹❖*gibor*› who conquers  
– his evil inclination’[[289]](#footnote-40) which is Samael.

And because of this: ‘the left-hand rejects,’[[290]](#footnote-41)  
and with the right-hand it raises,  
because one who is fallen should only be raised with the right hand,[[291]](#endnote-250)  
and because of this: *As Y”Y lives, lie down until the morning*.

And the left-hand side is the New Year,  
and the right-hand side is Passover,  
and through it was ‘the oath of 14❖❖‹❖ *yad*›‹❖hand› days’[[292]](#endnote-251)  
– and this is: {Ex. 17:16}*…for a hand is upon the throne of YaQ...*

And regarding that time,  
She says: {Song. 1:6}*Do not look upon me for I am blackened*– do not look upon me from the left-hand side, of Isaac,  
for I am in blackness through it.

It is this that is written: {Gen. 27:1}*…and his eyes were dimmed ‘from seeing’*,  
*…from seeing*❖‹❖*mei-re-ot*›*…* into the redemption specifically,[[293]](#endnote-252)  
which is the light of the ‘visions’❖‹❖*mare-ot*› of prophecy,[[294]](#endnote-253)  
of which it is stated: {Ez. 1:1}*…the heavens were opened,  
and I saw ‘visions’* ❖‹❖› *of ELQYM*.  
And this is the meaning of *…and his eyes were dimmed ‘from seeing’*– from the side of ‘the left’,  
and it is stated at that time of the blessed Holy One:  
{Is. 50:3}*I shall dress the heavens with blackening…*

A candle❖‹❖*ner*› is the letter Hei◘‹◘ה›‹5›,  
five colours shine in it,  
and they are white, red, green and black, and blue.  
Vav◘‹◘ו› is the light of the candle from inside.

Samael[[295]](#endnote-254) is darkness❖‹❖*ḥoshekh*›,[[296]](#endnote-255)  
the snake is ‘blackening’❖‹❖*qadrut*›,  
and upon him is stated: *I shall dress the heavens with blackening*,  
and of his female: *…and sackcloth I shall make their covering*.

Woe to the soul when it becomes enclothed in their blackness![[297]](#endnote-256)  
And upon it is stated: *…and his eyes became dim from seeing…*

And these are ‘the dark ones’[[298]](#endnote-257) that cover the eyes,[[299]](#endnote-258)  
that do not have permission to gaze,  
at the blessed Holy One and His Shekhinah.

And of the light and candle that shine [Var. that have darkened] in them,  
it is stated of them:  
{Ecc. 12:3}*…and those who look out the windows have darkened…*As *Qohelet*[[300]](#endnote-259) said:  
{Ecc. 12:2}*While the sun and the light shall not yet darken… etc*.

And of ‘light and candle’ it is stated:  
{Prov. 6:23}*For a candle is precept, and the Torah is light…*And why do they become darkened in them?[[301]](#endnote-260)  
It is because they have not been striving in Torah and precept,  
in love and fear,  
which are the letters of the Name Y-Q.

And as soon as they strive in them with fear and love,  
the blessed Holy One has made an oath by Y-H,  
which are fear and love,  
to remove them from the world of the soul,[[302]](#endnote-261)  
because those ‘dark ones’ cause separation between Y-Q and V-Q.  
As they have established the meaning of that which is written:  
{Ex. 17:16}*…for a hand is upon the throne of YaH…*

And at that time,  
it is stated of humanity: ‘the heavens have donned darkness etc.’[[303]](#endnote-262)  
And at that time,  
when darkness and the blackening are removed from the soul,  
then immediately: {Ps. 150:6}*Every soul shall praise YaH…*

And who are these ‘dark ones’?  
They are Samael and the snake.  
And what causes them to rule over them?  
But the mystery of the verse teaches:  
{Is. 59:2}*Because your sins have separated, between you and your God…*And David said because of them:  
{Ps. 119:18}*Reveal*❖‹❖*gal*›to *my eyes,  
and I shall behold wonders from Your Torah*.

And at that time,  
whereas the dark-ones were ruling over the lights of the eyes,  
the lights are now transformed and rule over the dark-ones.[[304]](#endnote-263)

And the mystery of the matter:  
Cantillation notes: *Shophar*◘‹◘˼›, *m-hupakh*◘‹◘֚›,[[305]](#endnote-264) *qadmah*◘‹◘֨›,[[306]](#endnote-265) *zaqeph* *qatan*◘‹◘֔›– that of which it is stated: {Gen. 32:11[[307]](#endnote-266)}*I am made small*❖‹❖*qatonti*›*,  
from all the kindnesses and from all the truth…*It is straightened up and called the cantillation note *zaqeph gadol*◘❖‹◘֕›‹❖great upright›  
And there is no truth but Torah.[[308]](#endnote-267)  
This is what is written: {Mal. 2:6}*The teaching*❖‹❖*Torah*› *of truth was in his mouth…*

And at that time,  
the throne is transformed[[309]](#endnote-268) from ‘judgement’ to ‘mercy’,[[310]](#footnote-42)  
and this is the mystery that the masters of the Mishnah have established:[[311]](#footnote-43)  
‘the righteous transform the attribute of judgement to the attribute of mercy’.

And at that time,  
it will be considered as though the world had newly been created,[[312]](#endnote-269)  
and the lights will be arranged as [they are] meant to be.  
This is what is written: {Gen. 1:5}*And ELQYM called the light ‘day’,  
and the darkness He called ‘night’.*

*And ELQYM called the light ‘day’…*– this is Israel, whose regime will be at the time of redemption,[[313]](#endnote-270)  
and the wicked shall remain [Var. go] in the dark  
– this is what is written: *…and the darkness He called ‘night’*.  
And it is stated of the right-hand side

**[50b]**

and left-hand side:  
{Gen. 1:5}*…and it was evening, and it was morning, one day*– which is the evening of Isaac,  
and the morning of Abraham.

At that time,  
as the soul was held tight[[314]](#endnote-271) between the legs,  
it is this that is written: {Ruth 3:7}*…and she uncovered his feet and lay down*,  
for she has returned to the heart,  
which is like Jerusalem.

At that time: ‘the heart sees’.  
It is this that is written:  
{Is. 30:20}*…and your teachers shall no longer be obscured,  
and your eyes shall see your teacher*.[[315]](#endnote-272)  
‘The heart hears’,  
for the sacrificial service and the cherubs return to the Temple,  
of which it is stated: {Numbers 7:89}*…and he heard the voice speaking to him,  
from above the cover* of the Ark*, from between the two cherubs*.

And of all clouds,  
[Var. which are greater and lesser Rome] [[316]](#endnote-273)  
that are covering prayers,  
this is what is written: {Lam. 3:44}*You have covered Yourself in cloud,  
that no prayer should pass*[[317]](#endnote-274)– they the clouds pass away,  
and the eyes shine,  
which are the First and Second Temples,[[318]](#endnote-275)  
through which prayers ascend.

For when Israel are made filthy,  
by the defilements of other nations,  
then the soul, which is the Shekhinah,[[319]](#endnote-276)  
says: {Song. 1:6}*Do not look upon me for I am blackened*– and prayer falls.  
This is what is written: {Amos 5:2}*She has fallen, she shall not rise again,  
the virgin of Israel*.

And when she falls,  
she lies down in the dust between the legs.  
And behold they have established this, as the meaning of:  
{Ruth 3:7}*…and she uncovered his feet and she lay down…*And She prays to the blessed Holy One,  
that He will raise Her up from the dust.  
It is this that is written: {Ruth 3:9}*And you will spread your wing over your maidservant,  
because you are a redeemer*.

At that time:  
{Ruth 3:8}*…and the man*❖‹❖*ish*› *was afraid, and he turned aside*❖‹❖*va-yilaphet*›*…*He of whom it is stated: {Ex. 15:3}*Y”Y is a man*❖‹❖*ish*› *of war…*What is the meaning of *vayilaphet*❖‹❖he turned aside›?  
As it says: {Job 6:18}*The paths of their way were turned aside*❖‹❖*yelaphtu*›*…*

At that time,  
the blessed Holy One will arrive and say to Her:  
{Ruth 3:13}*Stay the night and it shall be in the morning…  
Stay the night* – which is the left-hand side,  
*…and it shall be in the morning…* which is mercy, the right-hand side,  
from where light shines.[[320]](#endnote-277)  
It is this that is written: {Gen. 44:3}*The morning became light…*

{Ruth 3:13}*If he shall redeem you, ‘good’, he shall redeem…*‘If Israel will perform good deeds through You,  
to raise You from between the legs, then ‘good’.  
You will be redeemed by the hand of ‘Higher Israel’,[[321]](#endnote-278)  
Who is Your ‘*good*’❖‹❖*tov*› husband, specifically,  
but if they do not perform good deeds through You,  
then {ibid}‘*I*’❖‹❖*Anokhi*› *shall redeem You.*’[[322]](#endnote-279)

And behold they have established the meaning of:  
*As Y”Y lives! Lie down until the morning…*The oath is with ‘*lives!*’❖‹❖*ḥaiy*›,  
which includes the 18❖‹❖*ḥaiy*› blessings of prayer,  
*Lie down until the morning…* –until that streaming-light.[[323]](#endnote-280)

For at that time,  
prayer will be a streaming-light in the heart and in the eyes.  
And because it is upon the 18 blessings of prayer,  
that redemption depends,  
and through which it is revealed  
– which is Yesod, the ‘life-force❖‹❖*ḥaiy*› of the worlds’ –  
it is stated of it: {2 Chron. 7:16}*...and my eyes, and my heart will be,  
there, all the days*.

*…and my eyes and my heart will be…* – he mentions eyes and heart,  
because a person, in his prayer,  
his eyes should be downwards,  
towards the soul, which is the Shekhinah,  
Who is trapped in exile,  
while his heart should be upwards,  
to the blessed Holy One.[[324]](#footnote-44)

And the mystery of the matter:  
{Ps. 25:15}*My eyes are always towards Y”Y,  
for He takes my feet out of the net*.  
And his heart is upwards, to take revenge upon Amaleq.  
It is this that is written: {Is. 63:4}*For a day of revenge is in My heart…  
In My heart…* – specifically.  
With it He is destined to take revenge,  
as He took revenge upon Egypt.

For *my heart*❖‹❖*libi*›‹42› is the Name of forty-two.  
With the Name A-V-G-Y-T-Tz – He took Israel out of exile,  
with the Name Q-R-’A S-T-N  
– which is the second Name, of the second day  
– with it He split the sea,[[325]](#endnote-281)  
and of this Name it is stated: {Gen. 1:6}*…Let there be a firmament,  
in the midst of the waters…*[[326]](#endnote-282)N-G-D Y-Kh-Sh – {Ex. 34:10}*…‘in front of’*❖‹❖*neged*› *all your people,  
I shall do wonders…*With each Name, He took revenge upon Egypt.

And redemption depends upon the heart,[[327]](#endnote-283)  
of which it is stated:[[328]](#footnote-45) ‘the heart sees’.  
And because of this: *…for a day of vengeance is in My heart…*Vengeance with what? With *My heart…*– with Y-H, of which it is stated: {Ps. 150:6}*Every soul will praise YaH*.  
And about which it is stated: {Ex. 17:16}*…for a hand is upon the throne of YaH…*

And redemption depends upon the heart,   
of which it is stated: ‘the heart sees…’  
And because of this, the masters of the *Mishnah* have established: [[329]](#footnote-46)  
‘To my heart I have revealed it,  
but to My limbs I have not revealed it.’[[330]](#endnote-284)  
What is the meaning of ‘to My heart’?

But the Written Torah is called ‘My heart’,  
and the Oral Torah is called ‘mouth’.[[331]](#endnote-285)  
And the masters of the Mishnah have established:  
‘from the heart to the mouth it is not revealed’.  
‘To My heart I have revealed it’  
– this is the Name of 72 Names,  
and they are ‘the seventy faces of the Torah’,[[332]](#footnote-47)  
that are suspended from the letter Beiyt◘‹◘ב›‹2›.[[333]](#endnote-286)

And the Torah has a head, and a body,[[334]](#endnote-287)  
and a heart and a mouth and limbs,  
just as it is with Israel.  
For there are heads, the heads of the People,  
and from among whom are ‘eyes’.

It is this that written:  
{Num. 15:24}*And it shall be if from the eyes of the assembly…*and there are from among them ‘heart’,  
which correspond to the seventy of the Sanhedrin,[[335]](#endnote-288)  
together with Moses and Aaron over them,[[336]](#endnote-289)  
of whom there is never lacking, in the world, like them.[[337]](#footnote-48)  
And this is ‘to MY heart I have revealed’,  
but of the others who are like the remaining limbs,  
it is stated of them: ‘and to My limbs I have not revealed’.

And so it is, in the Torah,  
the seventy faces are suspended from two Torahs:  
the Written Torah and the Oral Torah.

And in exile: {Hos. 10:2}*Their heart*❖‹❖*libam*›‹*72*› *divided*,  
which are the 72 righteous ones,  
who are like the Sanhedrin.  
And the mystery of the matter:  
{Is. 30:18}*…happy are all who wait ‘for Him’*❖‹❖*lo*›‹36›.  
‘*…for Him*’ is thirty-six in numeric value,   
and they are the 36 righteous in the Land of Israel,[[338]](#endnote-290)  
and 36 righteous outside the Land of Israel  
– and this is the meaning of *Their heart*❖‹❖*libam*›‹72› *divided*.

And who divided their heart?

**[51a]**

‘Yeast and leaven’ – which are ‘the mixed multitude’.

And the mystery of the matter:[[339]](#endnote-291)  
{Gen. 1:6}*…and He separated between the waters and the waters*.  
about which it is stated: {Ex. 12:15{*…but on the first day,  
you shall remove leaven from your houses…  
…but…*❖‹❖*akh*› – serves to divide.[[340]](#footnote-49)

And He swore to eliminate them with His hand❖‹❖*yad* ›‹14›,  
which is the fourteenth day of the month of the Paschal sacrifice,  
to fulfil: {Mic. 7:15}*Like the days of your going out from the land of Egypt,  
I shall show him wonders*.  
[And this is the seven days of Passover of the first exile,  
and the seven days of Passover of the last exile],  
it is this that is written: {Num. 28:17}*…a festival of seven days,  
unleavened bread shall be eaten*.[[341]](#endnote-292)

And because of this: ‘On the evening❖‹❖*aur*› of the fourteenth,  
one checks for leaven with the light of a candle,’[[342]](#footnote-50)  
and this is the light of the candle,  
which is Torah and precept,  
of which it is stated: {Prov. 6:23}*For a candle is precept and Torah is light…*

A candle in the heart,  
light in the eyes – which is the light of the candle.[[343]](#endnote-293)  
Through fear and love in YaH,  
darkness and blackness are removed from Them,  
and because of this: {Is. 63:4}*For a day of revenge is in My heart...*

And furthermore: …*in my heart* –  
this is the 32❖‹❖*lev*›❖‹❖heart› occurrences of ELQYM in the act of creation,  
and the ten utterances, which are the Yod◘‹◘י›‹10› of LiBiY❖‹❖My heart›‹32›.

And the meaning of ‘heart’:  
this is the heart, through which shines that of which it is stated:  
{Ex. 2:2}*…and she saw him that he was good…*[[344]](#endnote-294)and through which the blessed Holy One is destined to reveal to Moses,  
in the Torah in the final exile,  
just like the first redemption,  
of which it is stated: {Ex. 3:2}*And an angel of HVY”H appeared to him,  
in the ‘heart’*❖‹❖*labat*› *of fire…*

At first,  
in the heart of the fire of prophecy,  
and then in the final exile,  
in the heart of the fire of Torah.[[345]](#endnote-295)

And this is BaT❖‹❖daughter› from Be-REiShYT,  
which is comprised of: ‘ten utterances’,  
and ‘thirty-two of ELQYM’ of the act of creation.

The daughter❖‹❖BaT› comprised of ten utterances,  
is ’the daughter of the eye’ - the pupil, which is black,  
of which it is stated: {Song. 1:5}*I am black and beautiful,*and light shines through it.

This is what is written: {Prov. 6:23}*…and Torah is light*.

The 32 of ELQYM – precept❖‹❖*mitzvah*› shines through it,  
of which it is stated: {Proverbs 20:27}*A candle of Y”Y is the soul of man…etc*.

Here is missing, and it is in the *Tiqqunim* of *Zohar Ḥadash* 26a.[[346]](#endnote-296)

And the wings of the Shekhinah,  
are ‘the covering of the blood of beast and bird’,[[347]](#endnote-297)  
for She covers over them in mercy,  
and when She covers over them in the mercy of love,  
the waters of the flood[[348]](#endnote-298) do not rule over them,  
– the {Song of Songs 8:7}*Many waters* – of the waters of the flood,  
*…will not be able to extinguish the love* – of Israel,  
for their Father Who is in heaven.

At that time, the throne shall be upon four *ḥayot*,  
and this is: *shophar holekh*◘‹◘˼›, *ravi’a*◘❖‹◘֗›‹❖quad›,  
the cantillation note *darga*◘‹◘֧› is six levels❖‹❖*dargin*›,  
which are: {1 King. 10:19}*Six steps to the throne*– behold then He is the King upon the throne.

At that time: {Gen. 27:4}*And make delicacies for me as I have loved…*– from the positive precepts, that were given from love,[[349]](#endnote-299)  
and not from the negative precepts,  
which he, the appointed one of Esau, offers to me,  
by which to accuse Israel,  
because of which it is stated: {Mal. 1:3}*…and Esau did I hate…*

And this is the cantillation note *darga*◘‹◘֧› – two notes,  
for from the aspect of the negative precepts,  
the appointed one of Esau is ‘lying down’❖‹❖*ravi’a*› upon Israel,  
and it is ascending in level❖‹❖*darga*› over them.

And should you say that it rules over the Shekhinah,  
Who is with them in exile,[[350]](#footnote-51) [[351]](#endnote-300)  
behold the verse states: {Is. 42:8}*I am Y”Y, That is My Name,  
and My glory I shall not give to another,  
nor My praise to idols*.

*…and MY glory…* – the Higher Shekhinah,  
*…I shall not give to another…* – another god,  
 *…nor My praise to idols* – this is the lower Shekhinah.

And thus, in the six days of the rule of ‘the poison of death’[[352]](#endnote-301) Samael,  
– another god –  
it is stated of the Shekhinah:  
{Ez. 46:1}*…it will be closed for the six working days...*On the Sabbath and New Moons,  
when the evil agents do not rule,  
it is stated of them [Var. of Her]: *…and on the Sabbath day it will be opened,  
and on the New Moon it will be opened*.

And furthermore:  
the cantillation note *ravi’a*◘‹◘֗› is like this: כּ,  
and sometimes like this: reversed inverted Khaf with dagesh.ai  
– the daughter of the King inside, locked in the house.  
And She is the holy moon,  
upon which never gazes, the sun of evil,

– *gehinnom*, the poison of death, the evil female –  
how much more so ‘another god.’

For thus have the first ones[[353]](#endnote-302) established:[[354]](#footnote-52)  
‘The sun has never seen the defect of the moon’,  
for when the sun emerges [it emerges[[355]](#endnote-303)] from the east,  
the moon turns her face away from it,  
like this: reversed inverted Khaf with dagesh.ai.

And because of this, Bil’am the wicked said:  
{Num. 23:21}*He has not seen sin in Jacob,  
nor has He seen perversity in Israel*,  
– ‘perversity and sin’ are Samael and snake.

And when they oppress Her so-as-to look upon Her,  
She conceals Herself from everything.  
And when does this happen? In the seventh month.  
This is what is written: {Ps. 81:4}*Blow the ram’s horn on the New Moon,  
on the appointed time for the day of our festival*.  
What is *…on the appointed time*❖‹❖*keseh*›?  
In the month in which the moon is hidden❖‹❖*it-kasya*›.

At that time, when She becomes hidden from it,[[356]](#endnote-304)  
She tells Israel that they should arrange[[357]](#endnote-305) prayers,  
with the ‘good foods,’ of positive precepts,  
for prayer is equal to all precepts.

**[51b]**

At that time, the blessed Holy One will say to Israel:  
{Gen. 27:4)}*And make delicacies* *for Me*– with the desire of the Shekhinah –  
*such as I have loved* – from the positive precepts,  
and the Shekhinah prepares[[358]](#endnote-306) ‘prayer foods’[[359]](#endnote-307) with Israel,  
which are sacrifices.

And at the time that She prepares food for the King,  
She gives them Israel counsel to be aroused with the ram’s horn,  
with which[[360]](#endnote-308) the blessed Holy One is destined to gather Israel,  
from exile, from the four sides of the world.  
This is what is written: ‘Blow on the great *shophar* for our freedom,  
and raise the banner to gather our exiles.’[[361]](#footnote-53)  
And he the agent of darkness thinks that it is his day of judgement,[[362]](#endnote-309)  
and he flees.

Until that time,  
the blessed Holy One extends patience to the wicked,  
but in the end, He ceases to tolerate them,  
and destroys them from the world,  
and this is:[[363]](#endnote-310) *ma-arikh* ◘‹◘֥›, *tarḥa*◘‹◘֖›,*soph pasuq* ◘‹◘ֽ›.[[364]](#endnote-311)

And furthermore:  
*shophar holekh*◘‹◘֣›, *ravi’a*◘‹◘֗›, *darga*◘‹◘֧›, *trei ta’amei*◘‹◘֦›.  
At the time that the wicked are destroyed from the world,  
prayer ascends in music[[365]](#endnote-312) of four types, which are:[[366]](#endnote-313)  
simple song – which is Y,  
double song – which is YQ,  
triple song – which is YQV,  
and quadruple song – which is YQVQ.

In the Name of YQVQ,  
prayer, which is the Shekhinah, ascends.

Torah is with music,  
the Shekhinah is with music,  
Israel goes up from exile with music.[[367]](#endnote-314)  
This is what is written: {Ex. 15:1}*Then*❖‹❖*az*› *will sing Moses,  
and the Children of Israel, this song to Y”Y…*

Prayer, which is the Shekhinah,  
ascends towards the King with ten ‘remembrances’,[[368]](#endnote-315)  
and with ten ‘coronations’,  
and with ten ‘trumpet blasts’,  
which are Yod-Yod-Yod◘‹◘י-י-י›.  
And ten classes of angels become aroused towards them,  
and raise them towards the ten *sephirot*.

And the musical tunes ascend from them the angels, in quadrupled form,  
from the aspect of the cantillation note *ravi’a*❖‹❖֗›through the four *ḥayot*,  
and they are: {Ps. 104:25}*…small creatures*❖‹❖*ḥayot*› *with large…*They are eight, and they are Y-A-Q-D-V-N-Q-Y,  
and about them it is stated: *Then*❖‹❖*az*›‹8› *shall Moses sing…*

When the blessed Holy One is with His Shekhinah in the eight *ḥayot*,  
which are beings of fire  
– sometimes silent, sometimes speaking –  
and all of them clapping their wings in song,  
and the music is through them [Var. ascending],  
with four faces to each side they are four-fold,  
it is this that is written: {Ez. 1:6}*And four faces to each one,  
and four wings to each one of them*.  
To each *ḥayah* there are eight – between faces and wings,  
corresponding to the eight with which Moses praised with *az*❖‹❖‘*then*’›‹8›.

And David, because of this,  
made[[369]](#endnote-316) an instrument of eight strings,[[370]](#endnote-317)  
and he praised the blessed Holy One with eight.  
It is this that is written: {Ps. 12:1}*To the conductor: on the eighth…*– and eight letters, to each one there are eight,  
all adding up to 72  
– Y-A-Q-D-V-N-Q-Y – eight,  
and suspended from them are 64, eight to each one,  
all amounting to 72,  
this is the mystery of *ḥashmal*.

And there is music which ascends through ten  
– and this is: YOD QE VAV QE,  
and about them it is stated: {Song. 5:14}*His hands are wheels of gold…*And there is music that ascends through six,  
this is what is written: {Song. 5:15}*His thighs are pillars of ‘shesh’*❖‹❖*marble* ›❖‹❖six›.

{See: Is. 26:4}*…YaQ YQV”Q the rock of ages*– Y-Q‹15›, Y-Q, Y-Q – ADaM❖‹❖human›‹45›.

Four wings of lion, ox, eagle,  
the chariot [Var. YQVQ YQVQ YQVQ] – Y-H Y-H Y-H which equals Adam‹45›.  
The second:[[371]](#endnote-318) Y”Q YQV”Q. Y”Q YQV”Q. Y”Q. Y-H-V-H Y-H-V-H Y-H-V-H [[372]](#endnote-319)

YQV”Q above all of them: Y”Q YQV”Q – Ḥokhmah-Binah,  
Keter is {Ex. 3:14}*EQYeQ* ❖‹❖I will be› *that which EQYeQ*,  
and about them it is stated: {Is. 6:2}*Seraphim are standing above it,  
six wings, six wings to each one…*– and this is A-V-G-Y-T-Tz,  
*with two it covers its face* – for Israel,  
so that their enemies cannot see them,  
*and with two it covers its feet*– so that the deed of the calf be not mentioned,[[373]](#footnote-54)  
*and with two it will fly* – from exile.  
This is what is written: {Ex. 19:4}*…and I raised you upon eagles’ wings,  
and I brought you to Me*.

And there is music which ascends with two  
– such as ‘*hale-luyah*’❖‹❖Praise YaH!›.  
And there is music which ascends with one letter  
– such as ‘*hale-liY*’❖‹❖Praise!›[[374]](#endnote-320) – with Yod◘‹◘י›.  
And there is music that ascends with five,  
such as Hei◘‹◘ה›‹5›,[[375]](#endnote-321)  
and this is what has been stated regarding the harp of five strings.  
But music,  
– which ascends through six, which are A-V-G-Y-T-Tz –  
is from Vav◘‹◘ו ›‹6›.  
And there is that music which ascends with three  
– and this is Y-H-V‹21›, which is EQYeQ‹21›,  
and music ascends through it with the horn-blasts: *teqi’ah*, s*hvarim*, *tru’ah*.

In *te-qi’ah*: it is a long sounding note,  
until he raises it towards the right-hand side,  
which is Ḥesed.

In *she-varim*: he raises the sound of the note towards Gevurah,  
for Y-Q – in right and left – is there,[[376]](#endnote-322)  
and it descends from it in joy, in wisdom and wealth,  
as they have established:[[377]](#footnote-55) ‘whoever wants to become wise should head southwards,  
to become wealthy, he should head northwards.’

In *te-ru’ah*: he raises the sound of the note towards the Middle Pillar,  
and the King would descend from it towards

**[52a]**

the Bride  
– who is: {1 King. 19:12}*a still, thin, voice*.

At that time,  
all types of music will be aroused,  
this is what is written: {Ps. 150:3-5}*Halelu-hu*❖‹❖*Praise Him!*›*with the shophar blast,  
Halelu-hu with lyre and harp,  
Halelu-hu with timbre and dance,  
Halelu-hu with stringed instruments and flute.  
Halelu-hu with cymbals,  
Halelu-hu with resonant cymbals*❖‹❖*te-ru’ah*›*.*

The *Shophar*❖‹❖ram’s horn› is Higher Shekhinah  
– its ‘blast’❖‹❖*teq’a*› is the lower Shekhinah,  
of which it is stated:  
{Gen. 32:26}*And the thigh socket of Jacob was dislocated*❖‹❖*teiq’a*›– in exile.

At that time,  
he[[378]](#endnote-323) goes up from exile with a great *shophar* sound,  
and She is called: ‘Blast❖‹❖*te-q’a*› the great *shophar* for our freedom.’[[379]](#footnote-56)

*With the lyre*❖‹❖*nevel*› is the letters of *ben lev*❖‹❖son of heart›.

At that time,  
*ben*❖‹❖son›[[380]](#endnote-324) will enter his chamber, which is the heart,  
and it is stated of it: {Prov. 15:15}*…he who has a cheerful heart always has a feast*.

And that which was stated at first:  
{Gen. 6:6}*…and He became saddened in His heart*,  
– is because of the wicked.  
As soon as they become destroyed, it became fulfilled of Him:  
{Prov. 11:10}*…and in the destruction of the wicked there is joy*.

*KiNOR* ❖‹❖harp› is composed of *K-V*‹26› and *NeR*❖‹❖candle›.  
The blessed Holy One, Who is YQV”Q,  
of whom it is stated: {Ps. 27:1}*Y”Y is my light and my salvation*,  
shines through the candle❖‹❖*ner*›,  
which is the Shekhinah, His ‘precept’❖‹❖*mitzvah*›,  
and He rejoices through Her.

*The cymbals* – are Ḥesed and Gevurah,  
*the resonant cymbals* – are Netzaḥ and Hod.  
And in all of them: {Ps. 150:6}*Every soul shall praise QaH*– which is Ḥokhmah and Binah,  
through whom will be redemption ‘for him’❖‹❖*LO*› and ‘for her’❖‹❖*LaH*›,  
who are son and daughter.

And through them the Amalekites will be destroyed from the world  
– and this is the cantillation note *soph pasuq*◘❖‹◘ֽ›‹❖‘end of verse’›.

And other word: {Gen. 27:4}*And make delicacies for me such as I have loved*– from the positive precepts,  
and not such as I hate,  
from the transgression of negative precepts.

Negative precepts are derived from ‘the fear of awe’,[[381]](#endnote-325)  
and they exist to distance the Satan from them,  
so that he does not approach the throne – which is the heart,  
for he prosecutes judgement over the holy limbs which are Israel,  
and the heart – the Shekhinah – is among them.

The Satan is Samael,  
his dominion is in the liver,  
about which it is stated: {Gen. 36:1}*…Esau is Edom*.  
The veins of the liver are its hosts and camps,  
and the liver takes all the defilements and sins of the veins.  
It is this that is written: {Lev. 16:22}*And the goat will carry upon it,  
all ‘their sins’*❖‹❖ *avonotam*›*, to an uninhabited land…*  
‘their sins’ composed of *avonot tam*❖‹❖sins of the perfect-one›,  
of that: {Gen. 25:27}*perfect*❖‹❖*tam*› *man* Jacob  
– *to an uninhabited*❖‹❖*ge-zeirah*› *land*  
– that place of: {Dan. 4:14}*the decree*❖‹❖*ge-zeirah*› *of the watchful ones*.

The gall-bladder❖‹❖*marah*› is its sword,  
about that it is stated: {Gen. 27:40}*And by your sword you will live…*And from whence do we know that bile is the sword of the Angel of Death?  
For it is written: {Prov. 5:4}*And her end is bitter*❖‹❖*marah*› *as wormwood,  
sharp as a two-edged sword*.  
It is life for the liver,[[382]](#footnote-57) [[383]](#endnote-326)  
but poison of death for the heart.

The gall bladder is hell❖‹❖*gehinom*›,  
and it has two ‘*piyot*’❖‹❖edges›❖‹❖mouths› which say: ‘give, give!’  
It is this that is written:  
{Prov. 30:15}*The leech has two daughters: ‘give and give’ …*– two daughters who say: ‘give over the wicked to *gehinnom*❖‹❖hell›.’[[384]](#footnote-58)

There are seventy veins in the liver,  
corresponding to ‘the seventy appointed ones’[[385]](#endnote-327)  
– and the liver and the extra lobe of the liver, are 72.  
Its extra lobe is the snake, ‘the wife of whoring’,  
because its [Var. her] leftovers are taken by the spleen which is darkness,  
and upon it is stated: {Gen. 1:5}*…and the darkness He called ‘night’*❖‹❖*laiylah*›*…*,  
for her dominion is in exile – which is night.

And in exile, the hour stands for it,[[386]](#endnote-328)  
for she is Lylyt[[387]](#endnote-329) – the mother of the mixed multitude,  
and she is the ‘laughter of the fool’, [Var. the spleen]  
and because of her it is stated: {Job 7:9}*As the cloud has finished and gone,  
so one who has descended to she-ol will not rise*.[[388]](#endnote-330)  
And this is: ‘the more righteous than him it swallows’.

For of a completely wicked person, who is a fool, it is stated:  
{Ḥab. 1:13}*Why do you look upon traitors, and are silent,  
when the wicked one swallows him who is more righteous than him*?  
And the masters of the *Mishnah* have established: [[389]](#footnote-59)  
‘one who is relatively more righteous than him he swallows,  
but a completely righteous person he does not swallow’.  
And because of him it is stated:  
{1 Sam. 2:6}*…who takes down to she-ol and raises up*.

Woe to the soul when the spleen swallows it!  
Woe to Israel when they become swallowed up by the mixed multitude,  
for about them it is stated: {Gen. 41:21}*…and it was not known that they had entered them,  
and their appearance was as bad as at first...*

At the time of exile,  
about the appointed ones of the nations of the world, and of the mixed multitude:[[390]](#endnote-331)  
it is stated of them:  
{Lam. 1:5}*Her adversaries were on top, her enemies were in comfort*,  
*her adversaries* – surely these are the mixed multitude,  
about them it is stated: {Is. 1:23}*Your princes are deviants,  
and a company of thieves, all of them, loving bribery…etc.*

*…Her enemies were in comfort…* – these are Esau and Yishmael,  
and the seventy appointed ones,[[391]](#endnote-332)  
who are all in comfort, in wealth,  
while Israel is oppressed in poverty.

And because of this, woe to the world,  
when they Israel are swallowed up in the evil mixture.[[392]](#endnote-333)  
And what caused them to become swallowed up in their bowels such that:  
{Gen. 41:21}*and it was not known that they had come into them*?  
It is because of the evil deeds in their hands,  
this is what is written: {Ps. 106:35}*And they became mixed up among the nations,  
and they learnt their deeds*.

Similarly,  
the soul is *Ke-nesset Yisrael*,[[393]](#endnote-334)  
when

**[52b]**

She is complete with positive precepts,  
it is stated of Her: {Song. 4:7}*All of you is beautiful, my beloved,  
and there is no blemish in you*.

At that time,  
the Name Y”Y resides upon Her,  
and it is stated of Her: {Deut. 28:10}*And all the peoples of the land will see,  
that the Name of Y”Y is called upon you,  
and they will fear you*.

And the appointed ones of the liver[[394]](#endnote-335) and its veins,  
and the appointed ones of the spleen and its evil mixture,  
become subjugated[[395]](#endnote-336) beneath the heart,  
for the soul❖‹❖*nishmata*› is there.

And if the soul is defiled [Var. defected] by sins,  
or is lacking even one precept of these precepts  
– as the masters of the *Mishnah* have established:[[396]](#footnote-60)  
‘a transgression extinguishes a precept’ –  
then in that place [Var. limb] where the transgression resides,  
and the precept is withdrawn from it,  
that limb is defective, and it is a blemish of the soul,  
– because of it, the blessed Holy One does not reside upon the soul.  
This is what is written:  
{Lev. 21:18}*Anyone in whom there is a blemish shall not approach*– the soul which has a blemish in one of its 248 precepts,  
does not approach the blessed Holy One because of it.

But a soul from the aspect of the Shekhinah has no blemish.  
This is what is written: {Song. 4:7}*All of you is beautiful, my beloved,  
and there is no blemish in you*.  
If the evil inclination wishes to approach that place,  
then since the Shekhinah – which is the soul – resides there,  
it is stated of Her: {Num. 1:51}*…and the stranger who approaches will die*.

Because of Her it is stated: {Is. 42:8}*I am Y”Y, that is My Name,  
and My glory I shall not give to another…*meaning ‘another god,’ ‘a foreign god’.

For the soul is His glory,  
and it is His praise,  
with which a person praises the blessed Holy One in prayer every day,  
with many praises and thanksgivings.

And because of this: *I am Y”Y, that is My Name,  
and My glory I will not give to another,  
nor My praise to idols*– these are the seventy appointed ones,  
to whom the blessed Holy One does not give permission to have dominion over Her,  
those which are the veins of the liver,  
which is ‘another god’.

The spleen is ‘snake’,  
the extra lobe of the liver[[397]](#endnote-337) is ‘the whoring wife’,  
after she has acted dishonestly [Var. immorally[[398]](#endnote-338)] with ‘other gods’,  
and has distributed her blood, which is her concentrate, to all the veins,  
she offers the leftover to the spleen who is her husband, the fool.  
For the spleen takes only the concentrate [Var. dregs] of blood,  
but she does not give him of any other blood,  
and because of this she is called ‘the extra lobe of the liver’,  
because she gives him only the leftover.[[399]](#endnote-339)

And the liver is the antagonist[[400]](#endnote-340) of the lung,  
for it raises up a fire from it towards the heart,  
and were not that the wings of the lung blow upon it,  
it would burn up the heart,  
[Var. and the fire of the heart would burn up the whole body].

The ‘entrails’[[401]](#footnote-61) [[402]](#endnote-341) is *livyatan*,  
corresponding to the impure fat,  
and upon it is stated:[[403]](#footnote-62)  
‘Even if a snake is wound around his ankle, he should not interrupt his prayer,  
but if a scorpion, he interrupts’.

A serpent❖‹❖*saraph*› is the gall bladder – the denouncer of the lung,[[404]](#endnote-342)  
because the gall bladder is the burning❖‹❖*se-reiphah*› of the whole body.

Because of this,  
the horn-blasts *te-qi’ah*, *she-varim*, and *te-ru’ah* are the means of their smashing,  
and of them it is stated: {Ps. 89:16}*Happy is the nation,  
those who know the te-ru’ah, Y”Y,  
they shall walk in the light of Your face*.  
What is “Your face”?  
These are *te-qi’ah*, *she-varim*, *te-ru’ah*, which are:  
*te-qi’ah* – the white of the face,  
*she-varim* – the red of the face,  
*te-ru’ah* – the green of the face.  
And through it the *te-ru’ah* Israel goes out exile,  
when the faces of Israel are transformed to green,  
like a pregnant woman.[[405]](#footnote-63) [[406]](#endnote-343)

And with these three colours does a candle shine,  
which is: {Proverbs 20:27}*A candle of Y”Y is the soul of man*❖‹❖*adam*›‹45›.  
What is ‘*adam’*?[[407]](#endnote-344) YOD QE VAV QE‹45›.

There are three colours of a candle,[[408]](#endnote-345)  
and these three colours are the garments of the three Patriarchs,  
which are white, red and green,[[409]](#endnote-346)  
the colour black is their ‘darkening’,[[410]](#endnote-347)  
and of it is stated: {Isaiah 50:3}*I shall dress the heavens with darkness*,  
and in them are enclothed H-V-H.  
Blue❖‹❖*te-khelet*› is the garment of the letter Yod◘‹◘י›,  
which is the essential point❖‹❖*takhlit*›[[411]](#endnote-348) of everything.

The candle is Yod◘‹◘י›,[[412]](#endnote-349)  
the flame that ascends from it is Vav◘‹◘ו›,  
and its flickering movement[[413]](#endnote-350) – here and here –  
is Hei-Hei◘‹◘ה-ה›.

And of ‘the other side’,  
there is a candle of darkness of hell❖‹❖*gehinom*›,  
and it has three colours.  
The colour red is the liver: {Gen. 36:1}*…Esau is Edom*.  
The gall bladder is green,  
the spleen is the colour black,  
and of it is stated: {Gen. 27:1}*…and his eyes were dimmed from seeing…*

And your sign for these colours:  
{Lev. 14:37}*…greenish or reddish stains,  
and their appearance is lower*❖‹❖*shaphal*› *than the wall*.  
*Shaphal*❖‹❖low› is the colour black,

**[53a]**

of which:  
{Lev. 13:21}*…and it is not lower than the skin and it is dim,*– and this is the ‘lowness’ of the soul in the body.

*N-R*:[[414]](#endnote-351)  
[Var: When] The soul and spirit and animating soul [[415]](#endnote-352)  
are exiled❖‹❖*it-galyan*›[[416]](#endnote-353) in the liver, the gallbladder, and the spleen,  
all those limbs of the body, which are the holy People,  
all of them are distressed in bitterness,  
because of the soul,  
her ‘place’ is the brain,  
the holy dove❖‹❖*yonah*›.[[417]](#endnote-354)

The soul is an eagle,  
through which this dove is sustained,  
with many prayers and services.

The boat of Jonah❖❖‹❖*yonah*›‹❖dove›is the cranium,  
and there are many appointed ones in this ship who direct it,  
and they are ears, eyes, nose, mouth,  
– there are seven ‘appointed ones’,  
and they add up to ‘the seventy languages that were in the ship of Jonah’.[[418]](#footnote-64) [[419]](#endnote-355)

And the ‘dove’ is prayer – lower Shekhinah,  
the ‘eagle’ through which it is sustained – is Higher Shekhinah.

If Israel do not strive in the prayers and supplications and services,  
of the eagle, which is the lung,  
then immediately: {Jon. 1:4}*And Y”Y threw a great wind*❖‹❖*ru-aḥ*› *to the sea*– which is ‘the wind of the storm’.  
{Is. 63:14}*…the spirit*❖‹❖*ru-aḥ*› *of Y”Y will guide him…* – at first,  
– the spirit that blows in the wings of the eagle,  
which is the Middle Pillar,  
through which the eagle flies up in by means of these two lips,  
the *ru-aḥ*[[420]](#endnote-356)❖❖‹❖wind›‹❖wind› that blows in everything  
– this is the wind of the nose.

This wind,  
in whatever place it is,  
is where the Higher and lower Shekhinah are found,  
it is the Vav◘‹◘ו› that blows in the wings of the lung,

and upon the heart.  
For it is there that: {Prov. 20:27}*A candle of Y”Y…*this is: ‘soul’ in the brain,  
‘spirit’ in the wings of the lung,  
‘animating-soul’ in the heart.

And sometimes these three are in the three facets of ‘intellect’[[421]](#endnote-357)  
– and ‘thought’ rides upon them, which is ‘the human’❖‹❖*adam*›,  
And thus three are in the heart.

*NeR* ❖‹❖candle› – an acronym of *Neshamah* ❖‹❖soul› and *Ru-aḥ*❖‹❖spirit›  
– the ‘wind’❖‹❖*ruḥa*› that blows ‘N-R’ through them,  
in ‘the two chambers of the heart’,[[422]](#endnote-358)  
and they are *Nephesh*❖‹❖animating-soul› and *Ru-aḥ*❖‹❖spirit›,  
the symbol for which is N-R.[[423]](#endnote-359)

And it is this Vav◘‹◘ו› that blows through the arms,  
in their six parts,  
and it blows in the two thighs,  
through six parts,  
of which it is stated: {Song. 5:15}*His thighs are pillars of ‘shesh’*❖‹❖marble›❖‹❖six›,  
and upon that it is stated: {Is. 11:2}*And the spirit of Y”Y shall rest upon him*.[[424]](#endnote-360)

When the limbs of the body are directed by this spirit,  
through the holy Torah, through the precepts of the Torah,  
then the ‘boat’ is led to any direction that a person wishes,  
as it says: {Ez. 1:12}*…to wherever the spirit*❖‹❖*ru-aḥ*› *was to go, they would go*,  
for the ‘boat’ is the head, and it is the heart, and it is the body.

And if the limbs of the body, who are the masters of the ship  
– who are the holy People –  
are not conducting themselves in accordance with the Torah  
– which is soul❖‹❖*nishmata*› –  
and in precept❖‹❖*mitzvah*›  
– which is animating-soul❖‹❖*nephesh*› –  
then the spirit flies away from between them.

At that time:  
{Jon. 1:4}*And Y”Y cast a great wind*❖‹❖*ru-aḥ*› *to the sea*,  
which is the ‘the wind of storm’,  
which is the decree of harsh judgement,  
which storms the body of the person,  
who is Israel,  
and Israel are then in the storm,  
and the boat, which is the body, *threatens to break up*.

Right then:[[425]](#endnote-361)  
{Jon. 1:5}*…and Jonah descended to the lower parts of the ship…*– this is the lower Shekhinah,  
of which it is stated: {Ruth 3:7}*…and she uncovered his feet and she lay down*.  
– she lay down in the dust.  
And this is: {Jon. 1:5}*…and he lay down and he slept*.  
And why did She fall?  
Because the spirit ❖‹❖*ru-ḥa*› had flown up from Her,  
which is the Middle Pillar that was supporting Her,  
and She fell.

And at that time,  
it is stated of Her: {Lam. 1:1}*How She sits alone…*And what has caused Her descent?  
It is because Israel have neglected[[426]](#endnote-362) Torah and precept.

At that time,  
when She has descended between the legs,  
Israel, Her children, are held tight between the legs,  
and they are in sickness and disease.

At that time,  
when the body – which is Israel – is in the house of the sick,  
and the Shekhinah – who is the ‘dove’❖‹❖*yonah*› – is with them,  
what is written of it?  
{Jon. 1:6}*And the captain*❖‹❖*rav ha-ḥovel*›[[427]](#endnote-363) *approached him…*– he that destroys❖‹❖*ḥavil*› flesh in the house of the sick.

And furthermore:  
who is the captain?   
He of whom it is stated:  
{Ex. 22:25}*If you surely take as security*❖‹❖*ḥavol taḥbol*› *your friend’s garment…  
ḥavol*❖‹❖take› in the First Temple,  
*taḥbol*❖‹❖surely take› – in the Second Temple,  
and he[[428]](#endnote-364) is the captain of all the directors of the ship.

And what did he the captain say to him Jonah?  
{Jon. 1:6}*…Get up and call to your God!*– for judgements are coming upon you and upon your children.  
Behold the ‘masters of debts’[[429]](#endnote-365) are gathering,  
they are surrounding your boat,  
they who are the evil winds.  
Look to your merits!  
– at those limbs which strive in the Torah and in good deeds –  
and they will return the Higher Shekhinah,  
– Who is ‘repentance’ –  
to be upon you,  
and She shall protect you.

For about Her it is stated: {Deut. 32:11}*Like an eagle that arouses its nest,*– this is Jerusalem,  
*upon its chicks it will hover* – who are Israel,  
*it shall spread its wings* – upon them, on Sabbath and festivals,  
and because of Her they bless on those days:

**[53b]**

‘Blessed are You Y”Y, who spreads the tabernacle of peace.’[[430]](#footnote-65)

And when She spreads Her wings over Israel it is stated:  
{Deut. 32:11}…*He takes them, He lifts them up with His pinion*.  
As they have established:

{Ex. 19:4}*…and I lifted you on eagles’ wings…etc*.

And because of this:  
{Jon. 1:6}*Rise! Call to your God*!  
which is the Higher Shekhinah,  
which is your repentance,  
and return through it to your Master,  
who is the blessed Holy One.

See that the evil maidservant is ruling over you,  
who is ‘the putrid drop’,  
And upon her it is stated: {Job 1:7}*And Y”Y said to the Satan:*  
*‘From whence do you come?*’  
For all sins are from the limbs of the ‘putrid drop’,  
for whose sake it is stated in relation to the wicked: [[431]](#footnote-66)  
‘From whence did you come? From a putrid drop.’[[432]](#endnote-366)

{Jon. 1:13}*And the men strove to return to the dry land…*– with repentance,  
*…and they could not, for the sea…*– which is the decree of judgement –  
*was becoming stormier upon them*.

At that time,  
{Jon. 2:1}*And Y”Y appointed a great fish to swallow Jonah*– this is the first exile,[[433]](#endnote-367)  
of which it is stated: {Jon. 1:5}*…and Jonah descended to the lower parts of the ship…*and this is: {Gen. 46:4}*I shall go down with you to Egypt...*As they the sages have established:[[434]](#footnote-67)  
‘In every place that Israel are exiled,  
the Shekhinah is with them.’

When Israel’s deeds became corrupted,  
at that very time, it is stated of them:  
{Ex. 1:8}*And there arose a new king over Egypt,*– and this was Pharaoh. About him[[435]](#endnote-368) it is stated:  
*And Y”Y appointed a great fish to swallow Jonah,*– for he wanted to annul Israel from the world.  
This is what is written:  
{Ex. 1:22}*…every born son you shall throw into the river...*

Corresponding to that: *And Y’Y’ appointed a great fish, to swallow Jonah,*– to kill him.  
It is not written “*to swallow Jonah*”,  
but rather, *to swallow* ‘*ET*’[[436]](#endnote-369) *Jonah*.  
The *ET* comes to include the Faithful Shepherd,  
by whose hand the Torah is destined to be given,[[437]](#endnote-370)  
which is ‘from Aleph◘‹◘א› to Tav◘‹◘ת› first and last of the alphabet’.

All these cycles of decrees were by his hand,[[438]](#endnote-371)  
and this is *…the big fish…*of which it is stated: {see Ez. 29:3}*…the great crocodile*[[439]](#endnote-372)*...*This is the ‘fish’❖‹❖*dag*› of Egypt,  
and its female partner is ‘the female fish’❖‹❖*dagah*›.  
{Jon. 2:2}*And Jonah prayed to Y”Y his God from the bowels of the fish*.  
Who are the ‘bowels of the fish’?  
They are the Egyptians.

And furthermore:  
*And Y”Y appointed a great fish…* – this is the spleen,  
Lylyt, which is the mixed multitude❖‹❖*rav*›,  
from that captain❖‹❖*rav*›,  
[Var. this is Samael,  
*dagah*❖‹❖female fish› this is the snake – Lylyt, his coupling partner,  
from that ‘captain,’ the spleen, which is ‘the mixed multitude’]  
of whom it is stated: {Ex. 12:38}*And also a mixed multitude…etc*.  
And the spleen is: {Ecc. 7:6}*the mirth of the fool*.  
Of it is stated: {Ecc. 7:9}*For anger lies in the lap of fools…*

*…to swallow Jonah* – this is the soul❖‹❖*naphsha*›.  
From its the spleen’s aspect: {Ex. 6:9}*And they did not listen to Moses,  
 from shortness of spirit…and from hard servitude* – from the side of the liver❖‹❖*kaved*›,  
of which it is stated: {Ex. 7:14}*The heart of Pharaoh is heavy*❖‹❖*kaved*›,  
{Ex. 5:9}*Let the work become ‘heavy’*,  
from the aspect of the gall bladder❖‹❖*marah*›:  
{Ex. 1:14}*And they embittered* ❖‹❖*mare-ru*› *their lives…*

*A great fish* is the mixed ‘multitude’❖‹❖*ʼerev rav*›,  
who are [Var. who is] the ‘captain’❖‹❖*rav ḥovel*›.  
Who is a destroyer❖‹❖*ḥovel*›,  
if not the ‘leader’❖‹❖*rav*› of all the angels of destruction?  
He is *ḥovel*❖‹❖destroyer›, and she is female *ḥabalah*❖‹❖destruction›.  
The mixed multitude are the children of Lylyt the wicked,  
through whom Israel sinned,  
and ‘destroyed’ their flesh with the sign of covenant.  
They are ‘great’❖‹❖*rav*›[[440]](#endnote-373) upon them in exile,  
and they are the female fish❖‹❖*dagah*›[[441]](#endnote-374) for Israel,  
and because of this they said: {Num. 11:5}*…we remember the fish*❖‹❖*dagah*›*…etc*.

And when Israel went out of Egypt,  
He killed many of them,[[442]](#footnote-68)  
and in the last exile, the Holy One blessed be He is destined to kill many of them,  
and this is: {Ex. 7:18}*And the fish*❖‹❖*dagah*› *that were in the river shall die…  
And the river* ❖‹❖*ye-aur*› *will become putrid…* – this is the Torah❖‹❖*oraiyta*›,  
of which it is stated: {Prov. 6:23}*…and Torah is light*❖‹❖*aur*›*…*– which became putrid for them.[[443]](#endnote-375)

And it is stated of Israel:  
{Ex. 1:22}*…every son born you shall throw into the river*❖‹❖*ye-aur*›*…*Light❖‹❖*aur*› is the numeric equivalent of ‘mystery’❖‹❖ *raz* ›‹207›,  
*‘to the river’*❖‹❖*ha-ye-aurah*›is the female partner,  
of that light of which it is stated: {Ex. 10:23}*…and for all the Children of Israel,  
‘there was light’*❖‹❖*hayah aur*› *in their habitation*.

In like manner, in the final exile [to the river],  
the word *ha-zohar*❖‹❖the radiance›,  
in which are the words *hayah raz*❖‹❖there be mystery›,[[444]](#endnote-376)  
which is the light of the final redemption,  
to fulfil: {Mic. 7:15}*Like the days of your exodus from the land of Egypt,  
I shall show him wonders*,  
and this is: *…every son born you shall throw into the river*❖‹❖*ha-ye-aurah*›*,  
and every daughter you shall let live*– those who strive in the Oral Torah.

Another word:  
{Jon. 2:1}*And Y”Y appointed a great fish to swallow Jonah*– this is poverty,  
which is sadness❖‹❖*ʼetzev*›, and its female is depression❖‹❖*ʼitzavon*›.  
The masculine is *dag*❖‹❖fish›,  
female is *dagah*.[[445]](#endnote-377)  
This is: {Jon. 2:2}*And Jonah prayed to Y”Y his God,  
from the bowels of the fish*❖‹❖*dagah*›,  
from the hunger[[446]](#endnote-378) of poverty,  
which reaches to ‘the bowels’ of Israel.

At that time:  
{Jon. 2:11}*And Y”Y spoke to the fish, and it vomited Jonah…etc*.  
Through the oppression of their worry❖‹❖*de-agah*›,  
for they worry because of poverty,  
from oppression they will go out of exile.  
This is what is written: {2 Sam. 22:28}*And a poor people you will save..*.[[447]](#endnote-379)  
This is the prophecy of Jonah that was prophesied:  
that Israel will emerge from exile,  
through the worry❖‹❖› [Var. through the oppression] of poverty.

And with the right-hand∞‹∞Ḥesed›, they will go out,

**[54a]**

because the Righteous One, the life-force of the worlds,  
is the ‘poor man’ that is bound through the right-hand,[[448]](#endnote-380)  
which is Passover,  
just like Israel of whom it is stated:  
{Ez. 16:7}*…and you were naked and bare*

– and this Jonah❖‹❖*Yonah*› is the dove❖‹❖*yonah*› of Noah’s ark.[[449]](#endnote-381)

Another word:  
{Jon. 2:11}*And H’ said to the fish and it vomited Jonah onto dry land…*

An Elder[[450]](#endnote-382) arose from behind the shade,[[451]](#endnote-383)  
he began and said:  
{Num. 11:7}*And the manna was like seed of coriander*❖‹❖*gad*›[[452]](#endnote-384)*…*What is ‘seed of coriander’?  
But ‘GaD’❖‹❖coriander› is right and left,  
composed of *Ge-mol*❖‹❖bestowing› and *Dalim*❖‹❖the poor›.[[453]](#footnote-69)  
*It was like coriander seed…* – this is Jonah❖‹❖*Yonah*›,  
commencing with Yod◘‹◘י› specifically – the white drop,  
through which *gad* is completed,  
and is made into *gyd*❖‹❖membrum›∞‹∞Yesod›.

And therefore, of this seed, which is the holy drop,  
it is stated: *…and it vomited Jonah onto dry land*,  
which is the ‘female’.[[454]](#endnote-385)  
And from that which was ‘dry land’ – Hei◘‹◘ה›  
– is called ‘earth’❖‹❖*eretz*›,  
to produce seeds and fruits,  
this is what is written: {Gen. 1:10}*And ELQYM called the dry land ‘earth’…*

*…and the gathering*❖‹❖*miqveh*› *of waters He called ‘seas’* – this is:  
{Jer. 14:8}*The hope*❖‹❖*miqveh*› *of Israel is his saviour, in a time of trouble…*

The source of the flow,[[455]](#endnote-386)  
is from that seed that is drawn from ‘higher brain’,  
and this [Var. and that] drop is a small Yod◘‹◘י›,  
when Aleph◘‹◘א› emerges from the brain, which is Ḥokhmah,  
every *sephirah* takes its portion,  
until it is divided into nine points.

And when each one takes its portion,  
a tenth remains of all those drops,  
which is taken by that ‘dry land’,  
which is: {Num. 28:5}*…a tenth of an eiphah of fine flour…*and because of that, we tithe.

And that drop is lengthened in the Middle Pillar,  
and is made into ‘seed’[[456]](#endnote-387) –  
a Vav◘‹◘ו›‹6› which includes six directions.  
And just as all the *sephirot* take their portion from that drop Yod,  
so they take from the seed [Var. from that seed] which is Vav◘‹◘ו›.  
When it is small it is made into six,  
when it takes of Yod◘‹◘י› it adds up to sixty: six times ten.  
But each of all the *sephirot* is nine,  
and with Malkhut, each one is completed to ten.[[457]](#endnote-388)

And all is drawn towards the membrum❖‹❖*gyd*›  
– which is the Righteous One∞‹∞› –  
and from it to that ‘dry land’.  
And at that time, when it deposits all into her,  
She is called ‘Noah’s ark’.

And the mystery of the matter:  
{Gen. 8:4}*And the ark came to rest in the seventh month…*– that which was Hei◘‹◘ה›, the dry land, is made into HEi◘‹◘הא›   
– ‘the’◘❖‹◘ה›‹❖*ha*› seventh❖‹❖*she-vi-’iy*›.

And this is *…and the ark came to rest in the seventh month*.  
And it *…came to rest…* – specifically in the seventh month.  
And this is: *gyd*❖‹❖membrum›,  
the Righteous One, ‘the life-force of the worlds’,  
because from there emerged seed, for ‘this dry land’.

And whoever brings out this seed,  
which is the flow from above,  
without bringing it to ‘this dry land’,[[458]](#endnote-389)  
causes a separation in that flow.  
It is as if, as it were, the flow of the Shekhinah has been interrupted,  
and the flow of ‘the other side’ is increased,  
which are the waters of the flood,  
it is this that is written: {Gen. 7:19}*And the waters prevailed,  
exceedingly much, upon the earth...*

At that time,  
when there is no flow in that dry land which is ‘heavy’❖‹❖*kveidah*›,  
it is made opposite-of-heavy ‘light’❖‹❖*qalah*›,[[459]](#endnote-390)  
to be withdrawn from upon Israel,  
and it is stated of it: {Gen. 7:17}*…and it lifted up from the earth*.  
And it did not descend until the seventh month,  
when She becomes filled with Her merits,  
and ‘heavy’ She descends,  
this is what is written: {Gen. 8:4}*And the ark came to rest in the seventh month*,  
which is Tishrei, the left arm.

For if they Israel would emerge from exile in it Tishrei,[[460]](#endnote-391)  
they would emerge in death,  
and there would not remain except:  
{Jer. 3:14}*…one from a town, and two from a family*.  
*…one from a town…* – like Noah,  
*…and two from a family…* – like Shem and Japheth.  
And from the others: {Gen. 7:9}*Two, two…* {Gen. 7:2}*…seven, seven…*– from those ‘people of the land’,  
who are likened to animals and birds and beasts.

And these are they that honour holy days and festivals,  
which are *two, two* – the two days:  
one of New Year,  
and one of the Festival of Weeks,  
– the two days of Purim,[[461]](#footnote-70)  
*…seven, seven…*– these are the seven days of Passover,  
and the seven days of Tabernacles.

Or:  
those who pray with the 18❖‹❖*ḥaiy*›❖‹❖life› blessings of prayer,  
every day,

**[54b]**

which add up to the numerical value of:  
*two, two* and  
*seven, seven* equalling  
18❖❖‹❖*ḥaiy* ›‹❖life›.

Or,  
those who guard[[462]](#endnote-392) the Yod◘‹◘י›‹10›,  
which is the sign of the covenant of circumcision,  
which is for the ‘eight’ days,  
for all is 18❖‹❖*ḥaiy*›.

Or,  
those who lay phylacteries❖‹❖*tephilin*› every day,  
which are the letter Yod◘‹◘י›,  
as it says: {Ex. 13:16}*And it shall be for a sign…etc*.  
and they bind them with the 8 ‘housings’ of the phylacteries,  
which are the 4 housings of the phylacteries of the head,  
and the 4 scrolls of the phylacteries of the hand.

Or,  
those who preserve the letter Yod◘‹◘י›, the Sabbath,[[463]](#endnote-393)  
in its domain, which is 8  
– two thousand cubits in each direction –  
and all is 18.

These they accept in repentance,  
which is Noah’s ark – the Day of Atonement.  
But others they do not accept in repentance,  
and if they emerge on the Day of Atonement  
– those that have not been observant –  
it is stated of them: {Gen. 7:21}*And all the flesh that crawls on the earth perished…*And they are called ‘the completely wicked’,  
who are judged immediately for death,[[464]](#footnote-71)  
for it is through them that the Shekhinah has wandered for six days.[[465]](#endnote-394)

This is what is written: {Gen. 8:9}*And the dove did not find rest for her foot…*[[466]](#endnote-395)– and these are the weekdays.

The ‘completely righteous’  
– these are they that observe ‘18’,[[467]](#endnote-396) and Sabbaths and festivals –  
about them it is stated: {Gen. 8:11}*And the dove returned to him towards the evening*– and this is refers to Sabbath and Festival eves,  
for the Shekhinah arrives to reside upon them,  
because they are holy,  
as it says: {Jer. 2:3}*Holy is Israel to Y”Y…*

{Deut. 4:4}*And you who cleave to Y”Y your God,  
are all of you living*❖‹❖*ḥayyim*› *this day*,  
and they are ‘the completely righteous’,  
who are written and sealed immediately for life,  
and written in the book of life,  
as it says:[[468]](#footnote-72) ‘and in the book of life, blessing, etc.’

‘Average ones’❖‹❖*beinonim*›, who are comprised of mundane and holy,  
are suspended in judgement until the Day of Atonement,  
which is like Noah’s ark.[[469]](#endnote-397)  
If they return in repentance, it accepts them,  
and they are written for life,  
and if not, they are written for death  
– with the others of whom it is stated:  
{Gen. 7:21}*And all flesh perished…etc*.

And average people,  
because there are, in them, precepts and sins,  
it is stated of them: {Gen. 6:19}*And from every living thing, from all flesh…etc*.  
*…from every living thing…* – from the aspect of merits,  
*…from all flesh…* – from the aspect of sins.

[[470]](#endnote-398)[And furthermore:  
for at the time that the messiah will arrive,  
all those who guarded the sign of the covenant will be saved from death,  
for at that time death will be annulled,  
as prophesied by those prophets[[471]](#endnote-399) of ‘the looking glass that does not shine’  
– that there would not remain except *one from a town and two from a family*,  
like that which is written: {Gen. 7:9}*Two by two they came to Noah…*

And there is the view that says:  
{Gen. 7:2}*…seven by seven…*– from the aspect of Bat Sheva❖‹❖daughter of seven›.  
And these are: *one from a town*.  
Noah – this is Sabbath,  
in which is the rest inherited by a righteous one.  
*Two by two…* – two days:  
one of New Year, and one of the Day of Judgement,  
for the second day is from doubt,[[472]](#footnote-73)  
and one day of the Day of Atonement,  
and one day of the Festival of Weeks,  
and *seven by seven* are:  
the seven days of Tabernacles and the seven days of Passover,  
for whoever observes these days is destined to be saved in the exile.]

And because the blessed Holy One revealed all this to Moses,  
he requested mercy for them,  
and submitted himself for death,[[473]](#footnote-74)  
it is this that is written:  
{Ex. 32:32}*…and if not, wipe me out please from Your book…*And through his supplication, he cleaved to the King,  
and he took hold of the right arm,  
and said: {Ex. 32:13}*Remember Abraham!*After which, he took hold of the left-side and said:  
*Remember Isaac!*After which, he took hold of the body and said:  
*…and to Israel…*

And the blessed Holy One had said regarding those average ones,  
that ‘the merit of the Patriarchs has finished’,[[474]](#footnote-75)  
since they had not returned[[475]](#endnote-400) in repentance,  
they are like the completely wicked,  
and if they would return in repentance,  
it is stated of them, that the merit of the Patriarchs does apply.

And so that these ‘average people’ would not be destroyed,  
Moses said: ‘Should the world say that I am like Noah,  
who did not request mercy upon his generation?’[[476]](#endnote-401)  
At that time,  
he submitted himself for them,[[477]](#endnote-402)  
this is what is written: *And if not, please wipe me…*

And because of this,  
the Faithful Shepherd Moses is destined to be in the final exile,[[478]](#footnote-76)  
and in him will be fulfilled: {Is. 53:5}*And he was pained*❖‹❖*me-ḥolal* › *by our crimes…*He was made ‘mundane’❖‹❖*ḥol*› because of us,  
*afflicted in our iniquities* – plagued by the afflictions of poverty,  
with many oppressions that he suffered because of them.[[479]](#endnote-403)  
And because of him: {Ex. 32:14}*And Y”Y repented of the evil…etc*.  
And it is this that is written: {Is. 53:5}*…and with his wound we were healed*.

And of Moses’ merit,[[480]](#endnote-404) because of it,  
the left-side rejects the average ones  
– which is New Year,  
and the right-side draws them near in repentance  
– which is Passover,[[481]](#endnote-405)

**[55a]**

– the right arm to receive those who return,  
and it lifts them up from their falling, and takes hold of their hands,  
and says to them: {Is. 52:2}*…Arise! Sit down, O Jerusalem…*

And on the Festival of Weeks they will emerge,  
through the merit of Moses,  
who is ‘the giving of the Torah’ – which is mercy,  
[[482]](#endnote-406)and he reveals to them the book of the Torah,  
and they will gather to Jerusalem,  
{Gen. 1:9}*…and the dry land will be visible* – the wicked kingdom,  
and He has mercy upon His children,  
of that: {Deut. 32:11}*Like an eagle arousing its nest*.  
Who is ‘His nest?’  
Jerusalem is His nest [for the Shekhinah].

At that time,  
the cantillation notes: *shophar*◘‹◘˼›, *mehupakh*◘‹◘֚›, *qadmah*◘‹◘֨›, *zaqeph qatan*◘‹◘֕›:  
the regime of the nations of the world is to be overturned,[[483]](#endnote-407)  
and Israel – who are of the seed of him of whom it is stated:  
{Gen. 32:11}*I* Jacob *have become small from all the kindnesses*  
– will rise and straighten-up.

And it is said of it ‘the great standing-up❖◘‹❖*zaqeph gadol*›‹◘֕›’,  
with the right-hand they will go up from exile,  
because: {Is. 63:12}*He led at Moses’ right, the arm…*– whose level is the Middle Pillar,  
which is the Festival of Weeks.

And with it, He is the cantillation notes: *ma-arikh tarḥa*◘‹◘֖ ֥›,[[484]](#endnote-408)  
with it the blessed Holy One ‘lengthens’❖‹❖*ma-arikh*›,  
for He is {Ex. 34:6}*long-suffering* ❖‹❖*erekh-apayim*› over ‘average people’,  
and He ‘takes trouble’❖‹❖*taraḥ*› because of them,  
to fulfil: {Is. 54:7}*…and in great mercy I shall gather you*.

And through it, they will go out,  
by the hand of ‘he through whose hand the Torah was given’,[[485]](#endnote-409)  
on the Festival of Weeks,[[486]](#endnote-410)  
which goes towards the right-hand – which is Passover.

At that time: {Ex. 15:1}*Then*❖‹❖*az*› *did or will Moses sing…*[[487]](#footnote-77)

And of the Festival of Tabernacles: {Gen. 33:18}*And Jacob came complete…*[[488]](#endnote-411)– complete in his body, complete in his wealth[[489]](#footnote-78) –  
and he is surrounded by seven clouds of glory,[[490]](#endnote-412)  
like at first, when Israel went out of Egypt,  
to fulfil: {Mic. 7:15}*Like the days when you went out of Egypt…etc*.

And the wicked, who are ‘the mixed multitude’,  
it is stated of them: the cantillation note: *soph-pasuq*❖‹❖end-of-verse ›,  
for they are of the seed of Amaleq,  
of whom it is stated: {Ex. 17:16}*And He said: ‘For a hand is upon the throne of YaH…*

And they are of five types:[[491]](#endnote-413)  
Amaleqites,  
‘mighty ones’❖‹❖*giborim*›,  
the *Nephilim*,  
‘giants’❖‹❖*ʼanaqim*›,  
‘ghosts’❖‹❖*repha-im*›.  
For all of them rise up and overpower Israel in the exile.  
It is this that is written: {Gen. 7:18}*And the waters became strong,  
and increased greatly upon the earth…*Four times it is written: *and they became mighty*❖‹❖*va-yigbe-ru*› or,  
*…and they grew strong…* – corresponding to ‘the four exiles’,[[492]](#endnote-414)  
and about them it is stated the cantillation note: *soph-pasuq* ❖‹❖end-of-verse›,  
for the blessed Holy One stops❖‹❖*pasiq*› them, at the end❖‹❖*soph*› of days,  
from the world.

And at that time:  
{Is. 60:22}*The small one will be a thousand* ❖‹❖*eleph*› – from the left-hand side,  
*…and the young one for a mighty nation…* – from the right-hand side,  
*…I am Y”Y, in its time I shall hasten it* – from the side of the Middle Pillar.

And immediately, the Amalekites will be stopped from the world,  
and the blessed Holy One will sit upon His throne,  
and this is the cantillation notes: *shophar* *holekh*◘‹◘˼›, *atnaḥ*◘‹◘֑›, *ye-tiv*◘‹◘֚›.

At that time,  
when the Amalekites are wiped out from the world,  
the blessed Holy One ‘rests’❖‹❖*naḥ*›  
 – an ‘easing’❖‹❖*naiyḥa*› for Israel –  
and He sits upon His throne,  
as it is stated of Him: {Dan. 7:9}*…and the Ancient of Days* *sitting*❖‹❖*ye-tiv*›*,  
His garment like white snow…*to fulfil: {Is. 1:18}*…if your sins be as scarlet,  
like snow they shall be whitened...*

And regarding Esau and Yishamel,[[493]](#endnote-415)  
it is written: {Dan. 7:9}*…His throne is sparks* *of fire…*– and by these sparks of His throne,  
all their erroneous idols[[494]](#endnote-416) will be burnt up,  
*…its wheels are burning fire*,  
from which descend ten wheels from the aspect of the letter Yod◘‹◘י›,  
and sparks from the aspect of the letter Hei◘‹◘ה›,  
the two letters will become aroused in fire,  
to burn their ‘errors’.  
At that time: {Is. 1:31}*And the strong will be as chaff… etc*.

At that time:  
Vav◘‹◘ו› rises above to its level,  
which is {1 King. 10:19}*Six levels to the throne…*– and this is the cantillation notes: *darga*◘‹◘֧›; *trei ta’amei*◘‹◘֦›.  
What is *trei ta’amei*◘❖‹◘֦›‹❖two-notes›?

But after it ascends to its level,  
it will say to Israel: {Gen. 27:4}*And make for me ‘delicacies’*❖‹❖*mat-’amim*›*,  
such as I have loved* – from positive precepts,  
which are included in the Hei◘‹◘ה› of AVRaHaM❖‹❖Abraham›‹248›,   
who incorporates 248 commandments,  
by which Hei◘‹◘ה› is brought close towards Vav◘‹◘ו›.  
And this ‘bringing near’ offering❖‹❖*qorbana*›,  
is the ‘bringing near’ of the blessed Holy One with His Shekhinah,  
in each-and-every place [Var. each-and-every limb]  
– the bringing close of Y-H.

Hei◘‹◘ה›‹5›: Five thousand years[[495]](#endnote-417) to the creation of the world,  
Vav◘‹◘ו›‹6› is the sixth millennium,  
in 248❖‹❖RaMaḤ›,[[496]](#endnote-418)  
and with the left-hand, for the heart is there,  
He will take revenge upon the nations of the world.

And the mystery of the matter:  
{Is. 63:4}*For a day of revenge is in my heart*,  
surely incorporated in the Middle Pillar,  
for the positive precepts were given from the right-hand,  
and negative precepts from the left-hand,  
and these are the cantillation note: *trei ta’amei*◘‹◘֦› ❖‹❖two-notes›.  
And the positive precepts,  
are the ‘foods’ of the blessed Holy One,  
and the negative precepts,  
are the sustenance of Samael to one who transgresses them.

[And these[[497]](#endnote-419) did he offer] [Var. introduce] [Var. and with these was brought close]  
Esau offer to Isaac,  
and he said to him: {Gen. 27:31}*…Let my father arise,  
and eat from the hunt of his son…*And Samael, because of him, introduced [Var. offered] to the left,  
to give to taste to the blessed Holy One of the sins of his son,  
which are the ‘bitter foods’,[[498]](#endnote-420)  
because of which, it is written: {Mal. 1:3}*And Esau I hated…*

The Middle Pillar – from there the Torah was given –  
which is comprised

**[55b]**

of right and left.

At that time:  
smoke will be aroused towards the left,  
to remove Samael from there,  
and immediately another smoke ascends,  
which is the smoke of the incense,  
[it is the ‘totality’ of the Torah,  
its binding is the positive commandments]  
to bind and bring close together the right in the left,  
for the pillar of smoke is the Middle Pillar,  
[in love, and the negative precepts in fear]  
the pillar of the incense.

What is His incense?  
Lower Shekhinah,  
for She ascends in many good odours and perfumes.  
And when She ascends towards Him,  
it is stated of Her: {Song. 3:6}*Who* *is this*❖‹❖*zot*›*,  
ascending from the desert? etc*.  
Who is this – that ascends through them[[499]](#endnote-421) –  
this is the lower Hei◘‹◘ה›,  
‘*zot*’❖‹❖ ‘this one’› ascends in MiY❖‹❖‘who’›.

*…perfumed with myrrh and frankincense…*– the two pillars of truth,  
*…of all the powder of the peddler,*– this is the Righteous One, who includes all,  
He is ‘the peddler’❖‹❖*rokhel*› and She is His powder.  
It is this that is written: {Gen. 2:24}*…and he shall cleave to his wife…*and through it She ascends towards Her husband.

The lower Shekhinah is the incense❖‹❖*qe-toret*› of the blessed Holy One,  
and She is His offering❖‹❖*qorban*›,  
His alter,  
through which Israel prepare[[500]](#endnote-422) the foods of the sacrifices,[[501]](#endnote-423)  
of prayers to the blessed Holy One, which are to correspond to:  
the sacrifice of the morning,  
and the sacrifice of late afternoon,  
and the sacrifice of the innards and entrails[[502]](#endnote-424)  
– which are consumed all night.[[503]](#footnote-79)

And it[[504]](#endnote-425) is the offering of ‘the additional service’❖‹❖*musaph*›,  
which is the Righteous One,  
and it is the offering of Sabbaths and Holy Days.  
For there is no offering❖‹❖*qorbana*›  
[‘nearness’❖‹❖*qe-rivu*› of the holy people to the blessed Holy One,  
on Sabbath and Festival],  
except through Her.  
This is what is written:  
{Lev. 16:3}*With ‘zot’*❖‹❖*this*› *shall Aaron come to the sacred…*{Jer. 9:22-3}*And let not the boaster praise himself, except in ‘this’*❖‹❖*zot*›*…*She is His ‘residence’❖‹❖*mashkona*›,  
for Her sake He resides amongst them,  
this is what is written: {Ex. 25:8}*And make for Me a ‘sanctuary’*❖‹❖*miqdash*›*,  
and I shall reside*❖‹❖*shakhanti*› *amongst them etc*.

She is His ark,  
and He is the scroll of the Torah,  
concealed inside Her.

She is His ‘*menorah*’❖‹❖candelabrum›,[[505]](#endnote-426)  
and {Ex. 35:14}*the candelabrum of ‘illumination’*❖‹❖*ma-aur*›,[[506]](#endnote-427)  
of that of which it is stated: {Prov. 6:23}*…and Torah is light*❖‹❖*aur*›.

And She is a candle, that burns before Him,  
as it says: {Lev. 24:2}*to light an eternal candle*,  
and She is Bathsheba❖‹❖daughter of seven›,  
the candelabrum comprising seven ‘lamps’.  
She is a candle to Him from the side of the left.  
And He is a light to Her from the side of the right,  
and of both-of-them it is stated:  
{Prov. 6:23}*For a candle is precept and Torah is light…*

She is His sanctification of betrothal❖‹❖*qidushin*› from the side of the left,  
because holiness is of the aspect of the Levites,  
as it says: “and you shall sanctify the Levites,”[[507]](#endnote-428)  
and about that it is stated:[[508]](#footnote-80)  
‘be though sanctified to me❖‹❖*me-qudeshet*›[[509]](#endnote-429) with ‘this’[[510]](#endnote-430) ring.’

And She is His blessing, from the right-hand side,  
which is the priesthood❖‹❖*ke-hunah*›.  
It is this that is written:  
{Num. 6:23}*thus*❖‹❖*koh*›*, will you bless the Children of Israel…*

And She is called His *kalah*❖‹❖bride›,  
from the aspect of the Righteous One, who is *kol*❖‹❖all›  
– and this is *KaLaH* comprised of *kol* and the letter Hei◘‹◘ה›,  
because it∞‹∞Yesod› is the covenant that unites both-of-them,  
and from the aspect of the Righteous One, He is Her unity,  
for He is the tip of the letter Dalet◘‹◘ד› of EḤaD❖‹❖One›,  
which connects between AḤ◘‹◘אח› and Dalet◘‹◘ד›.

And She is His prayer,  
from the aspect of ‘the life-force❖‹❖*ḥaiy*› of the worlds’,  
which is the 18❖‹❖*ḥaiy*› blessings of prayer.

She is ‘the sign’❖‹❖*ot*› of Sabbaths and Holy Days.[[511]](#footnote-81) [[512]](#endnote-431)  
Sabbath is the totality of the three patriarchs,  
because She is *BaT*❖‹❖daughter›,  
who is included in the three branches of the patriarchs,[[513]](#endnote-432)  
who are the letter ש◘‹◘Shyn›.

She is His ‘defined-area’.[[514]](#endnote-433)  
And She is His ‘domain’❖‹❖*re-shut*›  
– an ‘individual domain’,[[515]](#endnote-434) whose height is ten  
– and this is: YOD QE VAV QE,  
and its width is four: which are YQV”Q.

He is Her *ʼEYRUV*,[[516]](#endnote-435)  
from the aspect of right and left,  
which are A-B‹72› R-Y-U‹216›,[[517]](#endnote-436)  
which are Ḥesed‹72› and Gevurah‹216›.  
And She is His ‘evening service’❖‹❖*ʼaravit*›,  
His ‘pregnancy’❖‹❖*ʼibur*›.[[518]](#endnote-437)

She is the prayer-shawl❖‹❖*talit*› of the blessed Holy One,[[519]](#endnote-438)  
and, in Her, the blessed Holy One is enwrapped,[[520]](#endnote-439)  
as it says: {Ps. 104:2}*You enwrap light like a garment…*And She is the *tzitzit* of the Righteous One,  
Who is ‘the poor man in exile’,[[521]](#endnote-440)  
it is this that is written: {Ps. 102:1}*A prayer for a poor man when he enwraps…*

A poor man, certainly,  
for only in it, is He enwrapped,  
because She:{Ex. 22:26}*alone is his covering,  
it is his garment for his ‘skin’*❖‹❖*ʼor*›*…*– this is the leather of phylacteries, of which it is stated:  
{Gen. 3:21}*And Y”Y ELQYM made for Adam, and his wife,  
tunics of leather*❖‹❖*ʼor*›*, and He dressed them*.

The four ‘housings’ of the head are EQYeQ;  
four scriptural sections which are:[[522]](#endnote-441)  
{Ex. 13:2}*Sanctify to Me*…  
{Ex. 13:11}*And it will when He shall bring you…*{Deut. 6:4}*Hear O Israel*…  
{Deut. 11:13}*And it will be if you listen…*– this is YQVQ.

The four ‘housings’ of the hand – this is ADNY,  
the four scriptural sections – this is YQV”Q.  
And in them are 42 mentions of HVY”H in the eight scriptural sections,  
of which it is stated: {Numbers 12:9}*Y”Y ‘in them’*❖‹❖*bam*›‹42›*…*[[523]](#endnote-442)this is: {Ex. 22:26}*Because… it is the garment for his skin…*and She is the *tekhelet*❖‹❖blue›[[524]](#endnote-443) of the *tzitzit*.

She is the mystery of Levirate marriage❖‹❖*yibum*›,[[525]](#endnote-444)  
His levirate in exile:  
Y-B M-H B-Y M-H.

**[56a]**

Her three ‘reincarnations’❖‹❖*gilgulin*›,  
are the three Patriarchs,  
about whom it is stated: {Job 33:29}*Behold all of these will EL enact,  
twice or three times with a man…*

She is His ‘salvation’ –  
His ‘redemption’,  
because the blessed Holy One does not have permission to emerge from exile,  
until She emerges with Him.[[526]](#endnote-445)

She is His prophecy,  
a prophecy comprising six levels,  
from the aspect of the letter Vav◘‹◘ו›‹6›,  
which is the Middle Pillar∞‹∞Tipheret›.[[527]](#endnote-446)

And She is ‘dream❖‹❖*ḥalom*› – one sixtieth of prophecy.’[[528]](#footnote-82)  
And what are the sixty?  
But there is no ‘elder’ [Var. sleep] less than sixty[[529]](#endnote-447)  
– and this is ‘Israel the Elder’❖‹❖*Yisrael Sava*›,  
who raises the letter Vav◘‹◘ו› to six times ten,  
which is sixty.

And She is:  
‘awe’❖‹❖*yir-ah*› from the left side,  
‘love’❖‹❖*ahavah*› from the right side.

And She is Torah,  
from the aspect of the Middle Pillar.[[530]](#endnote-448)

And She is ‘I’❖‹❖*Anokhi*›,  
from the aspect of Higher Mother, which takes hold of the right,  
because *Anokhi*❖‹❖‘I’›‹81› is equals ‘throne’❖‹❖*kisei*›‹81› in numerical value,  
and it is stated of it: {Is. 16:5}*and the throne is established in kindness*❖‹❖*ḥesed*›.

And of Her it is stated: {Ex. 20:3}*You will not have any other gods before Me*– from the aspect of Samael and the snake, who are ‘other gods’.

And She is Passover from the right-hand side.  
And She is the New Year from the left-hand side.  
And She is the ‘broken unleavened bread’ from the left-hand side,  
and She is the ‘complete unleavened bread’ from the right-hand side,  
because the side of the north is not complete,  
and because of this: {Jer. 1:14}*…evil shall begin from the north…*

And She is [‘unleavened bread’❖‹❖ *matzah* ›] ‘precept’❖‹❖ *mitzvah* ›,  
through the letter Vav◘‹◘ו›,  
from the aspect of the Middle Pillar.  
And She is the Festival of Weeks❖‹❖*Shavu’ot*›,[[531]](#endnote-449)  
from the aspect of the Middle Pillar  
– seven weeks specifically,  
in which there are seven Sabbaths,  
and in which there are 49 days,  
as the number of 49 letters of the recitation of the recital of *Shmʼa*,  
which are: {Deut. 6:4}*Hear O Israel…etc*. and ‘Blessed is the Name etc.’

On the fiftieth day,  
Higher Shekhinah resides upon Her,  
and She is called ‘the Giving of the Torah’.

And the Middle Pillar is the Torah,  
that is given on the fiftieth day, on the Festival of Weeks,  
and about it is stated: ‘Fifty years for old age’❖‹❖›,[[532]](#endnote-450) [Var. for ‘understanding’]  
of that of which it is stated: {Prov. 23:22}*…your mother when she has aged*.

And of Her it is stated: {Prov. 2:3}*For if to understanding*❖‹❖*binah*› *you will call…*Because She is the letter Hei◘‹◘ה›,  
which ascends through the letter Yod◘‹◘י›‹10› to fifty – five times ten,  
and of that it is stated: ‘Fifty years for old age’,  
of that of which it is stated: *do not despise your mother when she has aged*.  
[Vav is ‘son’ of Y-Q]

And sometimes, She is called ‘the closed Mem’◘‹◘ם›‹40›,  
and it is stated of Her: ‘Forty years old for understanding’,[[533]](#footnote-83)  
[Var. when she is not] in partnership with the letter Yod◘‹◘י›,  
She is called ‘forty’,  
and She is ‘the world to come’ – in which there is no eating and drinking.[[534]](#footnote-84)

And when Moses ascends to Her,  
it is stated of him: {Ex. 24:18}*…and Moses was on the mountain,  
for forty days and forty nights. etc*.

The giving of the Torah – this is the lower Shekhinah,  
– and of Her it is stated: ‘Moses will rejoice in the giving of his portion’,[[535]](#footnote-85)  
because She is the ‘model’❖‹❖*dugma*› of the Middle Pillar.

And furthermore:  
the Festival of Weeks is so named after:  
{Gen. 29:27}*Fulfill*❖‹❖*malei*› *this ‘week’,  
and ‘this’*❖‹❖*zot*› *shall also be given to you*.

*Fulfil the week…* – this is the Higher Shekhinah,  
[*Fulfil the week*, Hei◘‹◘ה›, full of Y-Q]  
of Whom it is stated: {Ex. 17:16}*…for a hand is upon the throne of YaQ…*{Gen. 29:27}*…and ‘this’ shall also be given to you*– this is lower Shekhinah, the ‘lesser’ Hei◘‹◘ה›.

The ‘fulfilment’❖‹❖*malei*› of all – Higher and lower – is Vav◘‹◘ו›.  
It is the ‘fulfilment’ of YaQ above,  
which is forms MeLEYaH [[536]](#endnote-451) ELQYM.  
And of that is stated: {Ruth 1:21}*I went full*❖‹❖*me-leiyah*›,  
*I went full* - to Mount Sinai,  
and in exile: *…Y”Y returned me empty*.  
And it is *malei Hei*, and of it [Var. and of it]:[[537]](#endnote-452)  
{Ps. 104:24}*…the Earth is full* ❖‹❖*mal-ah*› *of Your possessions*.

And the lower Shekhinah is *SUKaH*❖‹❖booth›,  
composed of Khaf-Vav ◘‹◘כו›‹26› and Hei-Samekh◘‹◘הס›‹65›,  
Which is YQVQ ADNY,  
inclusive of both of those Names,  
*Sukah* is the joining of both-of-them,  
like this: Y-A-Q-D-V-N-Q-Y,  
because She is His bride,  
and She is Batsheva❖‹❖daughter of seven›  
 – the totality of the seven days of the Festival booth❖‹❖*Sukah*›.

And when it takes[[538]](#endnote-453) from Higher Mother,  
who is ‘the Rejoicing of the Torah’❖‹❖*Simḥat Torah*›,  
the ‘Rejoicing of the House of Drawing of Water’,[[539]](#endnote-454)  
and She is His wedding canopy,  
She is called ‘the eighth – the Festival of Assembly’.

At that time – of the Rejoicing of the Torah –  
they place [Var. there resides] a crown,  
upon the head of every righteous one above,  
as it says: {Song. 3:11}*…with the crown with which his mother crowned him,  
on the day of his wedding, and on the day of his heart’s rejoicing*.

*…on the day of his wedding…* – this is the lower Shekhinah,  
*…and on the day of his heart’s rejoicing…* – this is the Higher Shekhinah.

And thus, Israel should be crowned in everything [Var. all of them],  
with a crown upon their heads,

**[56b]**

on the day of the ‘Rejoicing of the Torah’❖‹❖*Simḥat Torah*›.[[540]](#endnote-455)

{Lev. 23:40}*And you shall take for yourselves, on the first day,  
the fruit of a ‘hadar’ tree, date palm fronds…etc*.  
– the ‘citron’❖‹❖*etrog*›[[541]](#endnote-456) is the lower Shekhinah,  
and it is like the heart,[[542]](#footnote-86)  
which is to the left, which is Gevurah.

And therefore,  
a person should take the *etrog*❖‹❖citron› in the left hand.  
And it needs to be an *etrog* that is like the heart,  
complete, with its ‘*tyomet*’[[543]](#endnote-457)  
because of him[[544]](#endnote-458) of whom is stated:  
{Gen. 25:27}*…and Jacob was a complete*❖‹❖*tam*› *man*– to be perfect with Him.  
And just as there is no defect in Jacob above,  
so there must be no defect in the *etrog*,[[545]](#endnote-459)  
to fulfill the verse: {Song. 4:7}*You are completely beautiful my beloved,  
there is no blemish in you*.

And if it is ‘yellow’,[[546]](#endnote-460) it is even more praiseworthy,  
like the image of Esther,[[547]](#endnote-461) who was ‘greenish’,[[548]](#footnote-87) [[549]](#endnote-462)  
of whom it is stated: {Esth. 5:1}*…and Esther clothed herself regally…*And She[[550]](#endnote-463) is called Hadassah, after the *hadass*❖‹❖myrtle›.[[551]](#endnote-464)  
And of the myrtle, it has three ’myrtle-branches’,[[552]](#footnote-88)  
so as to be perfected through the three Patriarchs.  
And She is called ‘willow’❖‹❖*ʼaravah*› from the aspect of the two lips,[[553]](#footnote-89)  
which are: {Is. 54:13}*…the ‘disciples’ of Y”Y…*

And She is called *lulav* ❖‹❖palm shoot›,  
from the aspect of ‘the life-force❖‹❖*ḥaiy*› of the worlds’,  
which includes the 18❖‹❖*ḥaiy*› blessings of prayer,  
and corresponding to them we perform 18 ‘shakings’ of the *lulav*,  
in six directions – three to each-and-every side,  
six directions that are included in the body,  
which is the Middle Pillar,  
because the *lulav* is called after it:  
*‘lo*‹36› *lev’*❖‹❖to him, a heart›.

And these shakings of 18 are 4 times,  
which amount to 72,  
and they are: 18 shakings upon taking the *lulav*,  
18 and 18– twice in: {Ps. 118:1}*Give thanks to Y”Y*– at the beginning and end of Psalm 118,  
18 at {Ps. 118:25}*Please Y”Y, please save!*– there are 72.[[554]](#endnote-465)

And they are suspended from the letter Dalet◘‹◘ד›‹4›,  
which is the Shekhinah,  
and the Righteous One❖∞‹❖*tzadiq*›‹∞Yesod› is called, through Her,  
4 times – *ḥaiy*‹18›, *ḥaiy ḥaiy ḥaiy*– which amounts to 72,  
from the aspect of the three Patriarchs,  
and the Shekhinah who partners with them,  
which are 18❖‹❖*ḥaiy*› [parts] of the right arm,  
and 18 of the left,  
and 18 of the body in relation to the spine,  
and 18 in the covenant of circumcision.

And they are 6 sides:  
two arms of the King,  
and two thighs of the King  
– which are the two prophets of truth,  
and the body, and the covenant  
– there are six.

18 shakings correspond to the 18 vertebrae of the spine,  
from the aspect of the body,  
and all of this is from the aspect of ‘the tree of life’.[[555]](#endnote-466)  
And from the aspect of ‘the tree of good and evil’:  
the *etrog* is likened to the righteous,  
and the myrtle to the ordinary ones,  
and the willow to the wicked.[[556]](#footnote-90)

And of the Shekhinah it is stated:  
{Ps. 103:19}*…and His Kingdom rules over all,*Even though it is stated of Her:  
{Prov. 3:18}*It is a tree of life to them that grasp it,*– She rules over the tree of the knowledge of good and evil,  
but from His aspect She is close to King.  
[Var. and from those aspects, She is at times the female, near to the King]

It is this that is written:  
{Lev. 16:3}*With ‘this’*❖‹❖*zot*› *shall Aaron come to the sacred…*– from the right-hand side.  
And sometimes She is distant from Him  
– from the left-hand side:  
{Lev. 16:2}*…and he shall not come at just any time to the holy…*

From the right-hand side, She does not receive any impurity,  
the right-hand side is good,  
but in Her place, even the good receives impurity from evil and death,  
it is a place that has no ‘nearness’.  
[Var. to the holy – She does not receive impurity,  
but in Her place, ‘good’ receives impurity from evil,  
and from that place that has no nearness.]

And it is there that one requires an offering to ‘bring near’,  
and incense, to distance the spirit of impurity from that place,  
and to offer merit to the left-side, ‘the mistress’,  
and to distance the maidservant from there.  
And because of that, all names are in applicable to Her.

And it∞‹∞Malkhut› is called ‘the spine’,  
the rear part❖‹❖*aḥor*›, from the aspect of the moon,  
and from the aspect of the Middle Pillar it is called ‘front’❖‹❖*qedem*›.  
And the mystery of the matter: {Ps. 139:5}*Back and front You have created me…*

And in exile:  
{Lam. 2:3}*…He has brought withdrawn back*❖‹❖*aḥor*› *His right-hand,  
from before the enemy*.

What is *the enemy*?  
It is Samael,  
for all ‘other gods’ are at the rear.  
And so that they cannot look upon the Shekhinah,  
Who is to the West.[[557]](#footnote-91) which is the rear,  
He placed Her on the right-hand side.

And therefore, it is forbidden to pray towards the West,[[558]](#endnote-467)  
which is the rear, because ‘other gods’ are there.  
And the ‘poison of death’ is there – ‘Saturn’❖‹❖*shabtai*›.[[559]](#endnote-468)

And because She the Shekhinah was originally to the West,  
and returned to the right-side,  
the ‘other gods’ – ‘*shabtai*’ – ask of Her:  
‘Where is Sabbath ❖‹❖*ei shabat*›?’  
– the letters of *shabtai* are *ei shabat*❖‹❖’Where is Sabbath?’›.

And Israel needs to change Her place, name and deed,  
and this is: ‘Change of place, and change of name, and change of deed.’[[560]](#footnote-92)  
So that the enemy[[561]](#endnote-469) – who is Samael – will not recognise Her.  
And this is: *…He has brought back His right-hand…etc*.

If they merit

**[57a]**

to observe the Sabbath,  
then one needs to change it from weekdays,  
in clothing,[[562]](#footnote-93) and foods,[[563]](#endnote-470)  
which are the ‘delight❖‹❖*ʼoneg*› of the Sabbath’,  
for if he is accustomed to eating two meals on a weekday,  
then on the Sabbath he eats three,[[564]](#footnote-94)  
as it is written:[[565]](#endnote-471) {Ex. 16:25}*And Moses said: ‘eat it today,  
because today is a Sabbath to Y”Y,  
today, you will not find it in the field.’*

And in everything one needs to make ‘an addition’ on the Sabbath,  
for if he was accustomed to eating bread and wine on weekdays,  
then he should add meat on the Sabbath  
– this is ‘addition❖‹❖*tosephet*› of Sabbath’.

Changing one’s actions:  
for if he was accustomed to performing a certain labour on weekdays,  
he should not do it on the Sabbath,  
this is what is written: {Exodus 20:9}*Six days you shall work…etc*.

Changing name:  
each day is called a day of ‘action’❖‹❖*ma’aseh* ›,  
as it says: {Ez. 46:1}*…six working days…*and the seventh day is called ‘Sabbath’  
– which is the cessation of action, the cancellation of work.

Change of place:  
if he is accustomed to light a specific candle on weekdays,  
he should change this and not light it on the Sabbath,[[566]](#endnote-472)  
it is this that is written: {Ex. 35:3}*Do not burn fire in all your dwellings,  
on the Sabbath day*.

And there is a further change on the Sabbath,  
for it needs to change from ‘servant’ to ‘Queen’  
– that they not be equal.  
For the Queen❖‹❖*matronita*›, is the place of the blessed Holy One,  
– it must be changed for the King❖‹❖*malka*›.  
It is this that is written:  
{Esth. 2:9}*And he ‘changed her’ and her maidens*– on the Sabbath day,  
for the day of Sabbath is different from the day of the mundane❖‹❖*ḥol*›,  
over which rules the servant of the King.[[567]](#endnote-473)

And furthermore:  
*Your dwellings* – the dwelling of a person is his ‘place’,  
and furthermore:  
change of place means to arrange[[568]](#endnote-474) the house on Sabbath,  
to be an ‘addition’ on the mundane.

And furthermore:  
‘a change of deed’,  
if he is of sad disposition on the weekdays,  
he should be joyous on the Sabbath.  
If he has a quarrel on the weekdays❖‹❖*ḥol*›  
– with some person or with his wife –  
he should be at peace with her on the Sabbath.

And in this state, there is no permit to approach,  
for the ‘poison of death’ – the slain corpse❖‹❖*ḥalalah*›,  
or her husband ‘another god’ - the descration❖‹❖*ḥilul*› of the Sabbath,  
[they have no permit to approach].  
And because of this, ‘the earlier ones’ have said:[[569]](#footnote-95)  
‘If Israel would maintain one Sabbath according its *halakhah*,  
[Var. two Sabbaths according to their *halakhah*],[[570]](#endnote-475)  
they would immediately be redeemed.’

And so one needs to differentiate:  
with a lit candle, and a made-up bed, and with a set table,[[571]](#endnote-476)  
just like this:  
if he was accustomed, on weekdays,  
to light a candle with one wick,  
he should add a second on the Sabbath.[[572]](#endnote-477)  
And of the table:  
if he was accustomed to bless ‘*Hamotzi*’[[573]](#endnote-478) on one bread,  
then on the Sabbath he should add a second,  
so that they are like ‘the double bread’ of the manna.[[574]](#footnote-96)  
Of the bed, it has been stated,  
that if he was accustomed ‘to sexually service’[[575]](#endnote-479) on weekdays,  
in the midst of argument with his wife and with separation of minds,  
then he should not couple[[576]](#endnote-480) with his wife on the Sabbath,  
except in peace.  
And because of this: ‘The sexual schedule of scholars,  
is from Sabbath eve to Sabbath eve.’[[577]](#footnote-97)

And one needs to differentiate the Sabbath from the weekday,  
in everything.[[578]](#footnote-98)  
And if they have peace,  
throughout all six weekdays,  
they should make an addition on the Sabbath,  
of appeasement one to the other, with much love,  
like it is above,  
for it is stated in relation to the Shekhinah: {Song. 5:2}*Open for me my sister,  
my beloved, my dove, my perfect one…*– with additional words of appeasement.[[579]](#endnote-481)  
Similarly, a person needs to appease his wife on the Sabbath,  
with additional words of appeasement.

And when the ‘other gods’ see,  
the differentiation on the Sabbath of everything,  
they have no permission to approach.  
It is this that is written:  
{Num. 1:51}*…and the stranger*❖‹❖*zar*› *who approaches will die*,  
because {Ex. 31:14}*It is holy for you,  
its desecrators*❖‹❖*me-**ḥalaleha*› *will surely die…*And because of this, it is stated in scripture:  
{Ex. 31:13}*…My Sabbaths you shall keep…etc*.

And with these additions,  
the Shekhinah is called ‘the additional service’❖‹❖*musaph*› of the Sabbath.  
And when all the levels of the mundane are distanced from Her,  
and there is no alien domain[[580]](#endnote-482) on the Sabbath,  
to enter between the blessed Holy One and His Shekhinah,  
She is called His ‘holiness’.  
And when they bless Her with the blessing over food,  
She is called His ‘blessing’.  
And in both-of-them, She is His unity, His bride.  
At that time: She, ‘the Sabbath, is equal to the whole Torah.’[[581]](#footnote-99)

And the Sabbath candle is the image of the *Menorah*,[[582]](#endnote-483)  
and it needs to be to the right,  
and about it is stated: [[583]](#footnote-100)‘One who wants to become wise should head southwards’.

And the Sabbath table should be to the left,  
and of it is stated: [[584]](#footnote-101)‘one who wishes to become wealthy should head northwards.’

The bed should be between north and south.[[585]](#footnote-102)

And the Sabbath is the sign of the covenant of circumcision,  
the sign of the phylacteries.  
Whoever desecrates one, it is as if he desecrates the other.

The phylacteries of the head correspond to {Ex. 20:8}*Remember*,  
the phylacteries of the hand correspond to {Deut. 5:12}*Observe*.[[586]](#endnote-484)

Just as carrying in the public domain is a desecration of the Sabbath,  
so is the misuse of the sign of the covenant its desecration,  
with the whore, who is ‘the alien domain’.

There is no positive or negative precept that is not

**[57b]**

found in the Sabbath,  
and, because of this,  
the Sabbath is equal to the whole Torah.[[587]](#footnote-103)

And so, the lower Shekhinah is also called ‘*shophar*’❖‹❖ram’s-horn›,  
from the aspect of the Higher Shekhinah,  
which is the ‘the great *shophar*’:  
as in ‘blow upon the great shophar for our freedom.’[[588]](#footnote-104)

‘Blow❖‹❖*te-q’a*› the *shophar*’ is a term of *te-q’iah* single-blast note,  
for surely the lower Shekhinah is the *te-qi’ah* of the blessed Holy One,  
from the right-hand side,  
and She is called His ‘*she-varim*’ broken note,   
from the aspect of the left-hand side.  
And She is called His *te-ru’ah* trilling note,  
from the aspect of the Middle Pillar  
– which is Da’at.

And because of this it is stated:  
{Ps. 89:16}*Happy are the people, knowers of te-ru’ah…  
‘knowers’* ❖‹❖*yodʼei*› – in knowledge,  
of which it is stated:  
{Prov. 3:20}*With his knowledge*❖‹❖*da’at*›*, the depths are split*,  
{Prov. 24:4}*And with knowledge, rooms are filled...*

She is *shophar*,  
and the blessed Holy One is the ‘sound’❖‹❖*qol*› of the *shophar*.  
And when She ascends towards Him,  
with these three ‘bindings’,[[589]](#endnote-485)  
it is stated of Him: {Ex. 19:19}*And the sound of the shophar,  
was continuing very strongly*,  
continuously going❖‹❖*holekh*›– in *te-qi’ah*,  
strongly❖‹❖*ḥazeq*› – in *she-varim*,  
very❖‹❖*me-od*› – in *te-ru’ah*.

And She is the Day of Atonements.  
And when She is adorned before Him with beautiful garments,  
– which are ‘the garments of atonement’ –  
She is called His ‘diadem’,  
His ‘turban’,  
His ‘sash’.[[590]](#endnote-486)

She is comprised of four garments of white,  
from the right-hand side,  
and of four garments of gold,  
from the left-hand side.

At that time,  
when She is adorned with these ‘garments of atonement,’[[591]](#footnote-105)  
it is stated of Her: {Esth. 5:1}*…and Esther dressed regally…*And with them She enters the innermost place.  
It is this that is written:  
*…and she stood in the inner courtyard of the house of the King…*And with them, She: {Esth. 5:2}…*carried favour in his eyes..*.

And the mystery of the matter:  
{Gen. 9:16}*…and I shall see it to remember the eternal covenant...*And immediately: {Dan. 9:19}*YY’ hear! YY’ forgive!  
YY’ listen! And act without delay!*

She is called Purim,[[592]](#endnote-487)  
after *Yom ha-Ki-PuRiM*❖‹❖Day of Atonements›,  
in which they are destined to have delight,  
and to change it from affliction to delight.  
And because it is the Shekhinah,  
it is forbidden to wear leather footwear.

At that time, it is stated of Her:  
{Song. 7:2}*How beautiful are your steps in shoes, O noble daughter...*And delight and joy and many good things are prepared for Her.  
And this will be at the time of redemption,  
– soon!

And who causes affliction to the Shekhinah in exile?  
But the mystery of the matter:  
{Esth. 4:16}*…and thus I shall come to the king,  
not according to the ‘law’*❖‹❖*ke-dat*›*…*– because She enters without Her husband,  
of Whom it is stated: {Deut. 33:2}*…from His right hand,  
a ‘fiery law’*❖‹❖*esh dat*›  *for them*– for they have neglected in Her the Torah,  
and this caused the destruction of the First and Second Temple.  
It is this that is written: {Esth. 4:16}*…and if I perish, I perish*.[[593]](#endnote-488)

And nevertheless,  
even though She enters ‘without Her husband’  
– Who is DaT❖‹❖‘law’› –  
even so, She enters through the Patriarchs,  
who are the: {Esth. 4:16}*…three days, night and day*,  
in which she fasted.  
And they are witnesses,  
that a young maiden[[594]](#endnote-489) has entered the house of the King.  
It is this that is written:  
{Esth. 2:13}*And thus would a maiden come to the king…  
A maiden*❖‹❖*na’arah*›, specifically, would come to the King,  
whom {Gen. 24:16}*no man had known Her* – except Her husband.  
And just like: {Esth. 2:14}*In the evening she would arrive…*– a virgin girl, specifically,  
here also: {ibid}*…in the morning she would return,*– a virgin girl, specifically.

And for Her – evening and morning – twice,  
they call to Higher Israel Her Husband,  
and they witness of Her that She has not exchanged Him  
– Her and children – for ‘another’.

And because of this, the People of Israel say every day:  
{Deut. 6:4}*Hear O Israel YY” ELoQeYNU YY” One*– *Shm’a* ❖‹❖Hear› *Eḥad*❖‹❖One›,  
whose letters form *Shem* ❖‹❖Name›, *Aḥ* ❖‹❖brother›. ‘*Eid* ❖‹❖witness›.  
‘Brother’❖‹❖*aḥ*› protects Her,  
because: {Prov. 17:17}*…and a brother is born for adversity*,  
and about that it is stated: {Ps. 32:7}*You are a ‘concealment’ for me*,  
{Deut. 28:6}*Blessed are you in your coming*,  
{Gen. 49:8}*Judah – you, your brothers will acknowledge…*– because in him Judah – YeHUDaH is YQVQ,  
and in him is the the letter Dalet◘‹◘ד›,  
– in Him, She is preserved.[[595]](#endnote-490)

And about Him it is stated:  
{Esth. 2:7}*And he was the guardian*❖‹❖*omen*› *of Hadassah...*He is Her *oman* ❖‹❖guardian›,  
and She is His *emunah* ❖‹❖ward ›❖‹❖faith›.  
And this is what is stated:  
{Esth. 2:20}*…as she was in trust*❖‹❖*omnah*› *with him*.  
And no alien had touched her – by which is meant *Aḥ*-ashverosh;  
because Her ‘brother’ is with Her surely.  
And He hides Her from him.

With what does He hide Her from him?  
With the point which is the tip of the letter Dalet◘‹◘ד› of the word EḤaD❖‹❖One›.  
AḤ❖‹❖brother› protects Dalet◘‹◘ד›,  
so that *aḥer*❖‹❖another› does not approach Her.  
It is this that is written: {Is. 42:8}*I am Y”Y, That is My Name,  
and My glory do I not give to another…*And this point is the sign of the covenant,  
in which *aḥ* ❖‹❖brother›‹9› is completed to ten,  
and with Her is made Yod◘‹◘י›‹10›.

And one who is false with the covenant of circumcision,  
causes, to be withdrawn from Him,

**[58a]**

the Shekhinah,  
for She is the unity of the blessed Holy One.  
And instead, there rules over him a ‘*shed*’❖‹❖demon›,[[596]](#footnote-106)  
who is ‘another’❖‹❖*aḥer*›.

Specifically, the Yod◘‹◘י› of ShaDaY  
– it is the tip of the Dalet◘‹◘ד› of *EḤaD*❖‹❖‘One’›,  
and if he is false,  
the tip of the Dalet◘‹◘ד› of *EḤaD* is removed,  
and there remains *AḤeR*❖‹❖‘another’›.

And because of this, the verse says:  
{Ex. 34:14}*For you shall not bow down to another god etc…*And at the time when there rules over a person a demon  
 – who is ‘another god’ –  
he becomes enslaved to him with all kinds of afflictions.  
And this sin causes Israel to become enslaved,  
by the nations of the world.

And whoever protects the sign of covenant,  
in which ever place it is,  
whether the covenant of circumcision,  
whether Sabbath and Festivals,  
the blessed Holy One protects him because of it in every place,  
and shields him from his enemies,  
like Moses, of whom it is stated:  
{Ps. 91:1}*…in the shadow of ShaDaY he will abide…*

And like Esther,  
whom He concealed from Aḥashverosh,  
who was uncircumcised and impure.  
And He put in her stead a ‘double’❖‹❖*shenit*›, in her replicated image,[[597]](#endnote-491)  
– it is this that is written: {Esth. 2:13}*…whatever she would say…etc*.  
{Esth. 2:14}*In the evening she would come,  
and in the morning she would return,  
to house of women* – *‘the second’*❖‹❖*sheni*›[[598]](#endnote-492)*…*

And He protected her from Haman the wicked,  
it is this that is written: {Ps. 32:7}*…preserve me from trouble…*for he Haman is the adversary and the enemy.  
And because of this jealousy  
– that the blessed Holy One protected Esther with His sign,  
for She is His ‘sanctification’❖‹❖*qedushah*›,  
for there is no sanctification less than ten[[599]](#footnote-107) –  
ten lower crowns[[600]](#endnote-493) of ‘the other side’, became enclothed,[[601]](#endnote-494)  
in the ten sons of Haman,  
for ‘another god’ is there.[[602]](#endnote-495)  
For Haman had said:  
{Esth. 3:9}*…and ten thousand talents of silver I will weigh…etc*.  
– and all to take revenge upon Esther and her people,  
of whom it is stated:  
{Esth. 5:1}*And Esther dressed regally*❖‹❖*malkhut*›*…*[[603]](#endnote-496)

And the blessed Holy One gave them up into her hand,  
and into the hand of her people,  
{Esth. 9:25}*…and they hung him and his sons upon the tree*.  
And he had made: {Esth. 5:14}*…a tree* gallows *of 50 cubits height...*And the blessed Holy One took revenge upon him and his sons,  
through the Higher Shekhinah –  
Who had struck the Egyptians with fifty blows.[[604]](#endnote-497)

And furthermore:  
the Shekhinah is called ‘charity’❖‹❖*tzedaqah*›,  
and the blessed Holy One is ‘the Master of Charity’,[[605]](#endnote-498)  
and in exile She is poor,  
and Her children are poor.

And the blessed Holy One, as it were, is poor,  
when He is outside His place,[[606]](#endnote-499)  
and because of Her it is stated:  
{Is. 33:7}*Behold their mighty ones have shouted outside…etc*.

And in which place is He poor and is She poor?  
In the Righteous One∞‹∞Yesod› which is the covenant,  
and because Israel sinned through it below, it is:  
{Job 14:11}*…a river dried up and parched*– in the First and Second Temples.  
And the Shekhinah is dry and parched in it,  
because they caused the higher waters❖‹❖›[[607]](#endnote-500) to be gathered up from it∞‹∞Yesod›,  
and the Shekhinah was left dry.  
It is this that is written: {Gen. 1:9}*…Let the waters be gathered,  
from beneath the heavens to one place,  
that the dry land may be seen...*

And anyone who performs charity to the impoverished,  
causes that river which is drawn from Eden,  
– which is Higher Mother –  
{Gen. 2:10}*to irrigate the garden*which is the letter Dalet◘‹◘ד› meaning poor❖‹❖*dalah*›, impoverished.

And a poor man is the Sabbath day,  
and whoever maintains it with ‘the delight of the Sabbath’,  
causes the irrigation of the Dalet◘‹◘ד›❖‹❖‘poor one’›,  
and that poor person becomes filled and is called ‘river’.  
And whoever has the ability to perform the ‘delight❖‹❖*ʼoneg*› of the Sabbath’,  
and does not do so,  
delight becomes transformed to a plague ❖‹❖*neg’a*› of leprosy for him,  
and his house and wealth are destroyed.

And so, a poor woman is the Oral Torah, surely,  
and She is *qabalah* ❖‹❖‘receiving’›,[[608]](#endnote-501)  
when She ‘receives’ from the Master of Charity,  
Who is the Written Torah.  
When She goes towards Him to receive,  
She is called *halakhah* ❖‹❖‘going’›,[[609]](#endnote-502)  
when She receives from Him,  
She is called *qabalah*.[[610]](#endnote-503)

And at that time,  
She distributes what they give Her to Her servants and children,  
and to Her young maidens,

– as it says: {Prov. 31:15}*…and she gives provision to her household,  
and a portion to her maidens*– and they receive one from the other,  
from that which they receive from Her.

The Master of Receiving❖‹❖*qabalah*› is the Middle Pillar,  
and She receives from Him.  
And in what place does She receive from Him?  
In the right-side,  
because of Her is stated: ‘for Your right hand is extended to receive those who return.’[[611]](#footnote-108)

*halakhah* is from the left-hand side,  
*qabalah*

**[58b]**

is from the right-hand side.  
*halakhah*❖‹❖ritual-law› is on the left-side  
– in relation to Her husband –  
and ‘receives’❖‹❖*qabilat*› from Him, on the right-side,  
and then descends full towards the Righteous One,  
and because of this:  
{Ps. 37:25}*I have not seen a righteous person forsaken…etc*.

[And with what?] And when She descends ‘full’❖‹❖*malya*›,  
towards Her Husband, who is Vav◘‹◘ו›  
– the river that is drawn out of Eden –  
Vav◘‹◘ו› enters into Dalet◘‹◘ד›,  
and is made into Hei◘‹◘ה›,  
and that which was *tzedeq* ❖∞‹❖righteousness›‹∞Malkhut›,  
is made into *tzedaqah*❖‹❖charity›,  
towards ‘the poor man’, who is ‘the Righteous-One’❖‹❖*tzadiq*›∞‹∞Yesod›.

And about that river it is stated:[[612]](#footnote-109)  
‘Sunshine on the Sabbath is charity to the poor’.  
And about that it is stated: {Prov. 14:34}*Charity shall exalt a nation…*And that which was righteous judgement,  
is made into mercy.

And all *sephirot* are called after Her name:  
{Lev. 19:36}*Righteous scales, righteous weights,  
a righteous ephah, and a righteous hin…*when Her Husband, Who is mercy, becomes distant from Her,  
the *righteous scales*[[613]](#endnote-504) which are the two arms,  
the *righteous stones*, which are the two pillars of truth,  
the righteous *hin* which is the Righteous One.

And when the Middle Pillar is distant from Her,  
it is ‘justice’❖‹❖*mishpat*›,  
and of it is written: {Ps. 75:8}*For ELQYM judges  
– this one He shall lower and this one He shall raise*.  
*…this one He shall lower*,  
– one who causes the lowering of the Shekhinah from Her place,  
*…this one He shall raise*,  
– one who causes Her to ascend from Her place.

For the sins of Israel lower Her downwards,  
and their merit raises Her to Her place,  
Lo, worthy is he who performs merits,  
to raise Her to Her place.

And furthermore:  
the Shekhinah is ‘the sending of the nest’.[[614]](#endnote-505)   
What is Her ‘nest’?  
It is Jerusalem.  
And above, is Her nest❖‹❖*qein*›, that of which it is stated:  
{Ex. 34:7}*…and He surely will not acquit*❖‹❖*naqeh*›  
– and this is Metatron,[[615]](#endnote-506) of whom it is stated:[[616]](#footnote-110)  
‘Do not look upon the vessel❖‹❖*qanqan*›,  
but upon that which is inside it.’[[617]](#endnote-507)

And this is:  
{Deut. 22:6}*When a bird’s nest*❖‹❖*qan*› *happens before you,  
on the way, in any tree or upon the ground…  
…in any tree…* – this is ‘body and covenant’,[[618]](#endnote-508)  
the Righteous One is the covenant and it is ‘everything’❖‹❖*kol*›∞‹∞Yesod›,  
…*a tree…* – this is ‘the Middle Pillar’,  
…*or upon the ground*… – this is ‘lower Mother’,  
…*the chicks…*  – two arms,  
…*or the eggs…*  – two thighs,  
…*and the mother is lying down…* – this is Higher Mother.  
*…you will surely send away the mother…* [[619]](#endnote-509)– this is lower Mother,  
with direct-object indicator: *ET* – specifically.

*…you will surely send away the mother…*–it is this that is written:  
{Gen. 8:8}*And he sent away the dove from him…*and it is stated of Jacob:  
{Gen. 27:30}*…and it was, as he surely went out*❖‹❖*yatzo yatza*›*…*– corresponding to *…you will surely send away*❖‹❖*shale-aḥ te-shalaḥ*›  
[[620]](#endnote-510)– and they are two arms,  
two expulsions❖‹❖*ge-rishin*›,[[621]](#endnote-511)  
and they are two wanderings,  
and this is: *you will surely send away the mother*,  
*…and the children you will take for yourself*– these are the six parts, that are in the two arms –  
the Hei◘‹◘ה› remains Dalet◘‹◘ד›,  
without Vav◘‹◘ו›‹6›.[[622]](#endnote-512)

Who caused Her the two ‘dismissals’?  
But because Her children transgressed the commandments of the Torah  
– positive and negative commandments.  
It is this that is written: {Is. 50:1}*…and through your sins,  
was your mother sent away*.

{Gen. 8:10}*…and he again sent the dove* “from him”*…*[[623]](#endnote-513)– this is the Middle Pillar.  
What caused this, that She wanders from Him?  
It is because Israel have transgressed the Torah.

{Gen. 8:12}*And he waited further, another seven days…*[Var. *and he sent the dove, and she did not return further*]  
– this is Zayin◘‹◘ז›‹7› – the seventh day that includes seven Sabbaths.  
And what causes Her to wander away from Him?  
Because Israel transgressed the sign of the Sabbath and Festivals,  
and the sign of the covenant.

From the aspect of Isaac,  
which is the Festival of *Rosh haShanah*❖‹❖New Year›, it is stated of it:  
{Gen. 8:11}*And the dove came to him at evening time…*– and this is the ‘evening of Isaac’.  
And from the aspect of the Righteous One, it is stated of Her:  
*…and behold an olive leaf was torn off in her mouth*,  
*and Noah knew that the waters had subsided from the Earth.*

And in every place, where there is not found – for those below –  
the image of Her Husband in Torah,  
She does not reside upon it.  
It is this that is written:  
{Gen. 8:9}*And the dove did not find rest for her foot…*– in the exile.  
As soon as She has found Her husband,  
‘the Faithful Shepherd,’[[624]](#endnote-514)  
She resides upon Him and does not return to the ark.

It is this that is written:  
{Gen. 8:12}*…and she no longer returned to him, at all*.  
And about this it is stated: {Gen. 2:24}*Therefore a man should leave,  
his father and his mother…etc*.  
– she cleaves to Him,  
and He to Her.[[625]](#endnote-515)

At that time:  
{Gen. 8:6}*…and Noah opened the window,  
of the ark which he had made*– and they all emerged,  
and went towards ‘the dove’ and Her Husband.

And it is stated in relation to Noah *…and Noah opened…*What is *…and Noah opened*?  
But it alludes to: {Ex. 2:6}*And she opened and saw the boy child…*{Ps. 51:17}*ADNY! Open my lips…*– and this is Israel, who begin repentance with crying,  
and then immediately: *…and she took pity upon him…*

And furthermore:  
the Shekhinah is called Festival❖‹❖*ḥag*›,  
at all special times and holydays  
– the ‘festival’ of the three pilgrimages of which it is stated:  
{Ex. 23:14}*Three*

**[59a]**

*pilgrimages you will celebrate for Me in the year…*and because of it: {Ex. 23:17}*…all of your males will be seen…*to fulfil: {Ex. 20:8}*Remember* and {Deut. 5:12}*Observe*– *Remember* ❖‹❖*zakhor*› for a male,  
and *Observe* ❖‹❖*shamor*› for a female,  
all those who go to gaze at [Var. to be included in] the Shekhinah,  
should give Her a present ❖‹❖*dorona*›  
– it is this that is written:  
{Deut. 16:16}*…and they will not be seen before H’ empty handed*.

And one should rejoice in Her  
– it is this that is written:  
{Deut. 16:14}*And you shall rejoice in your festival*,  
for She is called ‘the joy of the blessed Holy One’,  
and one who goes to see Her,  
should guard himself from sadness,  
which is Lylyt,  
who is darkness, depression, *sheol*,[[626]](#endnote-516) spleen  
– for she is ‘blemish’ ❖‹❖*moom*› – and upon that it is stated:  
{Lev. 21:18}*…whoever has a blemish will not approach*.

{Deut. 16:17}*Each man according to his ability to give*❖‹❖*matnat*›*…*– this is the Higher Shekhinah, upon Whom it is stated:  
{Prov. 21:14}*A gift* ❖‹❖*matan*› *in secret will subdue anger…*Because She is concealed,  
the world to come is called ‘a gift’❖‹❖*matanah*›,  
and about that is stated:[[627]](#footnote-111)  
‘Moses will rejoice in the giving ❖‹❖*matnat*› of his portion’,  
because: {Ecc. 3:13}*…it is the gift*❖‹❖*matat*› *of ELQYM*.

{Deut. 16:17}*…as the blessing of Y”Y your God which He has given you*– this is the lower Shekhinah,  
one from the right-hand side, blessing,  
and one from the left-hand side, gift.

And furthermore:  
the Shekhinah is the calculation of seasons❖‹❖*te-quphot*›,  
and zodiacal constellations❖‹❖*mazalot*›, and calendrical months and leap years.

There are Four ‘severities’❖‹❖*te-quphan*›,[[628]](#endnote-517)  
which are called ‘the four seasons’❖‹❖*tequphot*›,  
and to each season three months,  
and in them are twelve zodiacal constellations,  
and they correspond to the twelve tribes of Israel,  
and all are bound in this Name of ADNY  
– It is the lower Shekhinah Who is ‘severe’❖‹❖*taqipha*›,[[629]](#endnote-518)  
through the four ‘seasons’❖‹❖*tequphinn*›,  
which are from the left-side – strong and severe,  
and they are: ALePh DaLeT NuN YoD.

And all the twelve constellations are ‘hard’❖‹❖*qashin*›,  
from the aspect of judgement,  
and because sustenance comes from them,  
the sages of the Mishnah have established:[[630]](#footnote-112)  
‘Difficult❖‹❖*qashin*› is the sustenance of a person[[631]](#endnote-519) like the splitting of the Red Sea’  
– which was split into twelve splittings.[[632]](#footnote-113) [[633]](#endnote-520)

And there are four ‘seasons’:  
two arms and two thighs,  
the twelve constellations,  
are the twelve parts that are in them,  
and corresponding to them,  
are the twelve months of the year,[[634]](#footnote-114)  
and they are Vav◘‹◘ו›‹6›-Vav◘‹◘ו›‹6›,  
– the mystery of the *’ibura*❖‹❖leap-year›❖‹❖gestation›,[[635]](#endnote-521)  
and this is the thirteenth month, this is: Aleph◘‹◘א›[[636]](#endnote-522)  
and this is VAV◘‹◘ואו›‹13› – a year of thirteen months.

And through it,  
one needs to equate the solar year with the lunar year,[[637]](#endnote-523)  
and to unite them with the ‘middle way’,[[638]](#endnote-524)  
– which is the Middle Pillar.[[639]](#endnote-525)

And if a person knows how to count intercalate,  
and equate the solar year with the lunar year,  
and to unite them,  
he knows when Passover will be in the ‘month of *Aviv*❖‹❖Spring›,[[640]](#endnote-526)  
and with this he unites Father and Mother, son and daughter.  
This is what is written:  
{Deut. 4:6}*And you will observe and you will do,  
for it is your ‘wisdom’*❖‹❖*ḥokhmah*› *and your ‘understanding’*❖‹❖*binah*›*…  
And you will observe, and you will do* – this is V-Q,  
*for it is your wisdom and your understanding* – this is Y-Q.[[641]](#endnote-527)

And in what are Father, Mother, son and daughter equal?  
In א◘‹◘Aleph›, which is Higher Keter,  
about which the moon said:[[642]](#footnote-115)  
‘It is impossible for two kings to use one crown’.

And because of that we say,  
on Sabbath and Festivals and New Moons:  
‘A crown❖‹❖*keter*› they shall give You, Y”Y ELQYNU,  
the angels amassed above…’[[643]](#footnote-116)  
– King❖‹❖*melekh*› and kingdom❖‹❖*malkhut*›.

And furthermore:  
She is the precept of ‘the slaughter of animals,  
which is *kasher*❖‹❖fit› when performed by strangers❖‹❖*zarim*› [Var. women]’,[[644]](#footnote-117)  
for there are people who are compared to animals,  
for of those who do not strive in Torah,  
one needs to make of them ‘sacrifices,’[[645]](#endnote-528) of prayers,  
that they be offered to the blessed Holy One.

And if they are offered in prayers to the blessed Holy One,  
and suffer many afflictions,  
then it is this that is written:  
{Ps. 44:23}*For over you we are killed all the day,  
we are considered as flock for the slaughter*,  
– they appear as if: {Ex. 20:24}*And you shall slaughter upon it,  
your burnt offerings and your peace offerings…etc*.  
For this saves them from the death of the Angel of Death,  
this is what is written: {Ps. 36:7}*Man and beast You will save, Y”Y*.

And of those whose actions are like the beasts of the field,  
who eat without prayer,  
their death will be like the beasts of the field,  
and the Angel of Death slaughters them,[[646]](#endnote-529)  
measure for measure.

And not only that, but with a defective knife he slaughters them,  
and they are called ‘carcass’❖‹❖*ne-veilah*›,  
and about them it is stated:  
{Is. 26:19}*…my corpses*❖‹❖*ne-veilah*› *will arise...*

What is ‘a defective knife’?[[647]](#endnote-530)  
This is Samael – another god.  
A defective knife it is specifically called,  
and it is ‘the defect’’ of the ‘poison of death,’  
the torn one and the carcass.

**[59b]**

And since they have been given into their hands,  
they have already received their punishment,  
and because of this: {Is. 26:19}*…my corpses will arise*.

And all the lung-adhesions[[648]](#endnote-531) of the poison of death,  
are her[[649]](#endnote-532) legs,  
and about them it is stated:  
{Prov. 5:5}*Her feet descend unto death…*And there are 18❖‹❖*ḥaiy*› lung-adhesions,[[650]](#endnote-533)  
about them it is written:  
{Gen. 8:21}*…and I will not again strike all life*❖‹❖*ḥaiy*›‹18›,  
*as I have done.*This is said to those who pray with the 18 blessings of prayer.

[and who causes the waters of the flood to overwhelm?  
Whoever deposits the water of seed of the covenant of circumcision,  
into a menstruant, a maidservant, a gentile, a whore.].

And always,  
the ‘rose’❖‹❖*varda*›[[651]](#endnote-534) of the lung[[652]](#endnote-535) with an adhesion in any place,  
is rendered unfit and does not live  
– for in every place limb where she adheres as a *sirkha* to a person,  
she kills him through its that limb’s sins.

And furthermore:  
The Shekhinah is the precept of ‘the gathering of fish’,  
of the sea of Torah,  
of whom it is stated:[[653]](#footnote-118)  
‘fish and locusts do not require slaughtering’,  
and these are ‘the scholars of the master’s school’,[[654]](#endnote-536)  
who increase in the sea of Torah,  
about whom it is stated,[[655]](#footnote-119)  
that ‘their gathering’ permits them for consumption,  
it is this that is written:  
{Num. 11:22}*…will be gathered for them and found for them*– this specifically frees them from slaughter.

And the wings of the Shekhinah,  
are the ‘covering of the blood’[[656]](#endnote-537) of a beast or bird’,  
for they are the wings of the dove,[[657]](#endnote-538)  
and they are ‘the wings of precept’ which cover their blood,  
so that ‘the dogs that are brazen’[[658]](#endnote-539) do not rule over them,  
who are angels of destruction,  
and so that the prosecutors of sin[[659]](#endnote-540) do not recognize them,  
thus is: {Deut. 12:23}*…the blood is the soul*❖‹❖*naphesh*›,  
and the dust which covers it alludes to:  
{Deut. 32:43}*…and will appease His land, His people*.

And furthermore:  
The Shekhinah is ‘the examination of the indicators’[[660]](#endnote-541)❖‹❖*simanim*›,  
of a beast or bird,  
of people who are compared to beasts, animals and birds,  
about whom it is stated:  
{1 Sam. 14:34}*And you will slaughter them with ‘this’*❖‹❖*zeh*›– ‘examine like *this*,’[[661]](#footnote-120) –  
for they suffer afflictions,  
as they have established:[[662]](#endnote-542) {Ps. 44:23}*For Your sake we are killed all the day*,  
and they never lapse in prayer on any day,  
and the blessed Holy One ‘examines’ them with many afflictions.

And they say one to the other in prayer:  
Blessed Holy One save us! –  
from the judgement of animals and beasts of the land,  
and enter us[[663]](#endnote-543) into the portion of the angels,  
who are ‘the holy beings❖‹❖*ḥayot haqodesh*›’,  
who call one to another and say: {Is. 6:3}*…Holy, holy, holy…*– this is [*holy*] when the Name of the blessed Holy One is sanctified,  
by his hand,  
and his portion will be in Him.

And furthermore:  
*…and you will slaughter with ‘this’*❖‹❖*zeh*›*…*this is: ALePh DaLeT NUN YOD,  
with which the blessed Holy One judges❖‹❖*dan*› all damages,  
and judges upon anyone who kills his fellow,  
and upon all those who steal.

YQV”Q, He judges❖‹❖DaN›,  
when enclothed in ‘chaos❖‹❖*tohu*› and void❖‹❖*bohu*›,  
and darkness❖‹❖*ḥoshekh*› and abyss❖‹❖*tehom*›’,[[664]](#endnote-544)  
and through them, It judges the four capital punishments of the court,  
and they have determined them all represented in the letters:  
Yod◘‹◘י› in a burning coal,  
Vav◘‹◘ו› in a flame,  
Hei-Hei◘‹◘ה-ה› – the colours and lights of fire –  
this is ‘burning’❖‹❖*sreiphah*›’,  
{Deut. 4:24}*For Y”Y ELoQeYKha is a consuming fire…*

‘Stoning❖‹❖*sqilah*›’ is with three stones:[[665]](#endnote-545)  
Y-Y-Y  
and they are YQV”Q which equals 26,  
and the 4 letters thus equalling Y-Y-Y◘‹◘י-י-י›‹30›.

‘Beheading❖‹❖*hereg*›’ is with a sword:  
Yod◘‹◘י› is the head of the sword,  
Vav◘‹◘ו› is the body[[666]](#endnote-546) of the sword,  
Hei-Hei◘‹◘ה-ה› are its two edges.

‘Strangling❖‹❖*ḥeneq*›’  
– Vav◘‹◘ו› [Var. Gimmel◘‹◘ג›] is made into a chord,  
like this cantillation note Zarqa with Zarqa.ai◘‹◘Zarqa›,  
and upon it is Yod◘‹◘י›, of a ring, on a chord,  
to be wound around the neck.

And the mystery of the matter:  
{Num. 27:3}Avinu with Zarqa.ai❖‹❖***Our father***› *died in the desert*,  
– the cantillation notes maqaph◘‹◘-› and holekh◘‹◘˼›[[667]](#endnote-547),  
are Hei-Hei◘‹◘ה-ה›,  
– one surrounds❖‹❖*maqaph*› him, and one ‘goes’❖‹❖*holekh*›,  
until they strangle him.  
And because of this, the blessed Holy One said:  
{Deut. 32:39}*See now, that I, I am He,  
I cause death and I cause life,  
I wound and I heal,  
and there is none who can save from My hand*.

Vav◘‹◘ו› is: {Esth. 5:14}*…a tree gallows, fifty cubits high*– this is Hei◘‹◘ה›‹5›,  
which amounts through Yod◘‹◘י›‹10› to fifty.  
**Zarqa**◘‹◘˜› is a line that strangles with three letters,  
for the lower Shekhinah judges  
the four capital punishments of the court:  
She strangles the wicked,  
and kills them with burning and stoning.  
And because of this: *See now that I, I am He*,  
it is this that is written:  
{Lev. 26:28}*…and I will chastise you, even I…etc*.

And just as, with His Name,  
He kills one who transgresses  
– upon excisions and capital offences of the court of the Torah –  
thus so He heals and revives through His Name,  
whoever observes them.

And furthermore:  
the precept of {Is. 3:14}*…the spoil of the poor is in your houses*– this is the Shekhinah,  
for one who ‘steals prayer’,[[668]](#endnote-548)  
– which is charity for the Righteous One,  
‘the *haiy*❖‹❖life-force› of the worlds’, comprising 18❖‹❖*haiy*› blessings –  
is as if he stole His life,  
which is the Shekhinah, of whom it is stated:  
{Ecc. 9:9}*See life with the woman you love*.

And so also one who detracts from the delight of the Sabbath,  
it is as if he stole His Shekhinah  
– who is the Sabbath, the only daughter,  
and this causes Her to be stolen from Him in exile.  
This is what is written:  
{Is. 50:1}*…and in your sins, your mother was sent away*.

And ‘repentance’ what is it?  
{Lev. 5:23}*…and he shall return*

**[60a]**

{Lev. 5:23}*the stolen article which he stole*– he should return the Shekhinah to Her place,  
…o*r the funds which he had withheld*  
– this is the blessed Holy One,  
Who has become separated from Her.

For the Shekhinah is called:  
‘a positive precept’ from the right-hand side,  
and a negative precept from the left-hand side,  
and She is called ‘Torah’  
– from the aspect of the Middle Pillar,  
and anyone who steals or unjustly withholds funds in the Torah,  
whether in a positive or negative precept,  
is as if he had stolen the Shekhinah,  
away from the arms of the blessed Holy One.

And similarly, from the aspect of Yesod  
– the life-force of the worlds –  
She is called ‘the covenant of circumcision’.  
One who steals of the covenant,  
and produces seed from it for an alien domain,  
is as if he had taken out an object from the private domain to the public domain,[[669]](#endnote-549)  
and caused the Shekhinah to go out from Her place,  
which is the Land of Israel  
– the private domain –  
and has exiled Her between the nations of the world  
– who are the public domain.

This is what is written:  
{Is. 50:1}*…and through your sins, your mother was sent away*.  
And because of this: {Ex. 20:7}*You shall not take  
the Name of Y”Y ELoQeYKha in vain…*What is *the Name of Y”Y*?  
It is the Shekhinah.  
…*in vain…* – this is ‘idolatry’,  
to where She is exiled.

And furthermore:  
She is repentance – the Day of Atonements,  
comprised of the Ten Days of Repentance,  
which are Y-H.  
The Day of Atonements – this is Hei◘‹◘ה›‹5›,  
comprised of five prayers,[[670]](#endnote-550)  
the Ten Days of Repentance – this is Yod◘‹◘ה›‹10›.  
‘To receive penitents’[[671]](#footnote-121) this is V-Q.  
Anyone who returns in repentance,  
it is as if he returned V-H to be with Y-H.

And the main thing is to raise everything in ‘thought’∞‹∞Ḥokhmah›,  
which is YOD QE VAV QE‹45›.

And in Gevurah:[[672]](#endnote-551)  
Samael is there,[[673]](#endnote-552) who is the evil inclination,  
and whoever has overcome his inclination,  
is as if he has caused the prevailing of Gevurah over Samael,  
in judgement towards his children,  
and because of this, the Masters of the *Mishnah* have said:[[674]](#footnote-122)  
‘Who is mighty❖‹❖*gibor*›?  
One who conquers his inclination!’

What is ‘one who conquers’?  
As it says: {Gen. 1:28}*…and conquer it…*– that it should be conquered under his hand, like a dog,  
which is tamed and bound beneath a person’s hands.

And a person should accept upon himself ‘the five afflictions’❖‹❖*ʼinuiy*›,[[675]](#endnote-553)  
because of the affliction that he causes the lesser Hei◘‹◘ה›‹5›,  
which is exiled in exile,[[676]](#endnote-554)  
and She is called: {Is. 54:11}*O poor one, tempested, without comfort…*And Father and Mother descend on the right and the left,  
to receive V-H within them,  
which are Torah and precept.

And the mystery of the matter:  
{Is. 6:10}*…and returns and is healed*,  
and this is: {Hos. 14:2}*Return O Israel to Y”Y ELoQeYKha…*

And furthermore:  
the precept to be ‘fruitful and multiplying’,[[677]](#endnote-555)  
this is the Shekhinah,  
{Is. 45:18}*…not for chaos did He create it,  
but to inhabit it did He form it...*Any scholar,  
who withholds from Her the ‘time’❖‹❖*ʼonah*›[[678]](#endnote-556) of the recitation of the *Shm’a*,  
is as if he withheld from Her blessings from above.

Six directions are included in the letter Vav◘‹◘ו›‹6›,  
which is: {Gen. 1:11}*…a fruit tree making fruit…*What is its fruit? The letter Yod◘‹◘י›.  
For the letter Vav◘‹◘ו› is a branch of a tree,  
which separates into six branches,  
and from six, to branches without number.  
Yod◘‹◘י› is the fruit upon each-and-every branch,  
which is Vav◘‹◘ו›.

**Arose** an Elder and said:  
‘Rabbi! Rabbi! Go back upon what you said![[679]](#endnote-557)  
The tree is Vav◘‹◘ו›,  
and its fruit is Yod◘‹◘י›  
– that is certainly so,  
but its branches above are higher Hei◘‹◘ה›,  
and its roots are lower Hei◘‹◘ה›.[[680]](#endnote-558)  
And one who separates a branch from it,  
is ‘one who cuts down the shoots’,[[681]](#endnote-559)  
and thus, he is cut down,  
from this world and from the next world.’

And furthermore:  
it is a precept❖‹❖*mitzvah*› to be occupied in Torah – day and night.  
This is what is written:  
{Josh. 1:8}*…and you shall meditate upon it day and night...*And can a person be occupied in Torah,  
all day and night for all his days?[[682]](#endnote-560)  
And yet: ‘The blessed Holy One does not come to overburden His creations!’[[683]](#footnote-123)  
But anyone who recites the *Shmʼa* every day,  
morning and evening,  
it is as if he had thereby fulfilled:  
*and you shall meditate upon it day and night*.[[684]](#footnote-124)

Of All the precepts:  
there are those of them that are suspended[[685]](#endnote-561) from the fruit of the tree,  
those of them from the branches,  
those of them from the roots,  
those of them from the tree trunk.  
And because of this,  
the Torah is called {Prov. 3:18}*A tree of life…*[[686]](#footnote-125)– and of anyone who eats of it:  
{Gen. 3:22}*…and he shall eat of it and live forever*.[[687]](#endnote-562)

And there is a tree below,  
whose branches and roots and body and fruit,  
are all ‘the poison of death’  
– and this is Samael.  
Whoever transgresses upon the Torah,  
is watered from that tree and is sustained by it,  
and about that it is stated:  
{Gen. 2:17}*…for on the day that you eat of it you will surely die*– and from its aspect, it is a ‘life of anguish’.[[688]](#endnote-563)

And furthermore:  
The Shekhinah is the precept of ‘establishing a king’.  
This is as is written:  
{Deut. 17:15}*You will surely appoint for yourself a king...*And, as it were,  
all the while that the Shekhinah is not in Her place,  
there is no King,  
and because the Shekhinah is the kingdom❖‹❖*malkhut*› over a person,[[689]](#endnote-564)  
it is stated of it the precept: *You will surely appoint for yourself a king…*so that Israel will be, through Her,  
all of them, the ‘children of kings.’[[690]](#endnote-565)

**[60b]**

For there is a no king without a kingdom,[[691]](#endnote-566)  
for in exile: {Prov. 30:23}…*the maidservant shall inherit her mistress*.

And at the time when the messiah will come,  
it is stated: {Esth. 1:19}*…and her kingdom the king will give,  
to her companion who is better than her…*She is His kingdom,  
She is the throne,  
She is His crown.

This is compared to a king,[[692]](#endnote-567)  
who has a special vessel,  
and which is beloved by him,  
sometimes he places it as a crown upon his head  
– this is ‘the phylacteries of the head’ –  
sometimes he binds it upon his finger  
– this is ‘phylacteries of the hand’ –  
sometimes he places it beneath him,  
and it is called his ‘throne’,  
and sometimes he makes from it a garment.

But now, when She is distant from the King,  
it is stated of the King:  
{Is. 50:3}*I shall clothe*[[693]](#endnote-568) *the heavens with darkness…*and the Shekhinah says:  
{Song. 1:6}D*o not look at me for I am blackened*.

And people who are stupid look only at the garment,[[694]](#endnote-569)  
while others look at the body.  
And in exile everyone is stupid,[[695]](#endnote-570)  
yet the wise enlightened one looks at the inside.

And when redemption comes,  
He divests[[696]](#endnote-571) Himself of ‘the garments of darkness’,  
and throws them upon the nations of the world,  
it is this that is written:  
{Ex. 10:22-3}*…and it was darkness*❖‹❖*ḥoshekh*›*, gloom* *etc…  
…and for all the Children of Israel there was light in their habitation*.

For at that time,  
when He becomes enclothed in these garments,  
it is stated of Him:  
{Deut. 32:20}*And He said: ‘I shall conceal My face from them…*

After He is divested of them:  
{Ex. 14:31}*And the people feared* [[697]](#endnote-572) *Y”Y*,  
and all the children[[698]](#endnote-573) show point to Him with a finger,[[699]](#endnote-574)  
it is this that is written:  
{Ex. 15:2}*this is my God and I will make Him a habitation*,  
and in exile: {Ps. 18:12}*He made darkness his concealment…*and because of this, Daniel said:  
{Dan. 2:22}*…He knows what is in darkness and light resides with Him*.

And at that time,  
when He is in the darkness,[[700]](#endnote-575)  
He is enclothed in ‘chaos’❖‹❖*tohu*› and ‘void’❖‹❖*bohu*›,  
and in ‘darkness’❖‹❖*ḥoshekh*› and ‘the abyss’❖‹❖*tehom*›.  
It is, as it were,[[701]](#endnote-576) as if the letters are in separation,  
and not united there in exile.

And after He emerges from them these covers:  
{Zech. 14:9}*And Y”Y will be for King over all the earth,  
on that day Y”Y will be one and His Name one*.

At that time,  
all the heavenly beings will be aroused in melody:  
{Ez. 1:11}*…and their wings are separated from above…*to receive Him with joy,  
and all of them will be running and returning,  
with melody and mission towards Him.[[702]](#endnote-577)  
It is this that is written:  
{Ez. 1:14}*And the angelic-beings* *run and return,  
like the appearance of the flash*– to bring tidings to Israel.

And at that time:  
{Ps. 148:7}*Praise YY” from the earth,  
great serpents and all the abysses…etc*.  
Everything above and below,  
– whatever has been created –  
down to the smallest gnat,  
they all praise Him:  
{Is. 11:9}*And the earth shall be full of the knowing of H”,  
like waters covering the sea*.

At that time,  
the verse will be fulfilled:  
{Tzeph. 3:9}*For then I shall transform the nations to a pure speech,  
for all of them to call in the Name of Y”Y etc*.

At that time:  
the house of the Shekhinah will be built  
– which is ‘the House of Election’[[703]](#endnote-578) –  
by the hand of the blessed Holy One,[[704]](#endnote-579)  
of which it is stated: {Zech. 2:9}*And I will be for it, says Y”Y,  
a wall of fire round about…*

“And I shall build”[[705]](#endnote-580)  
– they are the good stones from which it is built.[[706]](#footnote-126)  
It is this that is written:  
{Gen. 30:3}*…and I shall be built, even I, from her*– holy plantings.  
It is this that is written: {Is. 60:21}*…the branch of My planting,  
the work of My hands, to be glorified*.

And the building of the Temple,  
will be built from silver and gold and precious stones,  
and it will be woven from every depiction of the work of creation,  
and upon it will shine the Jerusalem high-high above,[[707]](#endnote-581)  
woven of all the various colours of light.

And the mystery of the matter:  
{Ps. 122:3}*The built Jerusalem,  
as a city that has been joined together*,  
which illuminates upon it the lower.

At that time,  
it will be fulfilled of Israel:  
{Is. 60:20}*Your sun will no more go down,  
and your moon will no longer be gathered…etc*.  
and the ‘Song of Songs’ will be aroused in the world,  
and He will kindle a light upon olive and candle,  
for Israel are the wick,  
the Torah is the oil,  
the Shekhinah is the candle,  
it is this that is written:  
{Job 29:3}*In the shining of His candle upon my head…*

At that time, it is stated of the Shekhinah:  
{Deut. 25:9}*…and she will remove his shoe*– the shoe of the blessed Holy One,  
to fulfil with it: {Ex. 3:5}*remove your shoe*,  
and He is united with His Shekhinah,  
Who is called ‘removal’❖‹❖*ḥalitzah*›,  
and He is {Deut. 25:10}*…the ‘removed*❖‹❖*ḥalutz*› *of the shoe’*.[[708]](#endnote-582)

And then they will not need to be joined by way of levirate marriage,  
of which it is stated:  
{Ruth 4:7}*And thus was the manner in Israel…etc…  
and a man would remove his shoe and give it to his fellow…*What is “his shoe” ❖‹❖*na’al*›?[[709]](#endnote-583)  
It is an appellation,[[710]](#endnote-584)  
that of which it is stated: {Song. 4:12}*A locked*❖‹❖*na’ul*› *garden...*

That lock is opened with a key,  
because: {Gen. 4:7}*…sin crouches at the opening*❖‹❖*petaḥ*›*...*That *sin* will be removed, and the gate will be opened.  
It is this that is written: {Ps. 118:20}*This is the gate of Y”Y…*And they will see Shekhinah there,  
of whom it is stated:  
*and this*❖∞‹❖*zot*›‹∞Malkhut› *was*❖‹❖*le-phanim*›[[711]](#endnote-585) *the manner in Israel…*

Another word:  
{Ruth 4:7}*And thus was the manner in Israel,  
regarding redemption and regarding exchange…  
regarding redemption* – this is the Higher Shekhinah, Higher Hei,  
*and regarding exchange* [[712]](#endnote-586) – this is the lower Shekhinah,

**[61a]**

lower Shekhinah,

who is ‘exchange,’  
of that of which it is written:  
based upon Exodus 23:21: “Do not ‘exchange’ Me[[713]](#endnote-587) for him…”  
– and they are Hei Hei◘‹◘ה-ה›,  
*and this*❖‹❖*zot*› – this is ‘son and daughter’,[[714]](#endnote-588)  
*Israel* – this is Father.

And because of this:  
there are, below, exchanges of the letters  
– of YQV”Q with ADNY,  
but in the world to come, there is no exchange,  
as the Sages of the Mishnah have established:[[715]](#footnote-127)  
‘Not as I am written, am I read’.

And in this world,  
It is written YHV”H and pronounced ADNY,  
and in the world to come,  
It is written YHV”H and is pronounced YHV”H.

And furthermore:  
{Ruth 4:7}*…and a man would remove his shoe…*– this is the body, which is a wife – his vessel,  
and this is MeTaTRON,  
*…and shall give it to his fellow*– for sometimes the Middle Pillar is found in him in Metatron,  
and sometimes the Righteous-One,  
and sometimes the Higher Shekhinah.  
She is ‘the testimony’❖‹❖*te’udah*›[[716]](#endnote-589) of it,  
and sometimes the lower Shekhinah,  
She is an ‘exchange’❖‹❖*te-murah*› of it.

And this is: {Song. 4:12}*A locked*❖‹❖*naʼul*› *garden…*and in it, *a sealed wellspring* – which is the Shekhinah,  
Yod◘‹◘י›‹10› comprised of ten *sephirot*– the Yod of MeYTaTRON.[[717]](#endnote-590)

All the *sephirot* act through him Metatron,  
in this low world,  
and through him is: ‘Levirate marriage’ and ‘removal’,[[718]](#endnote-591)  
and a bill of release divorce.

And all letters are ‘exchanged’ through him,  
such as M-Tz-P-Tz,[[719]](#endnote-592)  
and it is ‘the shutting❖‹❖*ne-ʼilah*› of festivals’,  
and of appointed times and holidays,  
‘the shutting of the door to borrowers’.[[720]](#endnote-593)

On the Day of Atonements – which is the world to come –  
YQV”Q is not pronounced[[721]](#endnote-594) as ADNY – which is judgment❖‹❖*din*›,  
and which is ‘shoe’❖‹❖*na’al*› – the shutting❖‹❖*ne-’ilah*› of the door.  
But it does not close the door,  
rather it is open to receive those who return.

And because of this:  
The Day of Atonement prohibits the wearing❖‹❖*ne’ilah*› of shoes,[[722]](#endnote-595)  
for there is no union on it, for the blessed Holy One and the Shekhinah,  
[[723]](#endnote-596)for sometimes She, Shekhinah, remains  
while the blessed Holy One withdraws,  
and sometimes the blessed Holy One,  
while Shekhinah withdraws.

And because of this,  
the time of conjugality❖‹❖*ʼonah*› for scholars is on the Sabbath,[[724]](#footnote-128)  
for of weekdays, when MeTaTRON rules, it is stated:  
{Ez. 46:1}*…it will be closed, for the six working days…*– during it the week the gate is closed,  
and on the Sabbath, it is opened.  
The gate is opened,  
and the Shekhinah emerges from it,  
to be united with Her Husband.

And at that time,  
She is called ‘the full cup❖‹❖*kos*›’.  
It is this that is written: {Deut. 33:23}*…and full of the blessing of H’,  
possess*❖‹❖*yarashah*› *the sea and the south*.[[725]](#endnote-597)  
For on the days of the week,  
She is called ‘*dry land*’❖‹❖*yabashah*›,[[726]](#endnote-598)  
in Metatron.  
It is this that is written: {Gen. 1:9}*And ELQYM said:  
‘Let the waters be gathered,  
 from beneath the heavens to one place,  
and let the dry land be visible...*

And when She is filled, it is stated of Her:  
{Ps. 116:13}*A cup*❖‹❖*kos*› *of salvations I shall raise,  
and in the Name of Y”Y I shall call*.  
*Kos* ❖‹❖ cup›‹86› is ELQYM‹86› in numerical value,  
which also amounts to the word *kinu’i*❖‹❖‘title’›‹86›.  
With what is She filled?   
With the letter Yod◘‹◘י›‹10›.  
And She is made into {Ps. 23:5}*…‘my cup’*❖‹❖*kosi*Y› *overflows*.  
And because of this: ‘a cup requires ten things etc.’[[727]](#footnote-129)

**Arose** Rabbi Shimon and said:  
{Ps. 27:3}*If a camp should encamp against me,  
my heart will not fear,  
if war rises-up against me,  
in ‘this’*❖‹❖*zot*› *I trust*.  
*In ‘zot’*❖‹❖‘this’›, specifically, I wish to become strengthened  
– with this verse of David.

Rise O David![[728]](#endnote-599)  
Behold your ‘*zot*’[[729]](#endnote-600)❖‹❖‘this’› is with us.

O Aaron the Priest!  
Rise from your slumber!  
Behold your *zot*❖‹❖‘this’›[[730]](#endnote-601) of which it is stated:   
{Lev. 16:3}*With ‘this’*❖‹❖*zot*› *shall Aaron come to the holy*.

Rise O Faithful Shepherd![[731]](#endnote-602)  
Rise to protect your ‘*zot*’❖‹❖‘this’›,  
of which it is stated: {Deut. 4:44}*And ‘this’*❖‹❖*zot*› *is the Torah  
which Moses set…*For many masters of battle warfare,  
are coming to fight for Her.

Rise O prophets of truth![[732]](#endnote-603)  
For your ‘*zot*’ ❖‹❖‘this’› is with us,  
of Whom you were prophesying!  
Of Her it is stated:  
{Jer. 9:22-3}*Let not the wise one praise himself of his wisdom,  
and let not the mighty one praise himself of his might etc.  
…except in ‘this’*❖‹❖*zot*›.  
{Lam. 3:21}*‘This’*❖‹❖*zot*› *I shall reply to my heart,  
therefore, I have hope for Him*.

Rise O Patriarchs, Masters of the Covenant!  
For[[733]](#endnote-604) *‘this’*❖‹❖*zot*› *covenant* of yours is among us,  
of which it is stated: {Lev. 26:44}*And even with ‘this’*❖‹❖*zot*›*,  
when they are in the land of their enemies… etc*.  
And because of Her, the blessed Holy One has said:  
{Lev. 26:42}*And I shall remember the covenant of Jacob…*

Rise O King Solomon❖‹❖Shlomoh›,  
you who are Her perfection❖‹❖*shlam*›.

Rise plural to be a help to Her in this war!

Young one❖‹❖*na’ar*›! Young one![[734]](#endnote-605)  
You who are the Master of the keys of the treasures of the King,  
in which are all the weapons of battle of the King.  
Rise, open the chamber!  
{Ps. 51:17}*ADNY! Open my lips, and my mouth shall declare*– the praises of the Higher King.  
For it is His [higher] chamber,  
take permission and open the chamber,  
for the sake of the glory of the Shekhinah!’

**He opened** and said:  
the cantillation notes *zarqa*◘‹◘˜›, *maqaph*◘‹◘-›, *shophar* *holekh*◘‹◘˼›, *segolta*◘‹◘֒›.

Meanwhile,  
behold a young man[[735]](#endnote-606) descended,  
[Var. the Faithful Shepherd; Rabbi Shimon began] and he[[736]](#endnote-607) said:  
‘Faithful Shepherd!  
You are the Master of the sling!  
Because a shepherd who goes before us we need  
– because of the bears, wolves, and evil beasts,  
who are coming to consume the flock,

**[61b]**

it is his way to have a sling with him,  
to throw stones towards them,  
so that the flock is protected from evil beasts.  
Rise! Take the sling in your hand!

He[[737]](#endnote-608) began and said:  
*Zarqa*◘‹◘˜›[[738]](#endnote-609) – Holy Shekhinah!  
You are the holy sling shot of the blessed Holy One,  
for through You[[739]](#endnote-610) are thrown three stones,  
which are *segolta*◘‹◘֒›,  
three precious stones which are the three Patriarchs,[[740]](#endnote-611)  
and You are the most precious stone of all,  
a ‘crownlet’❖‹❖*taga*› on the head upon all of them,  
of You it is stated:  
{Ps. 118:22}*The stone which the builders rejected,  
has become the head of the corner*.

{Gen. 28:22}*And this stone which I have placed as an alter  
will be a house of ELQYM*.  
You are that of which it is stated:  
{Dan. 2:35}*…the stone that smashed the idol,  
became a great mountain and filled the earth*.  
And it is a crownlet like this ם◘‹◘Final Mem›,[[741]](#endnote-612)  
at the head of the chord of the *Zarqa*,  
a stone that is [inclusive[[742]](#endnote-613) multi-faceted and adorned]  
[Var. inclusive and adorned],[[743]](#endnote-614)  
like the stone on a ring.

And when Israel are discerning in wisdom,  
which is Yod◘‹◘י›, higher thought,  
they know how to throw this stone  
– which is the ‘one daughter’ –  
to that place from which She was hewn,  
because the daughter is made of Father.[[744]](#endnote-615)  
It is this that is written:  
{Prov. 3:19}*Y”Y, in wisdom, has established*❖‹❖*yasad*› *the earth*,  
*…in wisdom* ❖‹❖*ḥokhmah*› – which is [[745]](#endnote-616)‘Father’∞‹∞Ḥokhmah› –  
He has established ‘daughter’∞‹∞Malkhut›,  
who is: see Is. 66:1“the earth*,* His[[746]](#endnote-617) footstool.”

And that chord of Hers is Vav◘‹◘ו›,  
for the stone which is a crownlet,  
a diadem❖‹❖*ʼatarah*› upon its head,  
the diadem of the scroll of the Torah,  
and because of it is stated:[[747]](#footnote-130)  
‘one who exploits the crown❖‹❖*taga*› perishes’,  
that is specifically the crown❖‹❖*keter*› of the Torah,  
for there are three crowns:[[748]](#footnote-131)  
‘the crown of Torah’,  
‘the crown of Priesthood’,  
and ‘the crown of Kingship’,  
and the crown of Torah [Var. and the crown of a good name]  
is above them.[[749]](#footnote-132)

And this stone is the Yod◘‹◘י› on top of א◘‹◘Aleph›,  
and the Yod◘‹◘י› at its end,  
of it is stated: {Is. 46:10}*He tells the end from the beginning*,  
and He is [Var. and She is]:  
YOD QE VAV QE‹45›  
[Var. YOD QeY VAV QeY ‹63›]  
– comprising ten *sephirot*, which are [Var. which is]:  
‘Their end is embedded in their beginning,  
and their beginning in their end.’[[750]](#footnote-133)

All the Masters of the Academy rose and said:  
O Faithful Shepherd!  
How powerful you are to throw the stone!  
For it reaches to the place where  
there is no-one who knows its place,  
and holy angels enquire of it:  
‘Where is the place of His glory to praise Him?’[[751]](#footnote-134)  
For there is no-one who knows its place,  
when it ascends Above,  
in whichever is the place you have thrown it,  
so that all of them say:  
{Ez. 3:12}*Blessed is the glory of Y”Y from His place*– and even though it is small below,  
it has no end above.[[752]](#endnote-618)

Who can wage battle in the place where you are?  
With the small stone that you have thrown,  
the heavens are quaking without end,  
and angels without limit.[[753]](#endnote-619)

And all the Masters of the Academy,  
all of them are quaking,  
and they have fallen in ‘the falling of the face’,[[754]](#endnote-620)  
from their original place,  
and they have said:  
‘And if so much with this small stone,  
how much more so could one not fight against you,  
with the sword, of which it is stated:  
{Ps. 149:6}*The praises of EL in their throat,  
and a double-edged sword in their* hand,  
which is the recitation of the *Shm’a*– your sword,[[755]](#endnote-621)  
which you prepared for yourself [Var. for Her],  
and with which you killed the Egyptian,  
it is this that is written:  
{Ex. 2:12}*And he turned this way*❖‹❖*koh*› *and that*❖‹❖*khoh*›*…  
and he smote the Egyptian…  
… koh*❖‹❖*‘this way’*›‹25› *and khoh*‹25› add up to fifty letters,  
with which they unite the blessed Holy One twice,  
{Deut. 6:4}*Hear O Israel Y”Y ELoQeYNU Y”Y One*,  
in which there are 25 letters, twice,  
and they amount to the fifty gates of Binah,  
which is the letter Ḥet◘‹◘ח›,[[756]](#endnote-622)  
the eighth of the ten *sephirot*,  
from below and to above.

Yod◘‹◘י› is the head of the sword,  
Vav◘‹◘ו› is the body of the sword,  
its two blades are Hei Hei◘‹◘ה-ה›,  
the sheath of the sword is EQY”Q.  
And thus, below, the sheath of this sword is ADN”Y,  
and it is Y-A-Q-D-V-N-Q-Y below,  
and Y-A-H-H-V-Y-H-H Above [Var. Y-H-V-H-H-V Y-H-H].

And the mystery of the matter:  
{Ex. 15:1}*‘Then’*❖‹❖*az*›‹8› *Moses did sing*– eight letters in composition above,  
{Is. 58:9} *az*❖‹❖‘then’› *you shall call out and Y”Y will answer*– below.

And who could overcome your ‘spear’❖‹❖*rumḥa*›,  
which are the 248❖‹❖RaMaḤ› words of the recitation of the *Shm’a*?  
Leave the battle to Rabbi Shimon and his companions,  
let us see what his strength and power is.  
For he will arouse higher and lower,  
and all the worlds, higher and lower, will quake,  
and through an oath to all the forces above and below,  
to be at his aid.  
Leave it to him!

Rise Rabbi Shimon!  
Hasten yourself with your weapons of battle,  
let us see your might and power!

**Arose** Rabbi Shimon.  
He began and said:  
the cantillation notes *zarqa*◘‹◘˜›, *maqaph*◘‹◘-›, *shophar* *holekh*◘‹◘˼›, *segolta*◘‹◘֒›.  
He rose and took three stones[[757]](#endnote-623) which are Yod-Yod-Yod◘‹◘י-י-י›,  
and the higher stone which is in the sling  
– ‘the crown of the chord’ –  
making four, which are forty 4 x Yod,  
and the chord of the moon❖‹❖*sihara*› [Var. which surrounds❖‹❖*saḥra*› it] [[758]](#endnote-624)  
– which is בּ◘‹◘Beiyt›.

And the mystery of the word:  
*Be-REiShYT* – **Beiyt**∞‹∞ Binah› and *ReiShYT* ∞‹∞Ḥokhmah›  
– this point,

**[62a]**

of which it is stated:[[759]](#footnote-135)  
‘With ten utterances was the world created’.

What is Beiyt◘‹◘ב›?  
It is that chord which wound around it.  
And this point has a head, middle and an end.  
And it is made into:  
three Yods◘‹◘י-י-י› – Y-Y-Y – which add up to thirty.  
And together with that chord Beiyt◘‹◘ב›‹2› are thirty-two.

The crownlet that is upon the chord is Yod◘‹◘י›,  
and thus forty-two,  
corresponding to 32❖‹❖LaB› times ELQYM,  
and the ten utterances, with which were created  
the heavens and earth and all their hosts.  
[{Gen. 1:31}*And ELQYM saw everything that He had made*– which is the mystery of:  
{Ex. 3:2}*And an angel of H’ appeared to him in a flame*❖‹❖*labat*› *of fire*– in the *labat*❖‹❖flame›❖‹❖heart› of the Torah,  
and this is:  
{Is. 63:4}*For a day of vengeance is in ‘My heart’*❖‹❖LiBiY›‹42›.  
And through them, act the 42 letters of YQV”Q.  
And the mystery of the matter:  
{Ps. 118:19}*Open for me the gates of righteousness,  
I shall enter into them - I shall give thanks to YaH*– and they are all included in *Be-er Shav’a*– this is A-V-G-Y-T-Tz and its companions.]

The Masters of the *Mishnah* said to him:  
‘Rabbi! Rabbi! How powerful are the stones that you have thrown,  
with which the heavens and the earth tremble,  
and the beasts and cattle and birds all flee,  
some of them falling to the ground,  
and the glorious throne and angels and *ophanim*,  
they all tremble from your stones.  
And these are: {Ex. 39:10}*…four rows of stones*– which are all one.

Worthy is the one who extracts these stones complete,  
with his prayer,  
through the four prayers, together with the Additional Prayer❖‹❖*musaph*›,  
about which it is stated: {Deut. 27:6}*Of* *Complete stones you shall build…*

And there is ‘the stone of the Torah’,  
of which it is stated: {Gen. 28:22}*And this stone, which I have set as an altar,  
will be a house of ELQYM…*which is from the aspect of the Middle Pillar,  
of which it is stated: {Deut. 4:44}*And this is the Torah which Moses set*– for he is its image.

And these stones are all one,  
the holy Malkhut is from the left side,  
it is stated of it: {Deut. 25:15}*A perfect and just weight you will have*,  
and this is: {Dan. 2:35}*…the stone which destroyed the idol,  
which became a great mountain and filled the earth*.  
What is *and filled the earth*?  
But because of it is stated: {Is. 6:3}*…the earth is filled with His glory*.

And of Her∞‹∞Malkhut› it is stated:  
{Zech. 3:9}*…on one stone seven eyes*– which are ‘the seven holy shepherds’,[[760]](#endnote-625)  
and they are seven male and seven female,[[761]](#endnote-626)  
all are included in Her.  
And the mystery of the matter:  
{Zech. 4:2}*…seven, seven tubes…*

And this stone is ‘the five stones’,  
that David placed in the sling  
– and they were all made into one.  
It is this that is written:  
{1 Samuel 17:40}*And he took* – David[[762]](#endnote-627) –  
*…five smooth stones from the brook*,  
– and they are: Gedulah,[[763]](#endnote-628) Gevurah, Tipheret, Netzaḥ, Hod,  
with which David praised the blessed Holy One and said:  
{1 Chron. 29:11} *To You, Y”Y is the greatness, the might, etc*.

And these five smooth stones,  
he took from the brook,  
which is Yesod, the ‘life-force of the worlds’❖‹❖*ḥaiy ʼalminn*›.  
And when he placed them in the sling,  
which is the holy Malkhut,  
they were made, in Her, into one.

And it sunk it into the forehead of the Philistine and killed him.  
And they are the five stones which are:  
{Deut. 6:4}*Hear O Israel Y”Y ELoHeYNU Y”Y*,  
and when one places them in the sling  
– which is the lip of the mouth –  
one should make them in it all ‘One’❖‹❖*Eḥad*›.

For when the blessed Holy One will be victorious with it,  
over all the nations of the world,  
it will be fulfilled of them:  
{Tzeph. 3:9}*For then I shall transform for the nations,  
a pure language*❖‹❖*saphah*›,  
*for all of them to call in the Name of Y”Y,  
to worship Him together*– and this ‘language’ is surely *Shekhinah*‹385›,[[764]](#endnote-629)  
for it also adds up to the numerical value of *saphah*❖‹❖lip›‹385›.

Because of this,  
all the nations of the world,  
are destined to be subjugated by Her hand,  
and to make Her sovereign over them,  
in the days of King Messiah,  
to fulfil that which is stated of Her:  
{Ps. 103:19}*…and His kingdom rules over all*.

Worthy is he who preserves this faith,[[765]](#endnote-630)  
in his heart and his mouth,  
for She, surely, is ‘the faith of Israel’,[[766]](#endnote-631)  
and She is the unity of the blessed Holy One,  
and, in Her, Israel unify the blessed Holy One,  
twice every day.

And worthy is he with whom She ‘keeps faith’❖‹❖*omnah*›[[767]](#endnote-632) in exile,  
for he is not afraid of the higher or the lower.  
Because it is for Her sake that it was said to Adam:  
{Gen. 2:15}*…and he placed him in the garden of Eden,  
to work it and to preserve it*.[[768]](#endnote-633)  
*…to work it…* – with positive precepts,  
*and to preserve it…* – with negative precepts.

Because She is the 53❖‹❖GaN›❖‹❖garden› sections of the Torah,  
and She is the ‘delight❖‹❖*ʼiduna*› of the Torah’.[[769]](#endnote-634)  
What is the Torah? The Middle Pillar.  
She is His garden, and His Eden.

Rabbi! Rabbi! Rise!  
Wind up this sling,  
and strengthen and wind it with your lip,  
with this stone,  
which is inclusive [inclusive and adorned][[770]](#endnote-635) of all the stones,  
of the building of the Torah[[771]](#endnote-636) [and prayer].

She is the precious stone,

**[62b]**

‘multi-faceted and adorned’[[772]](#endnote-637) in the sign of the covenant,  
and in the sign of the Sabbath and in the sign of Festivals,  
and in the sign of the phylacteries❖‹❖*tephilin*›.  
And its chord is wound around the finger,  
and this is the winding of the strap of the phylactery of the hand.

For with Her did the first ones ‘bind the *Shm’a*’,[[773]](#footnote-136)  
with the words *And you shall love*– in the love of *ahavah*❖‹❖love›‹13›,[[774]](#endnote-638)  
which is {Deut. 6:5}*And you shall love*❖‹❖*ahavah*› *Y”Y ELoHeYKha*,  
so that She shall be beloved❖‹❖*reḥima*› to Her Husband,  
and they would not interrupt between these two sentences.[[775]](#endnote-639)

And after Jacob came,  
who comprises the three Patriarchs,  
he released Her binding and said:  
‘Blessed is the Name of the glory of His Kingdom, for ever and ever.’[[776]](#footnote-137)  
Because She wanted to be:  
‘the special possession’❖‹❖*se-gulah*› of Kings.[[777]](#endnote-640)  
At that time,  
it is stated: the cantillation notes: *shophar* *holekh*◘‹◘˼›, *segolta*◘‹◘֒›.

And *azl”a*◘‹◘֝›[[778]](#endnote-641) to reside as a crown upon Israel,  
who is the Middle Pillar,  
for He is the scroll of the Torah,  
comprising the five books of the Torah,  
and She was made a crownlet upon its head,  
in every one of its letters,  
of those known letters of the scroll of the Torah.  
like this: **Sh-’A-T-N-Z G-Tz** with Shyn crowns except Zayin.ai. [[779]](#footnote-138)

All the ‘Zayins’◘‹◘ז› are twenty-one,  
corresponding to the twenty-one mentions of phylacteries of the head,  
and corresponding to them,  
are the twenty-one mentions of the phylacteries of the hand,  
which all add up to forty-two,  
corresponding to ‘the Name of 42’.[[780]](#endnote-642)

A crownlet is Yod◘‹◘י› upon the head of the Zayin◘‹◘ז›,  
its body is Vav◘‹◘ו›,  
and the scroll of the Torah is ‘the Middle Pillar’  
– comprising six *sephirot* from Ḥesed to Yesod.

Malkhut is a small Yod◘‹◘›,  
with it She is made ‘the seventh’ – the Sabbath day,  
and it is the sign of the phylacteries,  
the sign of the Sabbath,  
the sign of the covenant.

And She is ‘the crown of Priesthood,  
and the crown of Kingship;’[[781]](#footnote-139)  
from the right-hand side with which the Torah was given,  
She is called the ‘Crown of Torah’.

And the right-hand is ‘the priest’,  
from its side is the ‘Crown of Priesthood’.  
And the Middle Pillar is the King.  
And from the side of Gevurah is ‘the Great Court’,  
a fire emerges from there and burns him.[[782]](#endnote-643)  
And when the priest emerges in peace from the Chamber,  
then the Levites are aroused in song.

[Here is missing and the text found in *Tiqunei Zohar Ḥadash* 24c].[[783]](#endnote-644)

And furthermore:  
there is a fifth arrangement[[784]](#endnote-645) in prayer.

Prayer is like sacrificial offering,  
as the early ones established:[[785]](#footnote-140)  
‘The fixed prayers to correspond to the permanent offerings.’

Come and see:  
Offerings❖‹❖*qorban*›[[786]](#endnote-646) are of four types,  
which correspond to:  
lion, ox, eagle, man,  
who are depicted in the throne.

There is an offering that Israel would offer,  
and the priest would offer their offering.

The first **OFFERING**:  
a sacrifice offered to the right-side  
– this is the prayer of the morning service,  
and if they were worthy,  
the image of the lion would descend and receive the sacrifice.[[787]](#footnote-141) [[788]](#endnote-647)  
And this is MYKhaEL, whose level is Ḥesed,  
for he receives the prayer of the morning service.

But if they were not worthy, what is written of the offering?  
{Ex. 22:30}*…you shall throw it to ‘the dog’*  
– for it is considered as unfit❖‹❖*treiphah*›.  
And because of this would the image of a dog descend,  
to accept that gift and offering,[[789]](#endnote-648)  
and this is the dog of which David, peace be upon him, said:  
{Ps. 22:21}*Save my soul from the sword,  
my unique one*[[790]](#endnote-649) *from the hand of the dog*.[[791]](#endnote-650)

And all the angels of destruction,  
who are dogs,  
shout out during the second watch of the night.[[792]](#footnote-142)  
They are shouting and barking and saying:  
‘Give! Give!❖‹❖*hav hav*›,[[793]](#endnote-651)  
because they are of the aspect of hell❖‹❖*gehinom*›,  
the poison of death, of which it is stated:  
{Prov. 30:15}*To the leech are two daughters: hav*❖‹❖*give*› *and hav*.

The second **OFFERING** corresponds to ox,  
of which it is stated: {Lev. 22:27}*An ox or a sheep or a goat etc*.,  
and corresponding to it is the afternoon prayer,  
about which David said:  
{Ps. 104:14}*He grows grass for the animal,  
and herb*❖‹❖*ʼesev*› *for the service of man*.

What is *’esev* ❖‹❖herb ›? – the letters ’A-B and S,  
and they are 72❖‹❖’A-B› Names,  
which are the garments for the 72 higher Names,  
like herb, which is a garment for wheat.  
And because of this:  
{ibid} *…to bring forth bread from the earth*  
– and this is {Ps. 78:25}*…the bread of the mighty did man eat…*– and this is ‘the bread of Torah’.[[794]](#endnote-652)

And always,  
offerings are slaughtered in the North[[795]](#endnote-653) of the altar,  
because of: {Jer. 1:14}*…from the North will the evil begin…*

[[Var. and this is the evil inclination,[[796]](#endnote-654)  
and so that he should not need your soul,  
[Var. so that he will not chastise you, your soul]  
feed him an offering,  
to fulfil through it:  
{Prov. 25:21}*If your enemy is hungry feed him bread,  
and if thirsty, quench him with water*,[[797]](#endnote-655)  
and after he has taken the blood of the offering,  
he will not take of yours etc.]].[[798]](#endnote-656)

For from there is the one who pours blood,  
and who licks that blood of cattle.  
And thus, one is not required to ‘cover’ of it,[[799]](#endnote-657)  
to fulfil through it:  
{Prov. 25:21}*If your enemy is hungry feed him bread,  
and if thirsty, quench him with water*.  
And after he

**[63a]**

takes blood,  
they offer the sacrifice above,  
of which it is stated:  
{Num. 28:2}*…My offering, My bread, for My fires…*

And corresponding to the ox,  
is ‘the braying donkey’.[[800]](#endnote-658)  
If they were worthy,  
then ‘ox’ would receive the offering,  
but if not, then it would be the braying donkey.  
And because of this it is stated: {Deut. 22:10}*You will not plough,  
with the ox and the donkey together*,  
– *‘together’* means:  
do not cause the donkey to eat the offering of the ox.

The third **OFFERING** is of the evening prayer,  
– the sacrifice of birds, of which it is stated:  
{Lev. 5:7}*…two turtledoves or two doves… etc*.  
For if they were worthy,  
then the ‘eagle of Jacob’[[801]](#endnote-659) would descend to receive them,  
but if not, then an eagle of the side of impurity  
– a hawk[[802]](#endnote-660) –   
would descend towards the dove,  
and according to the offering,  
so it would increase or decrease.

The fourth **OFFERING** is the human,  
it is he who receives the sacrifice of ADaM,  
– which is ‘thought’,  
which brings near and unites everything,  
and upon it is stated:  
{Lev. 1:2}*A man*❖‹❖*adam*›*, when he shall offer from you…etc*.  
This is he who offers an offering to Y”Y,  
and this is Torah.

And because of this, they established of prayer,  
that the scroll of the Torah should be heard in it,[[803]](#endnote-661)  
to become a perfect offering❖‹❖*qorban*› in ‘man’,  
of whom it is stated: {Num. 19:14}*This is the Torah, a man…*And because of this:  
{Prov. 28:9}*he removes his ear from hearing instruction*❖‹❖ *Torah*›*,  
his prayer is also an abomination*.

And all these offerings,  
are alluded to in the body of a person:  
The brain, the heart, and the lung,  
are lion, ox, eagle,.  
Their adversary[[804]](#endnote-662) is:  
dog, donkey, hawk  
– spleen, gall bladder and liver,  
which are ‘destroyer’, ‘anger’, and ‘fury’.[[805]](#endnote-663)

‘Thought’ this is the ‘human’❖‹❖*Adam*›.[[806]](#endnote-664)  
There is ‘good thought’ of the good angelic beasts,  
and there is ‘evil thought’ of the evil beasts,  
and good thought is ‘the good man’,  
and bad thought is ‘the evil man’  
– that good-for-nothing❖‹❖*bliya’al*›.  
{Ps. 144:4}*Man* *to hevel*❖‹❖breath›❖‹❖vanity› *is likened…[[807]](#endnote-665)*

Corresponding to the brain is the lion,  
which descends to eat the sacrifice,[[808]](#endnote-666)  
and upon it is stated: {Ez. 1:10}*…and the face of a lion,  
to the right of the four of them…*The heart is to the left,  
and upon it is stated: {ibid}*and the face of an ox,  
to the left of the four of them*.  
The lung is the eagle,  
which has wings with which it flies,  
and upon it is stated:  
{ibid}*…and the face of an eagle to the four of them*.

‘Thought’, which is ‘the human’,  
rides above all of them,  
and they are his chariot  
– like horses for people.  
The forces of the brain,  
are the ‘bones’ in the sacrificial offering:[[809]](#endnote-667)  
{Ez 37:7}*…and the bones came together, bone to its bone*.  
The forces of the lung and the heart,  
are the ‘veins’,  
their connection and joining and movement,  
is the wind❖‹❖*ruḥa*› of the wings of the lung,  
and it is: {Gen. 1:2}*…the spirit*❖‹❖*ru-aḥ*› *of ELQYM, was hovering,  
upon the face of the water* [Var. which is the brain]  
because the lung [Var. the head] is comprised both-of-them,  
like a bird composed of water and land,[[810]](#endnote-668)  
and they are comprised of both-of-them.

Upon the brain resides blessing,  
upon the heart resides holiness,  
upon the lung resides unity.  
‘Thought’ is comprised of all of them,  
and they are: {Num. 6:24-26}*Y”Y will bless you…  
Y”Y will shine…  
Y”Y will lift…  
…will bless you…* – in the brain,  
*…will shine…* – in the heart,  
for the light of the eyes is there,  
as they have established:[[811]](#footnote-143) ‘the heart sees,’  
*…will lift* – in the lung,  
which is peace.  
This is what is written:  
*…and He will grant you peace*.

And they are ‘hearing,’ ‘seeing,’ ‘smelling’.

‘Hearing’ is in the *mo-aḥ*❖‹❖brain›,  
and in reverse, it is *ḥom*❖‹❖heat›,  
which resides in the moisture and coolness of the brain,  
to warm it from the aspect of Gevurah,  
and it is:  
‘lion’ from the aspect of the body❖‹❖*gupha*›,  
‘ox’ from the aspect of the animating soul❖‹❖*naphsha*›,  
which are fire and water:  
fire – intellectual,[[812]](#endnote-669)  
water – elemental.[[813]](#endnote-670)

‘Seeing’ is in the heart – which is fire,  
Re-IYaH ❖‹❖seeing› is the letters of ARYeH❖‹❖lion›.[[814]](#endnote-671)  
Water – intellectual –  
cooling the elemental fire of the heart,  
so that the entire body does not combust.

‘Smelling’ is in the lung,  
which emerges to the nose,  
of it is stated: {Gen. 2:7}*…and He blew into his nose,  
the breath of*❖‹❖*nishmat*› *life*.

And the lung,  
it is cold from the aspect of the brain,  
and dry❖‹❖*ye-veishah*› from the aspect of the heart,  
half of it is elemental water,  
and half of it is elemental ‘dry land’❖‹❖*yabashah*›.  
Because of this,  
the intellectual ‘wind’❖‹❖*ruḥa*› resides upon it,  
which is both hot and moist  
– hot to warm the cool,  
moist to wet the dry –  
this one intellectual, and this one elemental.

Speech is human,[[815]](#endnote-672)  
which is comprised of all those elements.  
And what produces it?  
Thought.

And because of these,[[816]](#endnote-673) intellectual forces,  
they would descend at the offering,  
to bring the offering near and to unite everything.  
And they are at the resurrection of the dead,  
for with them will the blessed Holy One ‘bring near’:  
{Ez. 37:7}*…bone to its bone*,  
with sinews and veins,  
all of them joining one to the other,  
and with these matching these,  
and these integrated in these,  
it is this that is written: {Ex. 26:5}*the loops matching…etc*.

At that time,  
there will be joy and music in their nearness.[[817]](#endnote-674)

1. Composed of only two lines, **Tiqun 20** is the shortest of all the *Tiqqunim* in *TZ* Qushta, and this is the most distinguishing feature of the Ortakoj ‘family’ of printed editions. In *TZ*s Mantua and Amsterdam, **Tiqun 20** runs for about 10 folios, or nearly half the length of what would, more-or-less, become **Tiqun 21** in *TZ* Qushta. For an effective summary of various opinions pertaining to the editorial process that led to the truncation of this Tiqun, see MM on *TZ* 42b. Most of the material pertaining to **Tiqun 20** in *TZ* Mantua was merged by the editors of *TZ* Ortakoj into various parts of **Tiqun 21** (to what extent they followed di Lonzano in doing so requires further investigation, but the big line crossed through the heading of **Tiqun 20** in his copy of *TZ* Mantua may have something to do with it!). It seems those responsible for the change in structure were aware of the enormity of their decision, since **Tiqqunim 20** and **21** are not each given their own heading, rather, they are conjoined in heading on the one line, as here in translation; their division into separate *Tiqqunim* was effected in later influential printed editions – notably *TZ* GRA (and this approach was followed by *TZ* Margoliot); supported by the enlarged and bolded lettering of *B-REiShYT* (In the beginning) – thus perhaps rendering our earlier demarcation of the end of **Tiqun 20** or the beginning or **Tiqun 21** as speculative.

   Although short in length, **Tiqun 20** does possess an important Kabbalistic teaching: the interrogative *MiY* (who) is a symbol for the *sephirah* of Binah. [↑](#endnote-ref-1)
2. **Tiqun 21**, (which, since the printing of *TZ* Ortakoj, is one of the three ‘large’ *Tiqqunim* in *TZ*) is not only the engine room of the theosophic picture of the universe portrayed in *TZ*, a picture of incalculable influence upon later Kabbalists, but it sits equally among the most profound contributions to world spiritual literature - a text whose reflection can be seen throughout Western theosophic thinking of the last five hundred years, in all its forms. At times, it is hard not to think of the major themes of **Tiqun 21** as somewhat gnostic in nature: the true awareness is exiled into darkness, the light of redemption is that by which the heart sees and is liberated, and prayer and right action unite the cosmic rift, restoring Malkhut, the Feminine Divine, to its rightful place. And yet, this path to enlightenment is not carried out in the intellectual plane alone by the communication of a myth of salvation – it is covenantal in the flesh and performative in the precepts; and thus form impresses itself upon matter, consistent with classic medieval neo-platonic tradition while never losing sight of the Redemptive moment. Redemption is conceived, in every sense of the word.

   **Tiqun 21** has mysterious beginnings, as three elders enunciate a formula that echoes throughout esoteric ritual – indeed Elders appear and disappear regularly throughout this Tiqun - before unfolding before us a remarkable scene from the war – that great cosmic war against the snake and its forces – that we have heard about previously. Weapons of this war are discussed in detail, particularly the Sword, the Spear and the Sling. It is with the latter – the simple weapon of David - slung by both Moses and Rabbi Shim’on bar Yoḥai himself, that the war is won, and the dark ones are vanquished. That sling is the cantillation note *zarqa*, clearly described on 47b, interpretations of which are too extensive to summarise here. But the ascending stone is also the seminal Yod, which rises in anticipation of unity with Malkhut; the stone is Revelation; the stone is Malkhut. Indeed, open parallel symbolism is a hallmark of **Tiqun 21**: the cosmic war is the war of the body - the soul is part of both wars; war is parallel to prayer; prayer is parallel to sex.

   Other topics discussed deeply in the opening sections of **Tiqun 21** include the ascent of Malkhut - the rise of the feminine - and the Messianic Moses who assists Her. There is no doubt for *TZ*, that the revolution against the forces of darkness will be successful; the dark ones that ‘cover the eyes’ will be vanquished and the ‘lights are now transformed and rule over the dark ones’ (50a). The war has caused the reduction of the Shekhinah, which in turn is the reduction of Israel. In exile, prayer is the key to a Redemption that “depends upon the heart” and, since the heart ‘sees’ – ‘seeing’ is the key to salvation (50b), and when the linguistic cup, the mouth, runs over, then Redemption is effected in song (51b). The text of **Tiqun 21**, then delves deeply into the dark purposes of exile, an exile of the soul as much within the body – even to within its inner organs - as within the world. In fact, the body is the world, and the world is the nations (52a). And no-where is this idea more profoundly expressed than in the commentary of *TZ* on the Book of Jonah (53-54). Following a remarkable extolling of the Shekhinah (54-57) is the commentary of *TZ* on the *Scroll of Esther* (57b). That the exile of the Divine is an exile of consciousness is highlighted by a discussion on stupidity and the succinct realisation that, “in exile, everyone is stupid” (60b). Eventually, with the arousal of great souls of the past (61a), the war is won through the revelation of secrets. A discussion of the mystery of sacrifices concludes **Tiqun 21**. [↑](#endnote-ref-2)
3. The following passage is extremely obscure, mystical and ambiguous. The text of *Saba deMishpatim* (Z 2:95a ff.) was clearly influential upon the composer of these passages, as it was upon many aspects of *TZ*. [↑](#endnote-ref-3)
4. *sava ‘ila-ah* (a higher elder). [↑](#endnote-ref-4)
5. See Z 2:95a – the opening to *Sava deMishpatim*. [↑](#endnote-ref-5)
6. Which symbolise six *sephirot*. For a sephirotic decoding of this and the previous passage, see MM and PQM. [↑](#endnote-ref-6)
7. According to MM, GRA reads *ha inun* (behold there are). In some later facsimile copies of *TZ* Qushta, the words *ha anan* (behold, we are) have been replaced, in pen, with the word *inun* (there are). This alteration seems correct from the point of view of sense. [↑](#endnote-ref-7)
8. These lines are subject to great variation amongst versions; and even those of the same wording have different presentations of reading and punctuation. The translation follows the text of *TZ* Qushta, but the sense here is estimated. [↑](#endnote-ref-8)
9. See *Z**Ḥ* 86b. See Jastrow, p.1051: ‘youth (from strength).’ See SCC on *‘ulima* and *‘ulimta*. See PQM: ‘the youth’ is Malkhut; thus, perhaps a young woman - the daughter - disguised as a young man. [↑](#endnote-ref-9)
10. *me-zanev* (trailing). Based upon Deuteronomy 25:18, the word *zanav* (tail) is employed as a verb which, as we read further on, is used to describe the weak at the rear of the Exodus who were attacked by ‘Amaleq. [↑](#endnote-ref-10)
11. *qrava de-**ḥivya* (battle of the snake). See GRA – prayer is ‘the war against the snake.’ [↑](#endnote-ref-11)
12. The word ‘fifty’ as represented in *TZ* Qushta by the letter Nun is *ḥamshinn*, which relates to *ḥamushim* (armed), as explained further on. [↑](#endnote-ref-12)
13. *le-agaḥa qrava* (to fight battle/wage war) - this expression, which appears frequently in *Zohar*, is found in *BT* Sotah 33a. [↑](#endnote-ref-13)
14. Presented here in TZ Qushta without vowels, but seeiming to imply: the Divine Name with the vowels (*niqud*) of ELoHYM. [↑](#endnote-ref-14)
15. MM: See Proverbs 8:14: *…I am binah* (understanding)*, to me is gevurah* (might). [↑](#endnote-ref-15)
16. [?] [↑](#endnote-ref-16)
17. *le-aiyna le-istakla* (to examine carefully). The coupling of infinitives, as in this peculiar phrase, is unusual. [↑](#endnote-ref-17)
18. This name is not internally consistent as presented in *TZ* Qushta. In commentary, MM reverts to the *milui* presented in *TZ* Mantua, which is the Name of 45 (i.e. with the *milui* of the final Hei ending in Aleph, not Yod). [↑](#endnote-ref-18)
19. See Liebes, *Messiah of the Zohar* on Zech. 9 and on the righteous messiah as poor, the ‘saved’ state of Yesod. [↑](#endnote-ref-19)
20. *BT* Berakhot 30b [↑](#footnote-ref-1)
21. *Va-ya’azov* (and he abandoned)– written with an extra Vav here in *TZ* Qushta. In the strange paraphrastic evolution of this verse over the course of the page, this word become *vayanaḥ* (and he placed); just as *b-yadah* (in her hand) becomes *etzlah* (with her). [↑](#endnote-ref-20)
22. According to MM, this variant textual passage – which extends into *TZ* 43a – and which is similar to that which precedes it, with only minor variations, is only found in *TZ* Qushta. [↑](#endnote-ref-21)
23. In other words, one should go out of one’s way to avoid temptation. [↑](#endnote-ref-22)
24. *BT* Shabbat 13a [↑](#footnote-ref-2)
25. *tzaḥei* (thirsty). [↑](#endnote-ref-23)
26. *BT* Baba Batra 75a [↑](#footnote-ref-3)
27. The name Hamnuna contains the word *nuna* (fish); see *Tosaphot* on *BT* Qiddushin 25a. [↑](#endnote-ref-24)
28. This passage seems to imply that the identity of this individual is connected with the *yenuqa*, the small child prodigy encountered in Z 3:186a-b. See *TZ* 69a and notes there. [↑](#endnote-ref-25)
29. The ‘daughter in the tower’ is reminiscent of the ‘maiden in the tower’ of Z 2:99a (*SdM*). [↑](#endnote-ref-26)
30. Malkhut is called the Oral Torah; see *TZ* 17b (Another Introduction). [↑](#endnote-ref-27)
31. *metivta* (Academy). This refers, assumedly, to the *metivta di-le-eiyla* (The Academy on High). [↑](#endnote-ref-28)
32. This is a fascinating (and perhaps even humorous) parody upon the famous trope of medieval literature, in which an announcement would go forth that whoever kills the dragon will marry the daughter of the king, following which, all the knights gather to try their hand. We are abruptly drawn out of the noble romance by a reminder that this war is fought on the intellectual plane – in the house of study. On the relationship between medieval chivalric poetry and Kabbalistic literature, see… [↑](#endnote-ref-29)
33. See previous note. The ‘soldiers’ are Rabbis who make halakhic decisions with which they attempt to vanquish the enemy. [↑](#endnote-ref-30)
34. *TZ* Qushta understands the word *b-hon* (in them) to refer to the subject cited in the verse; see MM on *TZ* Mantua. [↑](#endnote-ref-31)
35. See BT Pesaḥim 49b – “do not read *morasha* (inheritance) but *m-orasah* (betrothed).” [↑](#endnote-ref-32)
36. A messianic reference in Rabbinic literature. [↑](#endnote-ref-33)
37. See *Bereishyt Rabbah* 97:7. [↑](#endnote-ref-34)
38. Having applied the Messianically interpreted verse of Genesis 49:10 to Moses, the text now extolls his lineage based upon the word *yiq-hat* (there will gather) of the verse. But the genealogy here appears confused in relation to the Bible. In Exodus 6:18, Yitzhar, together with ‘Amram the father of Moses is listed as a son of Qehat, and is, therefore, an uncle of Moses. In fact, it is Moses’ antagonist in the desert, Koraḥ, who is “a son of Yitzhar” (Numbers 16:1). Instead of Yitzhar here, GRA reads Levi, whose name is contained in the phrase *v-lo yiqhat* (to him will gather), from the verse cited. The name of Moses’s father, ‘Amram is analysed here as *ama rama*, reflecting Z 2:19a; but see *Midrash Tanḥuma*, Balaq 12, where ‘Am Ram refers to the Aramean nation in relation to another protagonist of Moses, Bil’am. [↑](#endnote-ref-35)
39. *ravu le-ma’alah* (increased greatly). The context of this verse is the recounting of the lineage of the tribe of Levi. Reḥaviah is a grandson of Moses through his son Eli’ezer. See *BT* Berakhot 7a. [↑](#endnote-ref-36)
40. This is literally ‘with it,’ but the context suggests ‘against.’ [↑](#endnote-ref-37)
41. Many scholars have succumbed to errors in their comprehension of the Torah. Their eyes are like shipwrecks. [↑](#endnote-ref-38)
42. See *TZ* 28a and note there. [↑](#endnote-ref-39)
43. See *Pirqei d-Rabbi Eli’ezer* Ch.12 [↑](#footnote-ref-4)
44. *be-hahu ḥomer* (in *that* substance). The pure disembodied soul speaks of the physical universe in a completely detached form as “that substance”. [↑](#endnote-ref-40)
45. Or ‘quill’ (*qolmos*). Moses splits the waters of the Torah with his pen! The great climactic and symbolic moment of liberation in the Exodus is now allegorised as the deconstruction of the surface of text – the sea of Torah - with a pen, so as to reveal its esoteric meaning. This idea also alludes to the parallel between the splitting of the Red Sea and the act of circumcision, which reveals the word in the body. [↑](#endnote-ref-41)
46. NZ: see Z 3:279a (*RM*) where the Leviathan is referred to as ‘snake’ based upon the association made in Isaiah 27:1. See notes on *TZ* 43b. On the concept of ‘the holy snake,’ which has various connotations in kabbalistic literature (see *Q-hilat Ya’aqov*) including: a *sephirot*-partzufic combination involving *Arikh*; the undeveloped Ysod; or the Messiah, see Idel, *Messianic Mystics*, p… [↑](#endnote-ref-42)
47. *Vayiqra Rabbah* 11:9 [↑](#footnote-ref-5)
48. According to MM, the relevance of this verse here is that it refers to ‘the banquet of Messiah’ at the end days, when Leviathan shall be consumed by the righteous. [↑](#endnote-ref-43)
49. *BT* Shabbat 31a [↑](#footnote-ref-6)
50. Elsewhere, the ‘time of the Righteous One’ is a reference to the Sabbath. [↑](#endnote-ref-44)
51. See *Batei Midrashot*, Seder Rabbah de-Bereishyt, 17 – where the enormous Leviathan is compared to a sardine swimming in a greater ocean of the cosmic hierarchy. Here, however, the Leviathan is on the seashore, rather than in the sea. See the expression *’al keif yama* (on the seashore) in the contexts of Z 3:223b and *BT* Nedarim, 50a. [↑](#endnote-ref-45)
52. *naḥash bariaḥ* (pole snake). See JPT on Isaiah 27:1: ‘the bar-like snake.’ See Z 2:35a and *PZ* 4:157-158, Note 65. Matt translates ‘elusive snake.’ [↑](#endnote-ref-46)
53. The word here is *gadpoi* meaning ‘wings,’ but which here refers to fins which, together with scales, form the sign in a fish of its permissibility for eating, according to Leviticus 11:9-12. [↑](#endnote-ref-47)
54. The word ‘scales’ here refers to the scales of fish which, together with fins, form the sign of the permissibility for eating, according to Leviticus 11:9-12. The passage here alludes to the opinion of R. Yehudah recorded in *Mishnah* Ḥullin 3:7, that the minimum number of scales possessed by a kosher fish is two. [↑](#endnote-ref-48)
55. In deciding laws, the Rabbis adorn the Shekhinah and become her companions. [↑](#endnote-ref-49)
56. See *BT* Baba Batra 74b [↑](#footnote-ref-7)
57. The verse actually says “and” not “into.” [↑](#endnote-ref-50)
58. See *Pirqei d-Rabbi Eli’ezer* Ch.4 [↑](#footnote-ref-8)
59. *marei trisinn* – ‘masters of shields’ in the sense of defensive equipment, or ‘defending’. [↑](#endnote-ref-51)
60. *maphqanuta* (going out). [↑](#endnote-ref-52)
61. Rabbi, literally meaning ‘my teacher’, has been a title of spiritual authority since early Talmudic times. Here TZ points to the distinction between Rabbi \*Tannaitic) and Rav (Amoraic), at the same time that it explores the word-play arising from the homonym RaV, which can mean both ‘arguing’ and ‘Rabbi’. [↑](#endnote-ref-53)
62. *RaBY*, *RaBaN*, and *RaBA* (My teacher, Our teacher, Great Teacher, respectively). These terms of Rabbinic title among the sages, which the text here relates to *RY*V (argument) rather than *RaV* (great), each have specific implications: Rabbiy is the title given to sages of the Mishnah, while Rabban and Rabba are Amoraic titles of the Babylonian Talmud, see NZ. MM – these titles are a consequence of the relationship between the Shekhinah and the sages of the Talmud, in whose generations disputations greatly increased; see *BT* Ḥagigah 16a and Rashi ad loc on the origins of Rabbinic argumentation over the Oral Torah. [↑](#endnote-ref-54)
63. Clearly the term ‘Amoraim,’ which refers to the post-Mishnaic sages of the 3rd to 5th centuries, appears anachronistic, since the traditional authors of *TZ*, the circle of R. Shimon bar Yoḥai, are historically placed in 2nd century Palestine. On anachronism in Zoharic literature, see Scholem… [↑](#endnote-ref-55)
64. This text does appear to be anti-Rabbinic. On critique of Rabbinic culture in the later strata of the *Zohar*, see Biti Roi… See also *TZ* 145a and note there. [↑](#endnote-ref-56)
65. In *BT* Rosh HaShanah 11a, the word *eitanim* (mighty ones) is applied to the Patriarchs. [↑](#endnote-ref-57)
66. *Tanya* (We have learnt) is a Talmudic term which generally precedes a Tannaitic statement that is not found in the Mishnah: a *braiita*. [↑](#endnote-ref-58)
67. *tipinn tipinn* – lit. ‘drops, drops.’ [↑](#endnote-ref-59)
68. *da garim de-* (this caused, that…) – the single letter prepositional participle at the end of a variant text is unusual, but shows a perfect economy of editing. [↑](#endnote-ref-60)
69. Probably a typo here in *TZ* Qushta: וכמת instead of וכמה. [↑](#endnote-ref-61)
70. As seen in the previous page, some anti-establishment Rabbinic sentiment is evident in this passage. [↑](#endnote-ref-62)
71. *BT* Berakhot 31b [↑](#footnote-ref-9)
72. It is possible that a further word play is alluded to here in that the word *samekh* means “support”. [↑](#endnote-ref-63)
73. *tinara* (rock). [↑](#endnote-ref-64)
74. See *BT* Ḥullin 139b – *in that also* (*be-shegam*) is the numeric value of *Moshe*h (Moses). [↑](#endnote-ref-65)
75. Bereishyt Rabbah 15:6 [↑](#footnote-ref-10)
76. Acc. to PQM and MM: the five *gevurot* sweetened. [↑](#endnote-ref-66)
77. This word does is not read by GRA; MM omits and actually explains this as referring to the Higher Shekhinah. [↑](#endnote-ref-67)
78. *qarqaphta* (the crown of the head/the skull). [↑](#endnote-ref-68)
79. These are the seminal ‘drops’ of conception, which are compared to arrows (GRA); see *TZ* 29b and 113a. [↑](#endnote-ref-69)
80. As explained elsewhere: each of these verses contains 72 letters – 216 in total; their three-letter combinations form 72 Names. See *PZ* 7:160, Note 496. On the Name of 72, see… [↑](#endnote-ref-70)
81. See note in MM: “In order to understand this passage… the form of the cantillation note *zarqa* is like this: [a backward S lying horizontally]. It is a line with a circle, like a ring, above and below; now the line is like a letter Vav which alludes to *Z-A* [Tipheret] which is the mystery of Vav of the Name H-Y-H; and the lower circle is the mystery of female waters which ascend by way of the Vav, which is *Z-A*, to Mother; and there it receives the drop of male waters alluded to in the higher circle of the *zarqa*.” This duct, as described, is not quite a cosmic fallopian tube, but a conduit from the centre of arousal towards the locus of fertilisation. [↑](#endnote-ref-71)
82. It seems that the Yod representing Malkhut rises from Aleph, through Binah, to the Yod of ADN”Y, which is Ḥokhmah, where it is fertilised by the drop. By the time it returns, it has begun to take on a tripartite embryonic shape. [↑](#endnote-ref-72)
83. i.e. Ḥokhmah’s. [↑](#endnote-ref-73)
84. *qotza* (tip). [↑](#endnote-ref-74)
85. *batar tula* (behind the shade). See note on *TZ* 73a. [↑](#endnote-ref-75)
86. *D-qabilat lah ‘aleh*. This appears to refer to the fertilisation of Malkhut by the drop. Throughout this passage, there are several key ambiguous pronouns. [↑](#endnote-ref-76)
87. *sharvita d-kokhava* (sceptre of a star). The imagery is close to that of a comet. See *TZ* 103b and note there. [↑](#endnote-ref-77)
88. See *TZ* 11a and Z 3:274b (RM). On the Name of God as a weapon, see… [↑](#endnote-ref-78)
89. A widely dispersed error: RRM, MM, NH and MB all have Deuteronomy 4:23! [↑](#endnote-ref-79)
90. See Z 3:279a (*RM*): “[There have been] many Masters of the *Mishnah* who wanted to descend to the depth of *halakhah*, to find there the ‘end of redemption’ (*qetz d-purqana*); and they descended there and did not arise. And even though their tongues were a hammer that could smash stone, their hammer was too weak to penetrate that stone. And of those whose penetration of that stone was without permission, a snake came and bit them; while there were others who did penetrate it, until they reached ‘the great depth;’ and they have not ascended from there.” [↑](#endnote-ref-80)
91. This poetic passage is startlingly erotic, and yet the deeper context may not be sexual, but theophanic – in that it speaks of the revelation of mystery. [↑](#endnote-ref-81)
92. This statement is of interest to that theory of modern scholarship which states that much of the later strata of Zoharic literature, such as *TZ*, was written using a Kabbalistic meditative technique known as ‘automatic writing.’ See Goldreich… [↑](#endnote-ref-82)
93. See *TZ* 105b. [↑](#endnote-ref-83)
94. El is the Divine Name associated with the *sephirah* of Ḥesed, also known as *Gedulah* (greatness). [↑](#endnote-ref-84)
95. See *BT* Berakhot 26b – the Patriarchs established the three daily prayer services. Qabbalistically, each of the Patriarchs represents one of the triad of *sephirot*: Ḥesed, Gevurah, Tipheret. Each of these *sephirot* is represented by a Divine Name: Abraham/Ḥesed/EL; Isaac/Gevurah/ELHYM; Jacob/Tipheret/HVY”H. [↑](#endnote-ref-85)
96. See *BT* Berakhot 32b [↑](#footnote-ref-11)
97. See *BT* Berakhot 34b [↑](#footnote-ref-12)
98. Again, the connection between prayer and sexual union is made explicit. What is even more remarkable here, if we unravel the association, is that the female in union is a manifestation of the Divine in relation to the male, for just as he ‘waits’ in prayer, so does he ‘wait’ in sexual union. See earlier note, on the withholding by the male of sexual climax until the climax of the female, thus engendering a male, and potentially messianic, soul. On the relationship between Kabbalistic and Tantric sexual techniques, see Mopsik, from Benares to Jerusalem…There is another fascinating semblance in the association here, between ‘waiting’ both before, and after, prayer to successive acts of intercourse, see Rashi on *BT* Nidah 31b. [↑](#endnote-ref-86)
99. See *BT* Nidah 31b [↑](#footnote-ref-13)
100. *BT* Nidah 31a [↑](#footnote-ref-14)
101. It is not clear why the act of sexual union or male ejaculation is called ‘lowness,’ indeed GRA suggests omitting this line. But two possibilities are: a) the parallel with prayer echoes the concept of prayer as ‘calling from the depths;’ and see *TZ* 45b and note there on ‘falling on the face.’ b) it may allude to ‘the Messianic posture’ of conception, as discussed elsewhere, in which the male is ‘beneath’ the female at the moment of climax. [↑](#endnote-ref-87)
102. *Matronita* (Matron/Queen) is a euphemism for the Shekhinah; see *TZ* 26b and note there. [↑](#endnote-ref-88)
103. *taqinu* (prescribed or enacted), in a legal or formal sense – another use of the root t-q-n. [↑](#endnote-ref-89)
104. Liturgical: Morning service – blessings before *Shm’a* [↑](#footnote-ref-15)
105. *kid’qa ya’ut* (as is fitting, appropriately) – an expression more commonly found in *Zohar*. [↑](#endnote-ref-90)
106. *Qorbana*, or its Hebrew equivalent, *qorban* is a word meaning ‘bringing close,’ which although perhaps best translated as ‘offering’ is more commonly understood to mean ‘sacrifice.’ [↑](#endnote-ref-91)
107. See: Z 1:253b; 3:110a *RM*); *TZ* 55b. Sacrifice is prayer, prayer is the Shekhinah, the Shekhinah is sacrifice. On Shekhinah as sacrifice, see Biti Roi diss. p.78. [↑](#endnote-ref-92)
108. *BT* Berakhot 26a [↑](#footnote-ref-16)
109. *Shir HaShirim Rabbah* 3:8 [↑](#footnote-ref-17)
110. The pronoun is missing here, and the gender of the verb is masculine (*salqa*), but the context is clearly ‘She.’ The following verb (*naḥtat*) is feminine. [↑](#endnote-ref-93)
111. The following passage seems to contain highly suggestive erotic imagery and symbolism in its connecting of the Sabbath and ‘prayer’. [↑](#endnote-ref-94)
112. The first ten days of the month of Tishrei, from the New Year to the Day of Atonement, are known as ‘the Ten Days of Repentance,’ a time when ‘God may be found close.;’ see *BT* Rosh HaShanah 18a. [↑](#endnote-ref-95)
113. See *BT* Beitzah 16a; Soncino translates as ‘enlarged soul,’ and see note there. It seems that the meaning of the term underwent a transformation at the hands of mystics. [↑](#endnote-ref-96)
114. See *BT* Beitzah 16a [↑](#footnote-ref-18)
115. See *Tosaphot* on *BT* Pesaḥim 102b, and the view of Rashba”m cited there. [↑](#endnote-ref-97)
116. Biblically prescribed days on which an additional sacrifice is brought, and in which there is, now, an additional (*musaph*) ‘Standing Prayer’ has a special status; see *BT* Shabbat 24a. [↑](#endnote-ref-98)
117. *ru-aḥ haqodesh* (holy spirit). [↑](#endnote-ref-99)
118. *klala* (totality or generality). [↑](#endnote-ref-100)
119. Each of the 18 blessings within the ‘standing’ prayer, is considered a prayer. [↑](#endnote-ref-101)
120. *BT* ‘Eiruvin 18b [↑](#footnote-ref-19)
121. This is an example of the deprioritising of Metatron. There is a tension within Jewish mysticism between the glorification of Metatron and his demotion. *TZ* has examples of both. On the ambiguous status of Metatron, see… [↑](#endnote-ref-102)
122. *u-le-taqunei* (to prepare) – another use of the root t-q-n. [↑](#endnote-ref-103)
123. A similar interpretation of this verse is found in *Vayiqra Rabbah* 34:16. [↑](#endnote-ref-104)
124. If the lower Shekhinah is not united with Her Partner, then the Higher couple of Father and Mother also remain united. MM relates this to *BT* Ta’anit 5a – the Holy One Blessed be He does not enter Jerusalem below until he has entered Jerusalem Above. [↑](#endnote-ref-105)
125. *le-shem shamayim* (for the sake of heaven). See *Be-er Le-ḥaiy Ro’i* – the quarrel of the Shekhinah is over the separation of *shem* (name) from *shamayim* (heaven). [↑](#endnote-ref-106)
126. This parallels the structure of the prayer service. The supplicatory prayer of *taḥanun* follows immediately upon the Blessing of Peace at the end of the ‘Standing’ Prayer. The *taḥanun* prayer is understood as a type of fall, both in spiritual terms and with the physical act of ‘falling upon the face.’ It may also allude to the ‘petite-morte’ of the phallus following coitus, since the ‘mystical intent’ of the Blessing of Peace (*sim shalom*) is the same as that of conjugal union. [↑](#endnote-ref-107)
127. On ‘the falling of the face’, see *TZ* 61b and note there. See also Deuteronomy 9:18. Here the falling represents the reduced state of the Shekhinah in exile. [↑](#endnote-ref-108)
128. Exile of the Divine; the dislocation of the Righteous One. [↑](#endnote-ref-109)
129. Not for the only time, does *TZ* quote a verse that is famous for its use in Christian-Jewish polemic. I have translated *nashqu* as ‘desire,’ following the view that the basis of the word is the same as that of *t-shuqah* (longing or desire), see MM; but the possibilities are several, including ‘kissing,’ see Z 2:120b (RM). Great ambiguity exists for the meaning of the word *var*, which the *Zohar* (3:191b) tells us means son; see also Ibn Ezra and R, David Qimḥi on Psalms 2:12. It can also indicate purity. The relationship of the word *bar* to ‘outside’ as in the Aramaic *le-var* or the Talmudic term *baraiita* seems original to *TZ*. [↑](#endnote-ref-110)
130. *Braiita* (like Mishnah, both an individual and a collective noun) are Tannaitic statements that were not included in the edited form of the *Mishnah* which was finalised around 200 C.E. These statements are known through Amoraic recording and discussion. The representation of the Shekhinah as *baraiita* identifies dislocation as an onto-textual phenomenon, the exile from canonical fixity. She becomes the Oral Torah of the Oral Torah. [↑](#endnote-ref-111)
131. This clause seems to match the sense of being conjoined to both the preceding and following line. [↑](#endnote-ref-112)
132. Liturgical: Sabbath Morning Service, *Nishmat* prayer [↑](#footnote-ref-20)
133. See the discussion regarding Daniel 10:7 in Z 3:146a, where this expression is formulated in exactly the opposite way, claiming that the holy has been made mundane; the challenge is then solved such that the profane is made holy. The idea of secularising the holy or sanctifying the mundane is related by R. Elijah de Vidas in *Reishyt Ḥokhmah* ‘The Gate of Holiness, Ch.7 p.149c to precisely the reason why scholars only perform their conjugal duty once a week, on the Sabbath, since during the six working days of the week they exist at a level of consciousness attained by other folk only on the Sabbath. See also ibid, the end of Ch.3. [↑](#endnote-ref-113)
134. The various layers of the Rabbinic canon itself - though the province of masculinity - continue to be simultaneously ‘deconstructed’ and ‘theologised’ for the purpose of apprehending the Divine feminine. In contemporary Talmudic terminology, *tosaphot* are the glosses on Talmud made by medieval scholars of the school (and family) of Rashi during the twelfth and thirteenth centuries, though it is not certain whether they had already acquired that title by the fourteenth century ; the *tosephta* is much earlier, being additional tannaitic material not included in the final editing of the *Mishnah*, and somewhat parallel to the previously discussed concept of *braiita*. Perhaps *TZ* is suggesting here a perception of *tosaphot* as emergent from the project of comparing *tosephta* with the known Talmud; or that *tosephta*, like *braiita*, is composed of the ‘body’ of *Mishnah* – the canonised law; in a sense they are more fluidly and flexibly oracular than the edited text – or, at least, their place within the canon renders them such. [↑](#endnote-ref-114)
135. *tiquna* (construct). Another occurrence of the root t-q-n which is challenging for translation. [↑](#endnote-ref-115)
136. This statement is a radically Kabbalistic expression that would not find an easy home in either Jewish philosophy or even the most anthropomorphic *midrashim*. Clearly, the context of *corpus dei* here is metaphoric, of the Torah’s textual evolution. The blessed Holy One is the Written Torah, Shekhinah is the Oral Torah – it’s ‘construct’, or ‘arrangement’. The sense of *gupha* (body) here can also be understood as ‘embodiment’ – of text and word as Divine expression. [↑](#endnote-ref-116)
137. Presumably this term is related to the Talmudic expression *matqiph lah* (‘he strongly objects to it’). See Steinsaltz, p. 134 [↑](#endnote-ref-117)
138. Presumably this term is related to the Talmudic expression *tzrikhah* (it is necessary [to learn thus]). See Steinsaltz, *Reference Guide*, p. 138 [↑](#endnote-ref-118)
139. There is a discrepancy here between some editions of *TZ* such as GRA and Margoliot which read (*atqaph* – challenge) and Ortakoj /Qushta (*atqan* – fix). [↑](#endnote-ref-119)
140. This probably means the ‘source’ of power of a person. [↑](#endnote-ref-120)
141. *Tyuvta* is a conclusive refutation of an Amoraic statement. See Steinsaltz p. 142 [↑](#endnote-ref-121)
142. *Mishnah* Avot 5:7 [↑](#footnote-ref-21)
143. See Steinsaltz, p.141. See *BT* Berakhot 6b: “Raba said: ‘The merit of repeating a tradition lies in (improving) the understanding of it.’ (Soncino). [↑](#endnote-ref-122)
144. See Steinsaltz, p.149 [↑](#endnote-ref-123)
145. This appears to show the privileging of aggadic over halakhic sections of the Talmudic tradition. [↑](#endnote-ref-124)
146. *gavninn* (cases, aspects, or ‘colours’). [↑](#endnote-ref-125)
147. *me-taqnin* (fix, correct) – root: t-q-n. [↑](#endnote-ref-126)
148. The allegoric association of Torah scholars with ‘builders,’ a significant theme of this passage replete with masonic overtones, is attested to in numerous Rabbinic texts (see, for example *BT* Sanhedrin 99b); see NZ, n.13. [↑](#endnote-ref-127)
149. MM: ‘The King’ here refers to the inner mystical meaning of the Torah. [↑](#endnote-ref-128)
150. *Halakhah* in this context means ‘conclusive law’; see Steinstalz p.183 [↑](#endnote-ref-129)
151. The gender here is masculine. [↑](#endnote-ref-130)
152. *BT* Sukkah 5b [↑](#footnote-ref-22)
153. See Steinsaltz, p.114: “i.e., a law that has no scriptural basis but, according to tradition, was given by God to Moses orally at the same time as the written Torah. Such laws have the same authority as Scriptural laws.” [↑](#endnote-ref-131)
154. Once again, *TZ* appears to show a sentiment that is anti-Rabbinic. In this case, Rabbis are the source of disputations that cause the distancing of the Divine Presence. [↑](#endnote-ref-132)
155. Tannaim who were of the land of Israel have the title ‘Rabiy.’ The Amoraim in Babylonia generally took the title ‘Rav.’ See the case of Rabbi/Rav Zeira recorded in *BT* Ketubot 43b. On the nomenclature of the sages of the Talmud, see… [↑](#endnote-ref-133)
156. *TZ* seems to use the terms shureq and qubutz interchangeably. [↑](#endnote-ref-134)
157. Ysod. [↑](#endnote-ref-135)
158. The meaning of the names of the vowel markings in Hebrew give rise to the dialectic and dynamic nature of their relationship: *pataḥ* means open, *qametz* means closed. [↑](#endnote-ref-136)
159. *AVA”Y*. This, as it appears in *TZ* Qushta, is a very unusual abbreviation, but it seems logical that Father and Mother are intended; and thus reads MM. [↑](#endnote-ref-137)
160. PQM: ‘the gate’ is Binah in which are fifty gates; and in which Ḥokhmah is enclothed (MM). [↑](#endnote-ref-138)
161. The opening of qametz implies a paradoxical overcoming of its own nature. [↑](#endnote-ref-139)
162. See *Sodei Rezaya* 5. This key text for this passage of *TZ* is also found in *Batei Midrashim*, as cited previously. [↑](#endnote-ref-140)
163. *pirinn v-eivinn* is a curious expression – both words mean ‘fruit’ but it is found in *Zohar*, see Z 2:154b. [↑](#endnote-ref-141)
164. As pointed out by NZ, what is presented here is not the precise language of the verse. [↑](#endnote-ref-142)
165. Acc. to MM: Yesod; but this phrase presents challenges in meaning. [↑](#endnote-ref-143)
166. The vowel signs shown here in translation do not appear in *TZ* Qushta but represent a reasonable estimate of what is explained. [↑](#endnote-ref-144)
167. This verse, when presented as it appears to be here in *TZ*, is composite, but hard to spot. It apparently combines two phrases in Genesis 24: 15 and 18. Interestingly, the words of Genesis 24:18 *vatored kadah* (she took down her pitcher) are followed immediately in Rashi’s commentary by his words: *mei’al shikhmah* (from upon her shoulder) – thus forming the exact composite verse as it appears here; another clue to its being the likely source of this composite verse is *vatOred spelt* with Vav in both Rashi and *TZ* (but not in Scripture). [↑](#endnote-ref-145)
168. *BT* Berakhot 12a [↑](#footnote-ref-23)
169. *Melaḥ* (salt) is an anagram of ḥolem. [↑](#endnote-ref-146)
170. *moḥel* (compassionate) – same latters as *ḥolem*. [↑](#endnote-ref-147)
171. GRA and *TZ* Margoliot read *tzahorayim* (afternoon) in brackets. Indeed, it is difficult to understand why the word ‘afternoon’ would be here at all, since the subject is the unification effected by *Shm’a*, which is recited in the morning and the evening only. The word does not appear here in Ms Toronto. [↑](#endnote-ref-148)
172. On the ‘fifty gates of understanding’ (*binah*), see *BT* Rosh HaShanah 21b. [↑](#endnote-ref-149)
173. This could carry a multiplicity of meanings, one of which might be that through the 24 letters of this second line of the Unity the Divine ‘descends’ to this low depth (*dakh*). [↑](#endnote-ref-150)
174. Liturgical formula: the *Shm’a* prayer [↑](#footnote-ref-24)
175. There is an interesting textual note found here in Yeshayahu Margoliot’s commentary *Or Zaru’a laTzaddiq* upon the compilation of Tzvi Hirsch of Zhidatov’s glosses on *Tiqqunei haZohar*, known as *Tzvi laTzaddiq* (Jerusalem, 1964), which points out the likely error of *l-ihu* [sic] in *TZ* Ortakoj, and suggests *d-ihi*. The note claims that this emendation was subsequently adopted by later printers. However, it seems that the error had also been noticed by the editors of *TZ* Qushta, and was changed to *v-ihi* (virtually the same sense as *d-ihi*), which is found in all later editions that I have seen. [↑](#endnote-ref-151)
176. This alludes to the practice of saying the second line of the *Shm’a* quietly; see *BT* Pesaḥim 56a. [↑](#endnote-ref-152)
177. See previous note; this implies that, in the future, the line of ‘Blessed is the Name…etc.’ will be recited loudly (NZ). [↑](#endnote-ref-153)
178. As previously noted, the traditional view of the *Shm’a* liturgy is that it contains three sections composed of three scriptural sections, but in the view of *TZ* it has four. See MM – there are two possible theories as to the identity of the four sections: a) The first line, and its non-scriptural rejoinder of ‘Blessed is the Name…etc.,’ are to be considered as two separate sections; b) Deuteronomy 11:18-21 is considered as a separate section to Deuteronomy 11:13-17. [↑](#endnote-ref-154)
179. *Midrash Tanḥuma*, Qedoshim Ch.6 [↑](#footnote-ref-25)
180. See PQM: Malkhut ascends as ‘female waters;’ otherwise it is difficult to understand the phrase, since it is the Shekhinah who is usually described as being ‘watered’ and not as the source of water. [↑](#endnote-ref-155)
181. Here the word is *oraiita*. On the twenty-four books of Scripture, see *TZ* 14a; see also *Midrash Rabbah* Exodus, 41:5: “R. Levi said in the name of R. Simeon b. Lakish: Just as a bride is decked in twenty-four kinds of ornaments, so must a scholar be proficient in the twenty-four books.” (Soncino translation) [↑](#endnote-ref-156)
182. The letter Hei is formed by a Vav within a Dalet. If the Vav is removed, a Dalet remains. [↑](#endnote-ref-157)
183. Another clear case of *vadaiy* meaning ‘specifically’ (Hebrew: *davqa*). [↑](#endnote-ref-158)
184. See *TZ* 15a (Introduction). [↑](#endnote-ref-159)
185. Commentators see this passage as the source of Sabbath eve recital of the mystical *ana b-koaḥ* prayer; see NZ n.20. [↑](#endnote-ref-160)
186. The *sephirah* of Tipheret is represented by the Patriarch Jacob who is referred to as ‘the sun;’ see *Bereishyt Rabbah* 84:11. [↑](#endnote-ref-161)
187. *ayelet ha-shaḥar* - on this term see note elsewhere. [↑](#endnote-ref-162)
188. Apparently this cantillation symbol is the same as the Ashkenazic note *munaḥ*. [↑](#endnote-ref-163)
189. See Rashi on *BT* Berakhot 62a on the phrase *ta’amei Torah*, and those from the Land of Israel who trace the shapes of the letters as they sing them. [↑](#endnote-ref-164)
190. There are many passages of text on this page whose sense is not completely clear. While care has been taken to translate the words faithfully, the flow of the discussion often appears both complex and ambiguous. [↑](#endnote-ref-165)
191. *galgalim* – wheels, but also probably playing upon ‘waves’ (*galim*). MM understands ‘circular points’ (*nequdot*). [↑](#endnote-ref-166)
192. *neharot ’ila-inn* (higher rivers). [↑](#endnote-ref-167)
193. *azlinn lah* – lit. ‘going to Her’ – the active in a causative mode. [↑](#endnote-ref-168)
194. The word *dokhyam* has been variously understood, and many – perhaps even all - of the possibilities offered by commentators can apply here: According to RaSh”Y it means the ‘lowness’ or ‘depth’ of the sea; Ibn Ezra suggest the ‘smashing’ of the sea through their breaking waves (see Psalms 42:8). This latter sense reflects the onomatopoeic *dokhyam*, but a few lines later I have translated *dokhyam* as their ‘depth’ – because it seems correct in that context. JPS has ‘pounding’. [↑](#endnote-ref-169)
195. *Bereishyt Rabbah* 5:4 [↑](#footnote-ref-26)
196. See *Sodei Rezaya* 5. [↑](#endnote-ref-170)
197. *BT* Berakhot 32b [↑](#footnote-ref-27)
198. Their ‘low point.’ [↑](#endnote-ref-171)
199. According to MM, *r-vi’ah* is an ascending note because it sits above the word, and because it makes an ascending tune (although according to the sounds of most traditions, *r-vi’ah* is a descending tune). Etymologically, the word also carries a sexual import suggested in the described ‘movement’, and which might be interpretable in some of the following symbolic terms and in this passage generally. [↑](#endnote-ref-172)
200. Gedulah is another term for the *sephirah* of Ḥesed. On the interchangeable usage of Gedulah for Ḥesed in early Kabbalistic literature, see… [↑](#endnote-ref-173)
201. *itqerei* is masculine, and thus ‘He’; but MM reads ‘She’ in commentary. [↑](#endnote-ref-174)
202. It appears that the configuration arrived at here, in the sense of the erotic metaphor of Union, is a position known in Tantra as *yab yum*. I am grateful to Professor Elliot Wolfson for pointing out to me that in Kabbalistic sexual praxis, this is known as ‘the Messianic Position.’ See Mopsik, Sex of the Soul… [↑](#endnote-ref-175)
203. Maarikh is possibly the name of a cantillation note. See… [↑](#endnote-ref-176)
204. The three different blasts of the *shophar* are: teqi’ah, a single piercing note; shevarim, three blasts equalling a single *teqi’ah* in duration; and *teru’ah*, which are nine rapid shrill notes equalling a single *teqi’ah* in duration. However, see Numbers 10:7: “you shall blow (*titqe‘u*) but let out no long blast (*tari’u*)” (Alter). [↑](#endnote-ref-177)
205. There is an association here between dreams and ladders as modes of ascent. [↑](#endnote-ref-178)
206. Parenthesis opened here in *TZ* Qushta, but does not seem to belong, and has no closing parenthesis. [↑](#endnote-ref-179)
207. By comparison with *TZ* Ortakoj, it seems that the bracket which was opened on the previous line is closed here. [↑](#endnote-ref-180)
208. MM- *darga* (which means ‘level’ or ‘ladder step’) represents Ysod as a ladder uniting Netzaḥ and Hod. As a note, *darga* goes both up and down. [↑](#endnote-ref-181)
209. *’inuya* (affliction/poverty/sorrow/answering). This word is awkward to translate – NH gives *’inui* – because although *’inuya* normally means ‘affliction’ - see *TZ* 48a (next page, and note there) and 108b - there is a range of possibilities of meaning and context here; especially in light of the statement repeated further in the passage*: leit ‘inuya k-‘inuya d-ba’alah* (there is no *inuya* like the *inuya* of Her Husband) – which would simply not makes sense if *‘inuya* meant ‘affliction’. The word is also connected explicitly to *‘anot* of Exodus 32:18, which I have translated after Alter as ‘crying out’. Thus, I am indebted to Professor Daniel Matt for confirming in correspondence that the term here is based on a rare use of the root ענה referring to conjugal union (as in *‘onatah* of Exodus 21:10). Indeed, the Talmud explicitly states (*BT* Yoma 77b) *ha tashmish gupha iqrei ‘inui* (intercourse itself is called ‘affliction’). It is also likely to be a word play on other senses of the root which encompass a range of meanings discussed in Talmud, Midrash and commentaries, from ‘responding’ to ‘suffering’ (and see *BT* Mo’ed Qatan 28b). If we put all the nuances and associations together, then *'inuya* here might mean something like 'responsive moaning,' in a specifically conjugal sense; or even that the sounds of the *shophar* are the sounds of ‘the suffering eros.’ The personification of the sounds of the *shophar* as expressive of human emotions (not apparently sexual) is discussed in *BT* Rosh Ha-Shanah 34a. [↑](#endnote-ref-182)
210. *dina raphya* (soft judgement). [↑](#endnote-ref-183)
211. Bemidbar Rabbah 13:15 [↑](#footnote-ref-28)
212. Or ‘distressing’, see TZ 47b and note there. [↑](#endnote-ref-184)
213. See note on *TZ* 47b; elsewhere this word can mean ‘responding’, yet, it is clear that here *’inuya* means ‘distress’ or ‘suffering.’ See also *Mishnah* Mo’ed Qatan 3:9 (*BT* Mo’ed Qatan 28b) – what is *’inuiy*? [↑](#endnote-ref-185)
214. The word *eḥad* (one) here seems to mean the word ‘one’ rather than the particular EḤaD of the *Shm’a*; Ms Toronto reads *ḥad*. [↑](#endnote-ref-186)
215. *dilah*. Possibly ‘Her,’ but the context seems to be Ysod. [↑](#endnote-ref-187)
216. See *Pirqei d-Rabbi Eli’ezer* Ch.28 [↑](#footnote-ref-29)
217. This small two letter word *d”a*, and its placement here, has been the subject of editorial speculation for centuries. The abbreviation *D”A* normally indicates ‘Another Word:’ (*Davar Aḥer*), which does not seem to fit here; whereas the Zoharamaic simple subject demonstrative pronoun *da* (this) would not contain the two central diacritical marks indicating an acronym. *TZ* Qushta adds a star here to the text – this star does not appear in *TZ* Ortakoj - because a marginal gloss of Jacob of Vilna suggests adding a Vav and amending to *v-da zarqa* (‘and this is *zarqa*’), a reading confirmed by subsequent commentators, see NZ, note 7. An even later suggestion is *d-zarqa* (MM in commentary). In Ms Toronto f7, the word *zarqa* appears directly after the word *tipinn* (drops) without *d”a*, followed immediately by a textual departure from that of later printed editions. Perhaps *d”a* was, therefore, once *n”a* (*nusḥa aḥarina* – another version). On the ‘star’ system of Constantinople, it is interesting to note that whereas Talmudic printing utilised the margin for commentary and the space at the bottom of the page for footnotes, in Kabbalistic texts we see the inverse: all of Jacob of Vilna’s comments are at the bottom of the page, except for direct textual intervention which is placed in the margins; see Abrams, KMTT (2nd edition) p.514. [↑](#endnote-ref-188)
218. According to GRA, this section belongs at the end of **Tiqun 13**. In the Mantua and Amsterdam editions of *TZ*, this text appears towards the commencement of **Tiqun 20** (following the two lines which later became **Tiqun 20** in *TZ* Qushta); see note on **Tiqun 20** on 42b. [↑](#endnote-ref-189)
219. There is a sense of paradox between descriptions of the vulnerability of the Shekhinah and Her simultaneous role as protector of Israel in exile. The Shekhinah is seen as the identity behind ‘the guardian (*noterah*) of the vineyards’ of Song of Songs 1:6. It is possible to speculate that perhaps the alt. reading of *‘atarah* emerges from what was originally *noterah*. [↑](#endnote-ref-190)
220. PQM: Rav Hamnunah Saba. [↑](#endnote-ref-191)
221. *tlat tipin de-moḥa ‘ila-inn* - the adjective Higher (‘*ila-inn*) is plural, and brain (*moḥa*) is singular. These are presumably the three drops that were drawn down by the ascent of Malkhut earlier in **Tiqun 21**; these three drops can be understood as forming the head, body and end of the messianic soul. See also Rashi on *BT* Menaḥot 29b. [↑](#endnote-ref-192)
222. *Tanya* (we have learnt) – the Talmudic quotational device indicating a *braiita*. [↑](#endnote-ref-193)
223. Liturgical: The ‘Standing’ Prayer of 18 Blessings [↑](#footnote-ref-30)
224. The concept of ‘the two messiahs’ is of Midrashic origin, but within Zoharic literature it is unique to the later strata where it appears not infrequently; see *TZ* 21a, Z 2:120a (*RM*), Z 1:25a (*Tiqqunim*), Z 1:263a (H). See *TZ* 67a where the two messiahs are said to be represented as Vav Vav. Perhaps there is a difference between the term *trein meshiḥinn* (two messiahs) and *mashiaḥ rishon v-sheini* (first and second messiah). [↑](#endnote-ref-194)
225. *Purpira* (purple robe); See Jastrow p.1148 and Matt: *PZ* 3:351 and *PZ* 1:352 Note 92. See also Z 1:39a; see Scholem Card Catalogue. Although the *purpira* is purple, She is “coloured by it and called Red.” I am grateful to Dr. Orna Triguboff for her insights into this passage, which informed its translation. [↑](#endnote-ref-195)
226. *Mei-esha sumqa* (*from* red fire) not *d-esha sumqa* (*of* red fire). [↑](#endnote-ref-196)
227. On the Shekhinah as ‘the red cow’ in *TZ*, see Biti Roi Diss. P.53 [↑](#endnote-ref-197)
228. *BT* Shabbat 146a [↑](#footnote-ref-31)
229. See *BT* Yoma 14a and *Bemidbar Rabbah* 19:3 where this verse is interpreted to refer to the dilemma of King Solomon who, though he was the wisest of all people, could not fathom the reason for the commandment of the Red Cow. [↑](#endnote-ref-198)
230. Although the Red Cow’s burning and sprinkling purifies the unclean, it renders impurity to those who deal with its remains, and this mysterious feature is that which baffled the wisest. On this expression, see also *Vayiqra Rabbah* 12:1. [↑](#endnote-ref-199)
231. This echoes the trope of the fall of Satan which, though it features prominently in Christian theo-cosmology, was never central to a Jewish conception of the function and scope of angels. On the concept of ‘fallen angels’ in Jewish mysticism and thought see… [↑](#endnote-ref-200)
232. The expression ‘offering to Azazel’ is strange. See Leviticus 16:8-10 and v.22 and v.26. During the Temple service on the Day of Atonement, two goats were selected to represent the sins of Israel: one was sacrificed upon the alter, and the other was ‘sent to Azazel.’ Whoever carried out the duty of the sending of the goat to the wilderness - and Scripture does not imply this was necessarily a priest - was not permitted to re-enter the camp without ablution and laundry. [↑](#endnote-ref-201)
233. See Numbers 19:9-10. Alter translates ‘riddance waters.’ The primary theme here is the binary of purity and impurity, represented as the right and left side, who by their very nature are magnetic opposites; such that even that which purifies makes impure and vice-versa. [↑](#endnote-ref-202)
234. See *Pirqei d-Rabbi Eli’ezer* Ch.47 [↑](#footnote-ref-32)
235. Curiously, this statement was made of Eve, by Adam. [↑](#endnote-ref-203)
236. *ʼeglah ʼarufah* (the calf whose neck is broken). See Deuteronomy 21:1-8. [↑](#endnote-ref-204)
237. This identity of *mineih* (from it) is not clear. PQM and MM: *Z-A*. [↑](#endnote-ref-205)
238. Note that the musical note *qarnei parah* appears above the word Haman in *Megillat Esther* 7:9. [↑](#endnote-ref-206)
239. See *BT* Megillah, 15b. [↑](#endnote-ref-207)
240. See *TZ* 72a and note there. [↑](#endnote-ref-208)
241. This, apparently, is the statement referred to in *TZ* 11b, regarding the origin of the Oral Torah in   
     Gevurah. [↑](#endnote-ref-209)
242. See MM – this refers to the time, just prior to redemption, when even the right and middle sides take from the left side in order to effect judgement upon ‘Amaleq. [↑](#endnote-ref-210)
243. *ayalata* (doe, hind). The doe (*ayalta*) is a powerful mystical symbol in Zoharic and Lurianic literature. See Liebes, “Two roes of doe..” [↑](#endnote-ref-211)
244. *ga’iya* (wailing). This is possibly a cantillation note and see its mention below; in *TZ* Qushta the word is written ‘symbolically’ i.e. with inverted commas before the second last letter. [↑](#endnote-ref-212)
245. See Ezekiel: Gog and Magog. [↑](#endnote-ref-213)
246. The four types of capital punishment which the Sanhedrin is empowered to administer under Rabbinic law are now mystically interpreted. They are: stoning (*sqilah*), burning (*sreifah*), beheading [lit. ‘killing’] (*hereg*), and strangling (*ḥeneq*). See *Mishnah* Sanhedrin 7:1. [↑](#endnote-ref-214)
247. Although the ram’s horn (*shophar*) is ritually blown at various times and occasions, the blasts of the *shophar* discussed in *TZ* are invariably those of the High Holiday of the New Year (*Rosh HaShanah*) in fulfilment of Leviticus 23:24 which designates the first of the seventh month as ‘a commemoration of horn blast’ (*zikhron tru’ah*). Following the destruction of the Temple, the order of the blowing of the *shophar* to fulfil the commandment became standard in synagogue worship on the New Year. There are, as explained previously, three types of blast sounds of the *shophar*, and a set number of blasts, at specific intervals. [↑](#endnote-ref-215)
248. Verse of *‘alah bi-teru’ah*. [?] [↑](#endnote-ref-216)
249. *qitrin* (bindings). [↑](#endnote-ref-217)
250. *qartin* (slings) [↑](#endnote-ref-218)
251. See previous page: note on ‘the four capital punishments.’ [↑](#endnote-ref-219)
252. See *Bereishyt Rabbah* 9:5 [↑](#footnote-ref-33)
253. The context of this verse in the Bible – David’s remonstration with Saul – makes it a remarkable proof text. In the ‘reading’ of the *Tiqqunim*, David is saying that he has been mistakenly treated as one of the mixed multitude [who have just been identified with Hagar and Yishmael!]. [↑](#endnote-ref-220)
254. This is a curious statement, since the cantillation note *revi’a* is represented as a diamond shape in systems I am aware of. Perhaps it refers to the blade-head of the spear. [↑](#endnote-ref-221)
255. Another name for the note known as *gershayim* in the Ashkenazic traditon, see Penkower… [↑](#endnote-ref-222)
256. These three stages, expulsion, pursuit, and slaughter are alluded to by the notes *shnei grishin*, *shalshelet*, *revi’ah*. But to where are they pursued and killed if they have already been thrown out of heaven and earth? On the underworld as refuge for Samael, see… [↑](#endnote-ref-223)
257. Perhaps more correctly understood as causing judgement for the Shekhinah. At first glance, the Kabbalistic reading of these verses departs wildly from context and *pshat* (literal reading), unless the unfolding conversation in Job is a diversion from these activities – Job is the decoy and the Shekhinah is protected. It is noteworthy in this passage that Samael is connected to ‘sons of *Elohim*;’ On ‘fallen angels,’ see note on 48a. [↑](#endnote-ref-224)
258. The following lines are very obscure, and may be missing textual information, either words or punctuation. [↑](#endnote-ref-225)
259. The actual prophetic scriptures – referred to as ‘Prophets’ (*n-vi-im*) are intended here, from Joshua to Malachi. [↑](#endnote-ref-226)
260. The third section of the Jewish Scriptures, from Psalms to Chronicles, are called ‘the Writings’ (*k-tuvim*). Traditionally, these texts are understood to have not necessarily been composed with prophetic spirit, but with ‘the holy spirit’ – see Maimonides, *Guide for the Perplexed*, Section 2, Ch.45; ‘the holy spirit’ is identified Kabbalistically with Malkhut; see NZ n.19. [↑](#endnote-ref-227)
261. See *BT* Berakhot 58a – the word *tipheret* (glory) of 1 Chronicles 29:11 refers to the giving of the Torah. [↑](#endnote-ref-228)
262. According to the *Qovetz Rashei Teivot v-Qitzurim* of A.D. Melamed, S”M is an abbreviation for Samael. [↑](#endnote-ref-229)
263. *BT* Qiddushin 30b [↑](#footnote-ref-34)
264. *shiyurin* (left-overs). [↑](#endnote-ref-230)
265. See *BT* Berakhot 61b [↑](#footnote-ref-35)
266. *BT* Berakhot 7b [↑](#footnote-ref-36)
267. Paradoxically, in the Talmud, this statement is actually brought in the name of R. Yitzḥaq in objection to Rabbi Shim’on bar Yoḥai’s opinion that it is permitted to provoke the wicked. See *BT* Berakhot 61b where entirely different scriptural verses are cited to substantiate both sides. [↑](#endnote-ref-231)
268. *BT* Berakhot 61b [↑](#footnote-ref-37)
269. See *TZ* 28a and note on: ‘the heart understands.’ [↑](#endnote-ref-232)
270. The word *dama* (blood) does not appear in Ortakoj. [↑](#endnote-ref-233)
271. *TZ* Qushta reads *d-‘alah*; but *TZ* Ortakoj has *ba’alah*. I have translated the passage in *TZ* Qushta as it presents, although it almost certainly is a typographic error (although MHS does not list it), and I have retained the likely intended text as an alternate reading - because one can never be absolutely certain that *TZ* Qushta’s error wasn’t intentional – and in doing so I have actually created a *nus*ḥ*a a*ḥ*arina* (alternate version) in *TZ*; it also highlights that *TZ* Qushta’s revision of *TZ* Ortakoj involved a complete resetting of type. [↑](#endnote-ref-234)
272. See *BT* Berakhot 61a, where this verse is applied to the left kidney. The identification of sin with stupidity is a consistent theme in Rabbinic literature; see *BT* Sotah 3a and Bekhorot 5b and Z 1:130b. See *TZ* 60b where stupidity is associated with exile. [↑](#endnote-ref-235)
273. See *BT* Yevamot 62b [↑](#footnote-ref-38)
274. See *BT* Baba Metzi’a 59a – blessing is found in a man’s house only on account of his wife. [↑](#endnote-ref-236)
275. This presumably refers to the right side of the heart. [↑](#endnote-ref-237)
276. The term ‘the wings of the lung,’ referring to the two large lobes of the lung, is found in *BT* Ḥullin 45a. [↑](#endnote-ref-238)
277. As pointed out in MM, a number of the lines in the following passages are parenthesised, though not in editions prior to *TZ* Qushta, even including *TZ* Ortakoj. GRA reset the text, but ARY retained it. [↑](#endnote-ref-239)
278. Here appears a fascinating miscitation error: in modern editions, the verse is cited as 2:27 (i.e Beit (=2) instead of Khaf (=20). See: *TZ* Margoliot, MM, NH, and *TZ* Hirsch (2004). MHS, which quotes only chapter numbers without verses, has 20 (i.e. correct). [↑](#endnote-ref-240)
279. See Z 1:83b. [↑](#endnote-ref-241)
280. According to the biblical precept of *tzitzit* – see Numbers 15:38 – one of the threads is of a colour called *t-khelet*, which is understood to be sky blue. The *t-khelet* fell out of use in late Talmudic times, since the source of the dye became unobtainable or forgotten, but was subsequently revived in the 20th century, although modern authorities differ as to likely source of the dye. See… [↑](#endnote-ref-242)
281. *sitra aḥara* (‘the other side)’ a euphemism for the domain of evil. [↑](#endnote-ref-243)
282. *BT* Sotah 17a [↑](#footnote-ref-39)
283. This explicit internal body imagery, the physio-psychological framework by which the personal exile of the soul within the unperfected individual is expressed, parallels the cosmic exile of (consciousness of) the Divine within an unperfected creation, and the exile of the People of Israel among the nations. [↑](#endnote-ref-244)
284. On the relationship between laughter and the spleen, see *BT* Berakhot 61b. [↑](#endnote-ref-245)
285. The *milui* of NaHaR is open to speculation. As presented in *TZ* Qushta, with a Yod inside the Reish, it is 622, but that disrupts the desired gematria. Other versions suggest the milui of Reish here to be without a central letter, thus equalling 612 and requiring the milui to add a ‘1 for the whole’ (gematria technique known as: ‘*im hakolel*) in order to reach 613. Only a *milui* of Aleph delivers 613 precisely. An interesting allegoric reading of this problematic gematria is that the requisite balance with which to perform the precepts properly depends on what fills the head (*reish*). [↑](#endnote-ref-246)
286. *vadaiy* here surely means *davqa* (specifically). [↑](#endnote-ref-247)
287. *nishmata*; MM indicates that this ‘soul’ refers specifically to the Shekhinah. [↑](#endnote-ref-248)
288. As a word, *mazal* can mean luck, fate, or astrological sign. The term is found Talmudic literature, and Kabbalistic discussion often cites *Midrash Rabbah Bereishyt* 10:6: which appears to grant the stellar constellations some agency in relation to nature. However the term is variously applied in Zoharic literature. See Z3 251b, and Z 2, 42a (*RM* according to scholars: Matt cites Gottlieb) – where the term is used in a strictly astrological sense. In the *Idrot*, such as Z 3:134a, the term *mazal* is applied to the strands of ‘the beard of macroprosopus’ (as Mathers puts it; he appears to translate *mazal* as ‘disposition’ see *Kabbalah Unveiled* p.134). Here in *TZ*, the term seems more fluid: see NZ and GRA: the relationship to one’s personal *mazal* is compared to the relationship between the Shekhinah and the world; and see *TZ* 86b and note there. See *PZ* 2:388, note 557 and 2:400, note 646. On the concept of *mazal* in Jewish literature generally, see… [↑](#endnote-ref-249)
289. *Mishnah* Avot 4:1 [↑](#footnote-ref-40)
290. *BT* Sotah 47a [↑](#footnote-ref-41)
291. The raising up is with the right hand because that is the side of Ḥesed, the *sephirah* of kindness. This phrase in *TZ* may be of interest to scholars of masonic symbolism; see Mackey’s Encyc. (1917), pp.735-6. [↑](#endnote-ref-250)
292. This means the oath taken on the 14th day of the first month, the eve of the exodus of Passover when, according Zohar 3:249a (RM), an oath was undertaken by God to destroy the ‘Amaleqites. This teaching is somewhat perplexing because, in Scripture itself, the command to destroy ‘Amaleq happens as a consequence of ‘Amaleq’s actions *following* the exodus from Egypt. [↑](#endnote-ref-251)
293. Very clear example of *davqa* as *vadaiy*. [↑](#endnote-ref-252)
294. The Redemption is the light of prophetic vision – the very medium by which they can gaze into the future. [↑](#endnote-ref-253)
295. As just previously stated, Samael is the evil inclination. [↑](#endnote-ref-254)
296. Both *ḥoshekh* (darkness) and *qadrut* (blackening) are words that denote an absence of light. [↑](#endnote-ref-255)
297. A frustration of all translators of amazing literature is the inability to precisely convey the poetic rhythm of the source text; in this case: *Vaiy l-nishmata kad itlabshat b-qadruta dil-honn*. [↑](#endnote-ref-256)
298. *ḥashukhin* (‘the dark ones’). [↑](#endnote-ref-257)
299. The *qlipah* is a veiling and darkenning of consciousness. [↑](#endnote-ref-258)
300. *Qohelet* – the ‘preacher;’ the central voice in the biblical book of *Ecclesiastes*. [↑](#endnote-ref-259)
301. As seen in similar passages elsewhere, it seems that the target of criticism here is actually people who are ritually observant but nevertheless ‘not striving in awe and love.’ [↑](#endnote-ref-260)
302. *ʼalma d-nishmata* (the world of the soul) – a term at once Kabbalistic and Platonic – seems here to suggest a use of the word ‘world’ in the hyper-modern sense of ‘discourse’. [↑](#endnote-ref-261)
303. This paraphrasing of the previously quoted verse Isaiah 50:3 is, effectively, a fictive verse: the tense has been reversed from *albish* (I shall dress) to *lavshu* (they have dressed). [↑](#endnote-ref-262)
304. This is a sublime and poetic summary of gnostic enlightenment. In Zoharic Aramaic: *mit-hapkhin n-horinn v-shaltin ‘al ḥashokhinn* (the lights become transformed and rule over the dark-ones). On Gnosticism in Zoharic literature see Scholem… [↑](#endnote-ref-263)
305. Name of cantillation note; perhaps [?] the note known as *mah-pakh* is intended. [↑](#endnote-ref-264)
306. *Qadma* - known as *pashta* in the Ashkenazic system. [↑](#endnote-ref-265)
307. See earlier note on the numbering of scriptural verses in Genesis 32 and Exodus 20. Biblical quotes in this translation follow *Biblia Hebraica Stuttgartensia*. [↑](#endnote-ref-266)
308. See *BT* Berakhot 5b – the Torah is truth (NZ); however the Talmudic exegesis there is based upon Proverbs 23:23. [↑](#endnote-ref-267)
309. *mit-hapkha* (transformed). [↑](#endnote-ref-268)
310. See *Vayiqra Rabbah* 29:9 [↑](#footnote-ref-42)
311. see *BT* Sukkah 14a [↑](#footnote-ref-43)
312. Enlightenment renews and recreates the world. [↑](#endnote-ref-269)
313. Redemption is day; exile is night. [↑](#endnote-ref-270)
314. *me-hadqa* (held tight). [↑](#endnote-ref-271)
315. On the connection of the heart to sight, see *BT* ‘Avodah Zarah 28b - (NZ); however, the phraseology there is somewhat ambiguous, see note in Soncino translation. See also *TZ* 51a: “A candle in the heart; light in the eyes…” [↑](#endnote-ref-272)
316. ‘Greater and lesser Rome’ are mentioned in *Raaya M-heimna*, see Z 3:252a, as the dark clouds which obscure the Divine Presence in exile. See *TZ* 78b, where the foreskin and inner membrane are compared to Greater and lesser Rome. Rabbi Moshe Ḥayim Luzzatto (Ramḥal) interprets these two entities as Esau and Yishmael, the geopolitical entities that rule over Israel in exile, and corresponding to each of which is a messiah; see *Qin-at HaShem Tzva-ot*, Part 2. [↑](#endnote-ref-273)
317. See *BT* Berakhot 32b, where the quoting of Lamentations 3:44 is followed by reference to the barrier to Divine access following the destruction of the Temple. [↑](#endnote-ref-274)
318. *V-naharin eynin d-inun bayit rishon v-bayit sheni (*and the eyes will shine,which are the first and second Temples*);* see *BT* Baba Batra, where the Temple is referred to as both the light and the eye of the world; the verse quoted there is Isaiah 2:2, and *v-naharu* is understood as ‘enlightenment.’ [↑](#endnote-ref-275)
319. This continues the theme revealed on the previous page, that the Shekhinah is the soul of the world. [↑](#endnote-ref-276)
320. The ‘morning’ is synonymous with redemption, the time of light. [↑](#endnote-ref-277)
321. *Yisrael ʼ Ila-ah* (Higher Israel). See Z 1:214b and 215a – and see *PZ* 3:302, n.1, and see *TZ* 142b and note there; and see Z 2:92b (*RM*). The use of the term in 2:175b seems to be comparative rather than denominative, i.e. “Jacob is lower, Israel is higher”. The term as it appears in Z 3:262b is not read in *PZ* (as confirmed by DM’s Aramaic text, though it is underlined). The term also appears in *TZ* 121a (in superlative). [↑](#endnote-ref-278)
322. This idea sounds almost antinomian – that only when sins are great enough does God directly intervene. [↑](#endnote-ref-279)
323. *nahara* – which I have translated by means of two English words; it has a different inflexion from *nehora* (light); “streaming light” points to the relationship between the Aramaic root *n-h-r* and the same root in Hebrew which means ‘river.’ [↑](#endnote-ref-280)
324. See *BT* Yevamot 105b [↑](#footnote-ref-44)
325. *Shma tinyana, d-yoma tinyana, beih qar’a yama* (the second Name, of the second day, with It He split the sea) is surely poetically intended. NZ cites a passage from *Pirqei d-Rabbi Eli’ezer* regarding the encampment of Israel at the Red Sea on the fourth day of the week and, according to *Seder Olam Rabbah* Ch.5, the splitting of the sea occurred on the fifth day of the week. [↑](#endnote-ref-281)
326. The was the first Divine command of the second day of creation. [↑](#endnote-ref-282)
327. And redemption depends upon the heart (*u-phurqana be-liba talya*). This sublime summary expression is not inconsistent with the earlier assertion that redemption is dependent upon prayer. [↑](#endnote-ref-283)
328. *Qohelet Rabbah* 1:36 [↑](#footnote-ref-45)
329. See *BT* Sanhedrin 99a [↑](#footnote-ref-46)
330. *BT* Sanhedrin 99a: ‘What is [the meaning of] (Isaiah 63:4) *a day of revenge is in My heart*? Rabbi Yoḥanan said: [It means] To My heart I have revealed it; to my limbs I have not revealed it.’ [↑](#endnote-ref-284)
331. See *TZ* 132a: “The mouth and the heart correspond to the Written and Oral Torah.” See also *TZ* 17a ‘Second Introduction.’ [↑](#endnote-ref-285)
332. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-47)
333. Presumably this Beiyt is the first Beiyt of the word *Bereishyt*. [↑](#endnote-ref-286)
334. The personification of the Torah as a ‘body’; see… [↑](#endnote-ref-287)
335. The Sanhedrin of 70 sages was the Great Court of the Second Temple. Rabbinic literature treats the Sanhedrin with great veneration, and perceives it as the ultimate administrator of law and justice. [↑](#endnote-ref-288)
336. See *TZ* 52a – a parallel structure of the 70 nations plus Esau and Yishmael. Here, the 70 sages plus Moses and Aaron equal 72, which is the gematria of לבם *libam* (their heart). [↑](#endnote-ref-289)
337. See *Bereishyt Rabbah* 56:7 [↑](#footnote-ref-48)
338. On the 36 righteous people upon the whom the existence of the world is dependent in any generation, see…See *BT* Sanhedrin 97b. In *Bereishyt Rabbah* 35:2 we find stated, in the name of R. Shim’on bar Yoḥai, that the world cannot exist with less than 30 righteous; see also *BT* Sanhedrin 92a – on the question of whether the righteous are in the Land of Israel or elsewhere. [↑](#endnote-ref-290)
339. *raza d-milta* - the expression here is unusual in *TZ*, and differs from the regularly occurring phrase *raza d-milah*, [↑](#endnote-ref-291)
340. *BT* Pesaḥim 5a [↑](#footnote-ref-49)
341. The expression *shall be eaten* gives rise to an exegetical teaching regarding the future Passover (MM). See *BT* Berakhot 12b – the relationship of Passover to the final Redemption will be as the relationship between the names Jacob and Israel: Passover will not be supplanted, but will become secondary to the final Redemption, which will be the primary celebration. The connection between the Deliverance from Egypt and the final Redemption is a widely discussed them in Rabbinic literature. [↑](#endnote-ref-292)
342. *Mishnah* Pesaḥim 1:1 [↑](#footnote-ref-50)
343. This is an interesting construction, since it seems to suggest that the light is emerging outward through the eyes from its source within the heart. See *Shemot Rabbah* 36:3, where the acquisition of Torah is compared to the holding of a candle in the darkness. [↑](#endnote-ref-293)
344. In *BT* Sotah 12a we learn of an association between the light of creation and the light of Moses. [↑](#endnote-ref-294)
345. There are at least two ways in which this remarkable statement can be understood: 1) That which was prophecy becomes Torah; 2) The Divine was revealed in prophecy until the destruction of the Temple and the advent of the final exile, since when it is revealed only in Torah. [↑](#endnote-ref-295)
346. Although MM faithfully records this editorial note found in *TZ* Qushta, it is pointed out in commentary that the missing section of the text can actually be found in *Tiqqunei Zohar Ḥadash* (Venice 1658), 133a-134a. [↑](#endnote-ref-296)
347. See Leviticus 17:13. Blood of birds and certain animals spilt on the ground in the act of slaughtering was to be covered with soil; a halakhic requirement still very much practiced today. Blood was considered sacred since it was seen to contain the animus (*nephesh*) of the beast (or man); see also Deuteronomy 12:23. [↑](#endnote-ref-297)
348. *Tophana* was the Aramaic word chosen by *Targum Onqelos* to translate the Hebrew word *mabul* (flood); see Genesis 6:17 and Rashi ad loc. Targum Yonatan has the word *tov’ana* (probably from the sense of ‘drowning.’) The word is found in numerous locations throughout *Zohar*, see e.g. Z 1:56b. The etymological relationship between *tophana* and the Chinese word *typhoon* (meaning ‘big wind’) cannot be completely discounted, since a demonstrable relationship exists – through Hindu and Arabic languages - to the ancient Western entity known as Typhon; see *Shorter Oxford English Dictionary* (1973) p.2394. [↑](#endnote-ref-298)
349. See the commentary of Ramban on Exodus 20:8 – a positive precept is greater than a negative precept, as love is greater than fear. [↑](#endnote-ref-299)
350. *BT* Megillah 29a [↑](#footnote-ref-51)
351. On the twin tropes of Shekhinah and exile see Biti Roi diss… [↑](#endnote-ref-300)
352. *sam hamavet* (‘the poison of death’) – a euphemism for Samael. [↑](#endnote-ref-301)
353. This means: the sages of the Talmud. [↑](#endnote-ref-302)
354. *BT* Rosh HaShanah 23b [↑](#footnote-ref-52)
355. The parentheses of this apparently repeated word are not in *TZ* Ortakoj (nor in any previously printed edition of *TZ*); thus forming a distinguishing characteristic of the *TZ* Qushta family of editions. Perhaps the editors of *TZ* Qushta were not sure if the repetition of the word *naphqa* was an error (Menaḥem di Lonzano drew a line through the second *naphqa* in his copy of *TZ* Mantua to indicate omission), or if the sense is: ‘When the sun emerges, it emerges from the East…’ *TZ* Livorno follows Qushta; *TZ* Vilna (1889) has *naphqah* (with Hei) in parentheses; Margoliot and DBS have *naphqat* [fem.] in parentheses. MHS reads just *naphqa* with no doubling or parentheses, but the note in *ḥiluphei girsaot* does not seem to reflect the textual evidence. [↑](#endnote-ref-303)
356. According to MM the identity of ‘from Him [or ‘it’]’(*mineih*) is *Z-A*; but the sense is ambiguous in context. [↑](#endnote-ref-304)
357. *ye-taqnun* (shall arrange, affix) – from the flexible root, t-q-n. [↑](#endnote-ref-305)
358. *taqnat* - ‘prepares’ in this context; from root t-q-n. [↑](#endnote-ref-306)
359. *ma-akhalinn di-tzlotinn* - ‘Prayer foods’ is a strange term, but the intent here is that prayer has assumed the responsibility of offerings on the alter. [↑](#endnote-ref-307)
360. the blowing of the *shophar* – messianic/redemptive heralding [↑](#endnote-ref-308)
361. Liturgical: Morning Service, The ‘Standing’ Prayer [↑](#footnote-ref-53)
362. See *Tosafot* on *BT* Rosh Hasanah 16b, which expresses an association very close to the text here. On the concept of ‘confusing the Satan’ and its halakhic ramifications, see… [↑](#endnote-ref-309)
363. A cryptic theme implied in the cantillation notes. [↑](#endnote-ref-310)
364. As seen elsewhere in *TZ*, the names of the cantillation notes are not only interpreted in mystical allegory so as to illustrate Kabbalistic themes and depictions, but they are also combined and interpreted syntactically to create a narrative idea*: ma-arikh* and *tarḥa* indicate the length of patience and sufferance for the wicked before their destruction at ‘the end of the verse.’ See… [↑](#endnote-ref-311)
365. *niguna* (music, melody or ‘tune’). [↑](#endnote-ref-312)
366. See *Qol ha-Nevuah*, p.148. [↑](#endnote-ref-313)
367. *Yisrael salqin migo galuta b-niguna*. On the redemptive power of song, and specifically *TZ* as song, see Rabbi David HaKohen (the Nazir), *Qol HaNevuah* (*The Voice of Prophecy*), p.148. [↑](#endnote-ref-314)
368. The ‘ten remembrances, coronations and trumpet blasts’ refer to the verses that form the structure of the Additional Service liturgy of the New Year. [↑](#endnote-ref-315)
369. *taqin* (made or ‘fixed’) – root t-q-n. [↑](#endnote-ref-316)
370. See *BT* ‘Arakhin: “The harp of the Messianic age has eight strings…” The Messianic project marks the perfection of the Unity of the Name(s) of God, represented by the eight letters of the ‘combined’ Name. Although *TZ* elsewhere (and on this page) discusses a five stringed instrument of David, the concept of ‘David’ is to be understood here as referring to both his historical *and* supra-historical existence – the Keter and Malkhut of Malkhut - the unity of which is the Messianic era. On the harp with ten strings, see Z 3:250a. [↑](#endnote-ref-317)
371. I have followed the text as it appears here in *TZ* Qushta, though understanding in this format is elusive. MM, in commentary here, statedly follows the version set by GRA, which reads here ‘the Second Chariot’ which is explained as being the three lower *ḥayot*, whose roots are in the N-H-Y of *Z-A*. The term ‘The Second Chariot’ (*merkavta tinyana*) is also mentioned in *TZḤ* 94c. [↑](#endnote-ref-318)
372. These Name-Letter combinations appear in a box chart in *TZ* Ortakoj that appears absent from our copy of *TZ* Qushta. [↑](#endnote-ref-319)
373. *Midrash Tanḥuma*, Emor Ch.16 [↑](#footnote-ref-54)
374. See, for example, Psalms 146:1. [↑](#endnote-ref-320)
375. See, for example, Psalms 146:2: *AHAL-LAH* (*I shall praise*), ending with the letter Hei. [↑](#endnote-ref-321)
376. The Divine Name Ya”H is traditionally associated with ‘fear’; see Rashi on Psalms 68:5. Kabbalistically, fear is associated with the *sephirah* of Gevurah, which is also known as *paḥad* (terror). [↑](#endnote-ref-322)
377. *BT* Baba Batra 25b [↑](#footnote-ref-55)
378. The word here is *salqa* (he ascends) not *salqat* (she ascends), and at first I thought this meant Israel, though PQM indicates Malkhut and MM interprets as the Shekhinah. [↑](#endnote-ref-323)
379. Liturgical: Morning Service, The ‘Standing’ Prayer [↑](#footnote-ref-56)
380. Referring to [the letter] Vav; *ru-aḥ* (spirit). [↑](#endnote-ref-324)
381. *dḥilu d-yirah* (‘fear of awe’). [↑](#endnote-ref-325)
382. See *BT* Ḥullin 46a [↑](#footnote-ref-57)
383. In *BT* Ḥullin 46a it is stated that if, on post-mortem inspection, the liver is missing except for an olive’s bulk, the animal is fit for consumption, but only if that olive’s bulk is in the region of the gall-bladder. [↑](#endnote-ref-326)
384. *Midrash Mishlei*, Parashah 30 [↑](#footnote-ref-58)
385. ‘The seventy appointed ones’ are the guardian angels of the nations, an idea that has developed extensively in *midrash* following allusions in Daniel 10:20-21. See *Book of Enoch* 89:59 and *Batei Midrashot*, Part 2. On the theme of angelic ministers over the nations, see… [↑](#endnote-ref-327)
386. *qayyma leih* Lit. ‘stands for it’ acc. to MM. [↑](#endnote-ref-328)
387. Lylyt is the feminine demonic archetype and an ancient seductress of Jewish literature. She is often referred to as ‘the other wife’ of Adam, and is seen as the evil counterpart of the Shekhinah. On Lylyt in Jewish Mysticism, see Scholem, *Kabbalah* p.356 and *Mystical Shape of the Godhead*, pp.191-192. [↑](#endnote-ref-329)
388. *she-ol* (the grave, oblivion). GRA comments (see NZ) on the relationship between this verse and the verse from Samuel quoted a few lines later and points out the distinction between two levels of hell: *she-ol* and *gehinnom*. There is no escape from *she-ol*, in which are placed those who sin through ‘fool’s laughter,’ which is why those who are not completely righteous should stay distant from the company of scoffers. The completely righteous should stay distant from the mixed multitude, who might lead them to err and thus to *gehinnom*; but even in that event, their stay there is only temporary. [↑](#endnote-ref-330)
389. *BT* Berakhot 7b [↑](#footnote-ref-59)
390. ‘The mixed multitude:’ this term is found in Exodus 12:38 (Alter: a “motley throng”) to describe the many gentiles who accompanied the Israelites on their exodus from Egypt, and who were blamed by the sages – see *PZ* 4:211, note 42 which cites *Midrash Rabbah* Vayiqra 27:8 (although the term there is *geirim*) - for much of the trouble in the desert; see Z 2:45b. The mixed multitude is mentioned throughout the *TZ*-attributed texts of Z 1:22a-29a and Z 1:263a (*Hashmatot*) (both of which appear in Ms Toronto), where the mixed multitude is synonymous with the rest of the nations. See also Paweł Maciejko, “The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755-1816,” University of Pennsylvania Press, Philadelphia, 2011, p. 3-4. On the *‘erev rav* in *Ra’aya Meheimna* see Yitzhak Baer, “The Historical Background of the *Ra’aya Meheimna* (A chapter in the history of the religious-social movements in Castile during the 13th century)” *Zion* 5, p. 6-7 [Hebrew]. Yitzhak Baer, *A History of the Jews in Christian Spain, Jewish Publication Society of America*, Philadelphia, 1961, Vol. 1, p. 272; Giller, *The Enlightened Will Shine*, p. 49. [↑](#endnote-ref-331)
391. This seems unusual, since most enumerations of the guardian angels of the nations *include* Esau and Yishmael among the seventy, however see *TZ* 23a; it seems that the structure here parallels the seventy of the Sanhedrin plus Moses and Aaron, mentioned on *TZ* 50b. See also *TZ* 55a and 64a, on the destruction of Esau and Yishmael, where these two entities are again singled out, and see notes there regarding Christianity and Islam. [↑](#endnote-ref-332)
392. *ʼirbuvya bisha* (evil mixture). [↑](#endnote-ref-333)
393. *Ke-nesset Yisrael* (the Collective of Israel) a term used to denote the spiritual body of Israel and the national embodiment of the Shekhinah. [↑](#endnote-ref-334)
394. See *TZ* 52a – the liver has seventy veins; these parallel the ‘70 appointed ones of the nations.’ [↑](#endnote-ref-335)
395. *mit-kaphyan* (subjugated). [↑](#endnote-ref-336)
396. *BT* Sotah 21a [↑](#footnote-ref-60)
397. The ‘extra’ of the liver (*yoteret hakaved*) which, in modern anatomical description appears to relate to the caudate lobe of the liver, is mentioned in Exodus 29:22 and Leviticus 8:16 & 25, and is discussed among the anatomical descriptions in halakhic works; see *Beit Yosef*, Yoreh Dei’ah 41:8. [↑](#endnote-ref-337)
398. *nei-upha* (immorally), as an alternative or addition to *ziyupha* (deceitfully). [↑](#endnote-ref-338)
399. See Z 3:231b. [↑](#endnote-ref-339)
400. *qitruga* - antagonist, adversary, denouncer. [↑](#endnote-ref-340)
401. See *BT* Ḥullin 13a [↑](#footnote-ref-61)
402. *hadra d-khinta* – coil of the colon; See *BT* Ḥullin 13a. Rashi defines this term as ‘the entrails,’ see also R. David Qimḥi *Sefer HaShorashim*, Ot 5. On the relationship between the ‘coils of the colon’ and Leviathan see *TZ* 140b – where the contrast is also made with forbidden fat (141a); in the view of GRA cited by NZ, the intestines eat food, and the Leviathan will be eaten as food by the righteous – it is, in a sense, the *kishkes* (Yiddish: the guts) of the world. [↑](#endnote-ref-341)
403. *BT* Berakhot 33a [↑](#footnote-ref-62)
404. It seems that both the liver and the spleen are denouncers of the lung. [↑](#endnote-ref-342)
405. See *BT* Sanhedrin 98b [↑](#footnote-ref-63)
406. See Jeremiah 30:6 and *BT* Sanhedrin 98b. The word for ‘green’ in that context is *yeraqon*, which is often translated as ‘paleness.’ [↑](#endnote-ref-343)
407. ADaM - the name given to humanity – in its fully idealised and realised form - is an appellation of the Divine. [↑](#endnote-ref-344)
408. See Rashi on *BT* Berakhot 52b. [↑](#endnote-ref-345)
409. See *TZ* 76b. These are the colours of first, second and third reincarnations. [↑](#endnote-ref-346)
410. See MM – it is the sins of their descendants which cause the ‘colours’ of the patriarchs to be darkened. *Qadruta* – ‘darkness’ or (perhaps more correctly) ‘blackness.’ See *TZ* 3b Introduction) – the blessed Holy One and the Shekhinah ‘wear’ darkness in exile; and see *TZ* 60b where the removal of ‘the garments of *qadruta*’ signifies the Redemptive enlightenment. The word *qadruta* is likely derived from *qadrut* (blackness) of Isaiah 50:3 or possibly from *qadreita* for *sheḥarḥoret* (blackened) in the *Targum* of Song of Songs 1:6. See also *ZḤ* 69d which is highlighted in Scholem’s Card Catalogue. On the *qadruta* of ‘the other side’ see *TZ* 50a. Compare with *BT* Mo’ed Qatan 17a on the wearing of black associated with sin. The word *qadruta* exists in a strange, poetic relation to the much analysed word *qardinuta* (which is often translated as ‘darkness.’) [↑](#endnote-ref-347)
411. See Z 3:175b. See Ramban on Numbers 15:38 – the name *tekhelet* implies it is the *takhlit* (essential point or purpose) of all colours. See *Commentary of Reqanati on the Torah*, Parashat Beshalaḥ – the word *tekhelet* is based on the word *kol* (all) a pseudonym for the *sephirah* of Ysod, of which Malkhut is reflective and, because it is related to the *takhlit*, is appropriate to represent the remembrance of all the commandments. [↑](#endnote-ref-348)
412. See *TZ* 27b, where the Yod is the candle on the Vav of the *menorah*, and *TZ* 49b, where the Shekhinah is the candle and *Tiferet Yisrael* (the Glory of Israel) is the wind that blows upon it. [↑](#endnote-ref-349)
413. *ni’nu’a* – a shaking movement, flickering. [↑](#endnote-ref-350)
414. It is not clear whether the letters נ"ר at the commencement of this passage are intended to imply the word *ner* (candle), or whether they are an abbreviation of *Neshamah-Ruaḥ* (soul-spirit) or whether, as read by MM in commentary following the alt. version, that the word should read *kad* (When…), although the latter reading does not seem supported by Ms Toronto (f62b). [↑](#endnote-ref-351)
415. *Nishmeta* (soul), *ruḥa* (spirit), *naphsha* (animating soul) – the tripartite Zoharic division of the human soul in descending order; see Z 1:62a and *PZ* 1:357, n.117, and 11:154, n.361 [directed there from 12:648, n.392] [↑](#endnote-ref-352)
416. The word *itgalyan* can mean both ‘exiled’ or ‘revealed;’ in this case it is clearly the former; but see Z 2:176b (SD): “The Will of wills is revealed (*itgalya*) in the prayer of those below.” Thus, on a linguistic level at least, one can think of an inherent relationship between the concepts of exile and revelation. Indeed, the ambiguity between these words is evident even in the Hebrew Scripture itself, see Genesis 9:21 and *Gur Aryeh* ad loc. [↑](#endnote-ref-353)
417. *yonah qadisha* (holy dove). With the mention of this term, *TZ*’s key exposition of *The Book of Jonah* commences. The central part of the first teaching regarding Jonah focusses allegorically upon Jonah as the soul, which is lying in exile within (or ‘swallowed by’) the inner organs of the body; see particularly *TZ* 53b. This reading is subtly different from that of Z 2:199a where Jonah is the soul that descends to the earth – see *PZ* 6:134, note 79; here in *TZ*, the soul is already incarnated on Earth but suffers an even deeper level of exile, the exile of consciousness of the Divine *within* the body; when the dove is entrapped it receives sustenance from the great eagle of higher soul (representing Higher Mother) that swoops above. *Yonah* (Jonah) means ‘dove’ – resonant as the symbol of ‘the messenger.’ The Holy Dove is a euphemism for the Shekhinah symbolised as ‘the weak hand,’ see *TZ* (Introduction) 9a; see also *TZ* 136b where the dove of Noah is referred to as ‘the holy dove.’ On the Kabbalistic significance of the dove see... [↑](#endnote-ref-354)
418. *Midrash Tanḥuma*, Vayiqra Ch.8 [↑](#footnote-ref-64)
419. See Rashi on Jonah 1:5 – the seventy nations were represented among the sailors aboard the ship that carried Jonah. [↑](#endnote-ref-355)
420. *Ru-aḥ* means both ‘wind’ and ‘spirit.’ [↑](#endnote-ref-356)
421. *moḥinn* (lit. brains, intellect). The *sephirot* of Ḥokhmah, Binah and Da’at represent the three intellectual faculties. MM explains that, at times, through get spiritual endeavour, a person can raise their spirit (*ru-ah*) and animating-soul (*nephesh*) to reside with the soul (*neshamah*) in the realm of the higher *sephirot*, the *moḥinn*. [↑](#endnote-ref-357)
422. *batei liba* (chambers or ‘houses’ of the heart). In *BT* Berakhot 61a we find that the evil inclination sits between ‘the two entrances of the heart.’ [↑](#endnote-ref-358)
423. This is a very challenging passage. MM understands these lines to represent the relationship between all three levels of the soul: N”R”N. [↑](#endnote-ref-359)
424. There is a messianic context to this scriptural verse. [↑](#endnote-ref-360)
425. *Beih zimna* (At that very time, right then). [↑](#endnote-ref-361)
426. *betilu* (neglected). Although the root b-t-l usually implies ‘annulling’, the concept of *bitul Torah* suggests wasting the opportunity to engage in it. [↑](#endnote-ref-362)
427. The term *rav haḥovel* literally means ‘Master of the Rope,’ see *Da’at Miqra*, Jonah, 1:6. [↑](#endnote-ref-363)
428. Commentators differ as to the identity of this subject pronoun; according to MM it is the Angel Metatron; according to PQM it is ‘the good inclination’ (following *Zohar*). [↑](#endnote-ref-364)
429. *marei d-ḥovinn* (masters of debts). [↑](#endnote-ref-365)
430. Liturgical: Sabbath and Festival Evening Service [↑](#footnote-ref-65)
431. *Mishnah* Avot 3:1 [↑](#footnote-ref-66)
432. In context, in Tractate Avot, this statement does not appear to be addressed to the wicked alone, but as a sobering reminder to every person. [↑](#endnote-ref-366)
433. See Ezekiel 29:3 – Egypt is referred to as ‘the great sea monster.’ [↑](#endnote-ref-367)
434. *BT Megilah* 29a [↑](#footnote-ref-67)
435. Or: “about that”? Is Pharoah the fish? [↑](#endnote-ref-368)
436. *et*– direct object indicator, often exegetically interpreted. [↑](#endnote-ref-369)
437. See *Benayahu* – the Torah we have now is the Torah of *Briyah* (Creation), whereas the Torah of the future is the Torah of *Atzilut* (Emanation) which begins with Aleph, and encompasses everything from Aleph to Tav (*ET*). [↑](#endnote-ref-370)
438. ‘*Al yadeih havo* (they were by his hand). According to MM this refers to Moses, but the sense is not entirely clear. [↑](#endnote-ref-371)
439. The verse reads *tanim*, TZ Qushta has *tanim*. [↑](#endnote-ref-372)
440. *Rav* can also mean ‘leader’ or ‘arguing.’ [↑](#endnote-ref-373)
441. The reference in this passage to *dagah* – the female fish – would suggest awareness of the Midrashic tradition that Jonah was swallowed by two fish: a male fish (*dag*) and a female fish (*dagah*), respectively. This tradition serves to reconcile the apparent switch in gender of the fish, found in Jonah 2:2. See *Yalqut Shim’oni*, Yonah, Chapter 1, RMZ 550 (DBS). See also *BT* Nedarim 51b, and Malbim on Jonah 2:2. As seen further, *dagah* is also likely a play on the word *d-agah* (worry). [↑](#endnote-ref-374)
442. See *Shemot Rabbah* 14:3 [↑](#footnote-ref-68)
443. See *Mishnah* Sotah 9:15 – the wisdom of the sages shall degenerate (become putrid) (*tisrakh*) prior to the advent of the Messiah. [↑](#endnote-ref-375)
444. The *Zohar* is the light of redemption to those who study it, and the very name of the work is a play on the words: *heveh raz* – ‘there is mystery.’ This unique anagram of the word *haZohar* (‘the radiance’, or *The Zohar*) has a fascinating textological history. These words in *TZ* Qushta here are not printed clearly (at least, not in the copy we have): not only did the imprint fail to properly impress the letter Zayin of *RaZ* (mystery), but the word HaVeH (there be) is spelt HaYaH ('there was'), which renders the anagram of *hazohar* difficult; although this was noted on the page in the glosses of Yaaqov Mi-Vilna, and therefore we have presented here in translation the probably intended words HaVeH RaZ (there be mystery). Curiously, the word is also written as HaYaH in *TZ*s Mantua and Amsterdam (46a) - which do not mention the word *hazohar*at all but *hay-aurah* (to the river) - but it has nevertheless ‘reverted’ to HaVaH in modern editions, such as *TZ*s Margoliot, NH, MM, PQM and DBS. *TZ* MHS reads as Mantua, but points out the discrepancy with later printed editions. In NH’s translation – *yesh raz* (there is mystery) - the anagram is ignored. Perhaps the source for modern editions is GRA who reads HaVaH, for although in di Lonzano’s copy of Mantua, the central Yod of HaYaH has been lengthened to a Vav (presumably by di Lonzano,this correction was not effected in *TZ* Ortakoj) and the word *hay-aurah* is crossed out and *hazohar* is written above it; though in *TZ* Ortakoj (and here in *TZ* Qushta) the word *hay-aurah* is retained in parentheses. Of course, *hay-aurah* (the river) is an anagram of *hayah aur* (there was light), and the two word-plays may have become confused. Ms Toronto reads *hazohar beih havah ra”z -*thus demonstrating the ability of the text to 'self-restore' over time. In addition to the above is the fact that in numerous (in fact, almost all) editions of the *Zohar*, the title of the work is written ספר הזהר, i.e. *without* a Vav between Zayin and Hei, thus rendering this anagrammatic wordplay meaningless. [↑](#endnote-ref-376)
445. See earlier note: in *Midrash*, Jonah is swallowed by two fish. [↑](#endnote-ref-377)
446. *kaphna* (hunger, famine). See Jastrow p.660. See MHS – depression (‘*itzavon*) is related to hunger (and both are aspects of poverty) because of the verse (Genesis 3:17) *in sadness you will eat it*. [↑](#endnote-ref-378)
447. See *BT* Sanhedrin 97a – poverty will precede the messianic redemption. [↑](#endnote-ref-379)
448. The poor are ‘bound’ to the attribute of Ḥesed because they are dependent upon it. MM: Ysod is ‘the poor man’ because it collects only what is bestowed upon it from Above; yet just prior to redemption, Ysod becomes aligned with and bound to the right side (Ḥesed) from which are revealed and delivered – through Ysod - the *ḥassadim* (‘benevolences’) of redemption and correction to Malkhut. [↑](#endnote-ref-380)
449. See *BT* Eiruvin 18b – the dove sent by Noah from the Ark preferred to eat the bitterness of an olive leaf provided directly by God, rather than be reliant on handouts from man; this dove, as well as Jonah, are given an eschatological interpretation in the commentary of GRA, where suffering poverty in exile for the sake of liberation is preferred to comfort among the nations, and where the swallowing of Jonah is a prophetic allegory for the whole story of the exile and redemption of Israel – with universalist overtones; see NZ and MM. See Z 2:199a – Jonah is the soul, and *TZ* 52a – the soul is the Congregation of Israel. Additionally, since the dove of the Ark of Noah is the soul, then what is actually being discussed here is a personal theology of exile as a means to redemption for the individual. [↑](#endnote-ref-381)
450. *sava* (an elder). *See Benarosh, Diss…* [↑](#endnote-ref-382)
451. See *TZ* 73a and note there. [↑](#endnote-ref-383)
452. *GaD* (coriander) is an anagram of *DaG* (fish) – thus connecting these two teachings. Jonah (Yonah) whose name begins with Yod, is ‘swallowed’ inside *GaD* to create *GYD* (sexual organ). The Yod becomes the drop that eventually fertilises the dry land. [↑](#endnote-ref-384)
453. See *BT* Shabbat 104a [↑](#footnote-ref-69)
454. *nuqva* (the female), the Aramaic (*Targum*) of the Biblical Hebrew word *ne-qevah*; the predominant influence of the Targumim on Zoharic Aramaic might be illustrated by the Talmudic use of the word *nuqva*, e.g., on *BT* Shabbat 90a. [↑](#endnote-ref-385)
455. *Ne-vi’u* (spring, fountain, flow) is a word unique to *Zohar*, although its origin is probably *Targum Yonatan* on Genesis 26:21 where its meaning is closer to ‘flow’. See Scholem’s Cards. [↑](#endnote-ref-386)
456. See *TZ* 29b and note there. [↑](#endnote-ref-387)
457. This depiction parallels the diagrammatic representation of the *miqveh* found in **Tiqun 19** (*TZ* 39a). [↑](#endnote-ref-388)
458. The underlying theme here is probably not the physical emission of seed (though that reading is never entirely absent) but the irrigation of Torah with its mysteries. [↑](#endnote-ref-389)
459. See MM and discussion on GRA – the Shekhinah is ‘heavy’ upon Israel, but when the flow is dried up She rises from upon them – to subsequently return in the seventh month (Tishrei), when She is ‘full’ of their merits, to once again land and rest upon them. Perhaps the best way to understand the theme of dryness in this description is that of the cycle of evaporation and cloud. Otherwise, it is difficult to imagine how this metaphor was understood or imagined prior to the invention of balloons which rise when light and sink when heavy in the medium of air; whereas in the medium of liquid, it is precisely the opposite: the presence of the ‘flow of water’ causes an object, such as Noah’s Ark, to rise. See *TZ* 115b and note there on this verse. [↑](#endnote-ref-390)
460. The critical sense interventions in this line of translation follow the commentary of MM. [↑](#endnote-ref-391)
461. See *BT* Megillah 16b [↑](#footnote-ref-70)
462. *natrin*: ‘guard,’ ‘keep’ or ‘preserve.’ [↑](#endnote-ref-392)
463. The Sabbath is a ‘sign;’ the letter Yod, represented by a point, is also a sign (MM). [↑](#endnote-ref-393)
464. *BT* Rosh HaShanah 16b [↑](#footnote-ref-71)
465. The six working days of the week are considered a type of ‘exile’ of the Divine Presence, whose ultimate repose is in a world that is completely Sabbath. Or, perhaps, the six working days are the six thousand years of creation to be followed by the messianic Sabbatical millennium. [↑](#endnote-ref-394)
466. See also Deuteronomy 28:65 [↑](#endnote-ref-395)
467. This would seem to refer to the 18 days counted at the end of *TZ* 54a, i.e., *Rosh Ha-shanah*, *Shavu’ot* (2 days), *Purim* (2 days), *Pesa**ḥ* and *Sukkot* (each 7 days), thus constituting the 2 plus 2 and 7 plus 7 of Noah’s Ark. See commentaries. MM cites GRA. [↑](#endnote-ref-396)
468. Liturgical: from ‘the Standing Prayer’ of the Ten Days of Repentance. [↑](#footnote-ref-72)
469. See *TZ* 22a. [↑](#endnote-ref-397)
470. This curiously interesting passage, which contains the remarkable description of those who have foreseen the abolition of death as “prophets of the looking glass that does not shine,” is highly instructive regarding the editorial evolution of *TZ* Qushta. The passage is absent from *TZ*s Mantua and Amsterdam 1719, yet was included in the main text of *TZ* Ortakoj unparenthesised. There is a note by Menaḥem di Lonzano in his copy of *TZ* Mantua (47a) suggesting that this passage, of which he supplies only the commencing words, is missing here and can be found in *Zohar* Bereishyt – this note was copied almost verbatim, without the intervening text, in *TZ* Amsterdam 1706; but, as pointed out by MM, the passage is not found in *Zohar* and its source is a mystery. It seems that R. Ḥayyim Alfandari must have had access to the same ‘family’ of Mss as di Lonzano (see Giller). In GRA version, the passage is parenthesised and italicised, with a gloss indicating its absence from *TZ*s Mantua and Amsterdam 1719 – which demonstrates clearly that GRA had either *TZ* Ortakoj or *TZ* Qushta in front of him. There is no indication of the passage in Ms Toronto f63b which corresponds to the text found here in *TZ* Qushta 54b. Of more recent editions, NH parenthesises, but in PQM the passage is completely integrated into the text (restoring the intent of di Lonzano and *TZ* Ortakoj). MHS omits the passage from the main text (like *TZ* Mantua) but quotes it in full in its glosses. The association of Noah with Sabbath is found on *TZ* 138b, the very last page of **Tiqun 70**, see note there. [↑](#endnote-ref-398)
471. See *BT* Yevamot 49b – all prophets except Moses perceived the Divine through ‘the speculum that does not shine.’ [↑](#endnote-ref-399)
472. See *BT* Beitzah 4b [↑](#footnote-ref-73)
473. See *BT* Berakhot 32a and Sotah 14a [↑](#footnote-ref-74)
474. See *BT* Shabbat 55a [↑](#footnote-ref-75)
475. MM, MHS and NH all understand the word תאבו *tavu* to mean ‘returned’. [↑](#endnote-ref-400)
476. See Z 1:67b – Moses is contrasted with Noah who failed to pray for his generation. [↑](#endnote-ref-401)
477. This teaching, that Moses was willing to act as a vicarious sacrifice for the sins of Israel, is based on an interpretation found in *BT* Sotah 14a of the suffering servant verses of Isaiah 53. These verses are among the most famous of Judeo-Christian polemic, the interpretation of which Jewish apologists have often sought to divert away from messianic import. Yet here, Moses actually merits *becoming* the messiah because of his willingness to undertake the sacrificial role! On the messianic Moses, see… [↑](#endnote-ref-402)
478. See *Midrash Tanḥuma*, Ḥuqat Ch.10 [↑](#footnote-ref-76)
479. The famous verses from Isaiah 53 of the suffering servant are applied explicitly to Moses; see previous note. [↑](#endnote-ref-403)
480. Sense intervention follows understanding of MM – these lines refer to what was mentioned on *TZ* 54a, that Israel is not redeemed in Tishrei because of the preponderance of judgement. [↑](#endnote-ref-404)
481. See MM: the months of Tishrei and Nisan are governed by different qualities of Divine revelation: judgement and redemption, representing Gevurah and Ḥesed. If Israel had been redeemed in Tishrei they may not have merited deliverance. [↑](#endnote-ref-405)
482. The following lines, until *Like an eagle*…, do not appear in *TZ* Mantua, and MM following GRA does not quote them in commentary. Interestingly, there is a note regarding these lines by di Lonzano, yet they were not included in Ortakoj, but were printed in *TZ* Qushta, although in a slightly altered wording. The amendment was made in *TZ* Amsterdam (1706) exactly as per di Lonzano’s note suggested. [↑](#endnote-ref-406)
483. *it-hapakh* (overturned). See *Benayahu* - the nations rule through the concept of *melekh* (king), the letters of which will be reversed at the end of days to signify their destruction, (R. Yosef Ḥayyim does not explicate this, but presumably: *kalem*). [↑](#endnote-ref-407)
484. These two notes are called *ma-arikh tarḥa* in the Sephardi labelling employed by *TZ*, and *merkha tiphḥa* in the Ashkenazic system. [↑](#endnote-ref-408)
485. This continues the theme of the messianic Moses. The true redemption for *TZ* is the transformation of knowledge and consciousness which takes place within Torah. The Mosaic and the Davidic redemptive projects are not in competition, but take place on different planes. [↑](#endnote-ref-409)
486. There emerges an ambiguity between Passover and the Festival of Weeks as the time of the final Redemption. See *Midrash Tanḥuma*, Parashat Bo, Ch.9: “On the 15th of Nisan (Passover) they were redeemed from Egypt, and on the 15th of Nisan they will be redeemed from the servitude of the kingdoms.” Perhaps, *Shavu’ot* (Weeks) represents spiritual liberation in relation to the physical redemption of Passover. On the messianic significance of the festivals, see… [↑](#endnote-ref-410)
487. See *BT* Sanhedrin 91b [↑](#footnote-ref-77)
488. The previous verse states: *And Jacob travelled to Sukkot…* [↑](#endnote-ref-411)
489. *BT* Shabbat 33b [↑](#footnote-ref-78)
490. See Z 3:163a. NZ here cites the opinion of R. Eli’ezer found in *BT* Sukkah 11b, that the tabernacles (*sukkot*) in which the Children of Israel sojourned in the desert, and upon which are based the festival of *Sukkot*, were the ‘clouds of glory,’ and not man-made tabernacles as constructed now, as was understood by R. Aqiva. [↑](#endnote-ref-412)
491. See Z 1:25a-b (*Tiqqunim*): “There are five types among the mixed multitude…and because of them did the lesser Hei fall from its place.” This mystical exegesis of these obscure designations from Genesis appears original to the stratum of *TZ* (and Z 1, 22-29). See discussion on these terms in Z 3:160b (Ms Toronto f294a) where Rabbi Ḥiyya expounds the three names of *ne-philim*, ‘*anaqim* and *re-pha-im* to understand the devolution of certain supernatural beings into mortal form. [↑](#endnote-ref-413)
492. ‘The four exiles’ of classical Rabbinic literature are, Babylon, Medea (Persia) Greece, and Rome; see *Midrash Rabbah* B-reishyt 2:4. (These names are Qabbalistically alluded to in the words *hin-ni MeiViYE* (Madaiy (or Mitzrayim), Bavel, Yavan, Edom) *mabul* (NZ); however there are other enumerations of later Rabbinic literature, perhaps accounting for later historical developments, particularly as to the rise of Islam, described as Yishmael; see *Yalqut Shim’oni* Bereishyt 15.The assymetrical relationship of the five types of the mixed multitude to the four exiles may suggest that one of the types is not destined to rule over Israel. On the four exiles see… [↑](#endnote-ref-414)
493. This is almost certainly a reference to Christianity and Islam; particularly since the text goes on to use the word ‘errors.’ [↑](#endnote-ref-415)
494. The word *ta’avan* has a primary meaning of ‘error’ but a secondary cacophemistic meaning of ‘idol’ found in Targum Yonatan on Deuteronomy 28:36, see Jastrow p.542. See Z 1:84b - Matt: “gods;” and see *PZ* 11:299, n.2 – Hecker: “follies.” [↑](#endnote-ref-416)
495. See *TZ* 92b and note there. [↑](#endnote-ref-417)
496. This passage is not entirely clear, but if the text is suggesting that Redemption will take place in the 248th year of the sixth millennium, equivalent to 1488 C.E., then it is among the latest messianic dates discussed in the *Zohar*. These lines do not appear in in the corresponding passage on Ms Toronto f64a. On the messianic speculations of Zoharic literature, see… [↑](#endnote-ref-418)
497. Transgressions, or sins, are the ‘food’ of Samael; the demonic attempts to offer the pollution of bad deeds to the Divine. [↑](#endnote-ref-419)
498. *ma-akhalin me-ririnn* (bitter foods). [↑](#endnote-ref-420)
499. ‘Them’ refers to Netzaḥ and Hod symbolised as myrrh and frankincense. [↑](#endnote-ref-421)
500. *me-taqnin* (prepare) – another use of the root: t-q-n. [↑](#endnote-ref-422)
501. In the light of the description on 55a of the attempted offering of transgressions to Isaac, an association is made between Jacob preparing food for his father and the ritual of preparing for prayer, perhaps specifically the recitation of the sacrificial portions of scripture and law. [↑](#endnote-ref-423)
502. *eimurim u-phdarim* (innards and entrails). This is usually rendered as *eivarim u-phdarim* (limbs and entrails); see *BT* Berakhot 26b. [↑](#endnote-ref-424)
503. See *BT* Berakhot 26b [↑](#footnote-ref-79)
504. The pronoun is *ihu* which could mean ‘He’ or ‘it (masc.)’. MM understands the subject to be Malkhut and feminine. [↑](#endnote-ref-425)
505. The Menorah is the seven branched candelabrum described in scripture, which was a prominent feature of the Temple. On the mystical significance of the Menorah, see Idel, Menorah, (1998)… [↑](#endnote-ref-426)
506. *me-norat ha-ma-or* (‘lamp of illumination’) –a title of the *menorah* found in Exodus 35:14 and Numbers 4:9, passages which relate to the construction and disassembly of the portable sanctuary, the *mishkan*. [↑](#endnote-ref-427)
507. This verse is fictive (a pseudo-verse), though it appears several times in *TZ*; see note on 34a. [↑](#endnote-ref-428)
508. See *BT* Qiddushin 5b [↑](#footnote-ref-80)
509. *te-hei li* *me-qudeshet* (be thou sanctified unto me). And not, incidentally, as is written in most rites: “Behold thou art (*harei at*) sanctified to me…” based on *BT* Qiddushin 5b. [↑](#endnote-ref-429)
510. *zot*, and not *zu*. [See…] [↑](#endnote-ref-430)
511. See *BT* Menaḥot 36b [↑](#footnote-ref-81)
512. See *BT* Menaḥot 36b – Sabbaths and Festivals are days which do not require the ‘sign’ of phylacteries, since they, themselves, are signs. [↑](#endnote-ref-431)
513. See *Zohar* Parashat Va-eyra (Z 2:31) – David goes to Hebron to join with the Patriarchs before ascending to the full Malkhut. [↑](#endnote-ref-432)
514. *te-ḥum* (defined area/domain). This refers to the Sabbath ‘area’ of 2000 cubits in each direction of a habitation, and beyond which the Sabbath observer should not go on the Sabbath. [↑](#endnote-ref-433)
515. *re-shut ha-yaḥid* (individual domain). Sabbath law designates all spaces as one of several domain categories. Broadly speaking, these are referred to as either *re-shut harabim* (public domain) or *re-shut hayaḥid* (private or individual domain). It is forbidden to pass or carry objects from one domain to another; see Mishnah Shabbat 1:1. [↑](#endnote-ref-434)
516. See previous notes on the terms *te-ḥum* and *re-shut*. An ‘*eyruv* is a constructed border which delineates and defines domains on the Sabbath; such that a public area can be transformed, through an *‘eyruv*, to be a private domain for the purposes of carrying objects. [↑](#endnote-ref-435)
517. The numerical value (gematria) of Gevurah is 216 (denoted as R-Y-U), while the numerical value of Ḥesed is 72 (denoted as ‘A-B); together they form the word ‘*eiyruv* (= 288, itself a highly significant number in Kabbalistic numerology). [↑](#endnote-ref-436)
518. The word *ʼibur* (lit. pregnancy, gestation) is applied metaphorically to the calendar when a leap year is ‘pregnant’ with an extra month. [↑](#endnote-ref-437)
519. That the Divine performs the precepts of tallit and tephillin is a Talmudic theme. On the Shekhinah as the tallit of the poor man, see Biti Roi diss, p.223, note 161. However, it should be noted, that ‘the poor man’ in the text and context here is the blessed Holy One. [↑](#endnote-ref-438)
520. GRA – this shows that the blessed Holy One self-enwraps as a prayer leader (NZ). [↑](#endnote-ref-439)
521. Exile of the Divine. [↑](#endnote-ref-440)
522. The order of the scriptural portions of the tephillin of the head follows the view of… [↑](#endnote-ref-441)
523. The context of this verse, as an illustration of the 42 mentions of the Name in the portions of the *tephilin*, is extremely strange - it reads: “And was flared the anger of HVY”H against them (*bam*)...” - and belongs to the chastisement of Aaron and Miriam, regarding Moses’ personal life. [↑](#endnote-ref-442)
524. See TZ 52b and note there on *te-khelet*. [↑](#endnote-ref-443)
525. *Yibum* is levirate marriage: childless widow marries her deceased husband’s brother, based upon Deuteronomy 25:5. The concept of *yibum* has been mystically interpreted in various doctrines of reincarnation, but the statement here: “She is… His levirate in exile,” which is expressed in the letter combinations of *yevamah*, is enigmatic; perhaps, MaH is in Me, which matches the enwrapping of the tallit. [↑](#endnote-ref-444)
526. At first sight, this is one of the most radically expressed statements found in Jewish thought. Not only does it echo the theme of ‘the exile of the Divine’ we have seen elsewhere, and which has been understood to mean that the blessed Holy One does not ‘want’ to emerge from exile until the Shekhinah is restored and Israel is redeemed, but here the autonomous will of the Divine Masculine is, as it were, proscribed by conditional circumstances and that God (the blessed Holy One) lacks ‘permission’ (*reshuta*) to emerge from exile unless the conditions are met! This perception of limitation of the Divine is at once inconsistent with the highly abstract and philosophical description of *Ein Soph* as found, for example, in the Second Introduction to *TZ* (17a-b); and may therefore be speaking of a discernible ‘immanent’ aspect of the Divine in contrast to a ‘transcendental’ perception. It also might reflect a more critical approach, on the part of Kabbalistic authors, towards the Maimonidean conception of God, a development paralleled in philosophy itself by the writings of Gersonides, whose qualifications regarding God’s omniscience at the sub-lunar level are close to this in terms of nominal and accepted radicality (albeit on the margins of Jewish theology) and which were harshly criticised in the anti-Aristotelian philosophy of Crescas at the beginning of the 15th century. Yet if God can be limited by entanglements of logic, why not the entanglements of exile? On the relationship between Kabbalah and philosophy in the 14th century, see… For later, Lurianic Kabbalists, the statement is less shocking, and this is probably the sense in which MM explains that the blessed Holy One is given ‘permission’ from the ‘Supernal Emanator’ (see also PQM); likewise, MHS understands *Qudsha Brikh Hu* (the blessed Holy One) to be referring to *Ze’ir Anpin* (microscopus), a more reduced and concentrated configuration of the Divine. See *Benayahu* – ‘the blessed Holy One’ is specifically the *sephirah* of Tipheret, the letter Vav of the Divine Name; the Shekhinah is Malkhut, the letter Hei. NZ refers to *TZ* 2b (Introduction) – “The blessed Holy One is never found without the Shekhinah.” The glosses of R. Yaaqov of Vilna to TZ Qushta refer to a mystical reading of *Mishnah* Ketubot 2:9 and the interpretation of Hosea 11:9 found in *BT* Ta’anit 5a – these texts soften the impact somewhat, since they speak of a voluntary self-limitation on the part of the Divine. See also Z 1:27a (*Tiqqunim*), where a similar expression is made in relation to the inadmissibility of the blessed Holy One as the letter Vav towards its true location between Higher and lower Hei because of the presence of the mixed multitude who engender sexual immorality; but the underlying idea there may be different; indeed it indicates almost the opposite concept, because it speaks of the intervention rather than emergence of the blessed Holy One. Ms Toronto f65a (corresponding to *TZ* Qushta 56a): *leit l-hu* (or *leit l-ho*) and not *leit leih*, as in *TZ* Qushta. See also Mahara”l of Prague, *Netzaḥ Yitsrael*, Ch. 10, on the reason for the Divine Presence in exile, “for He had joined His Name with them.” [↑](#endnote-ref-445)
527. PQM: prophecy flows to Netzaḥ and Hod from Tipheret. [↑](#endnote-ref-446)
528. *BT* Berakhot 57b [↑](#footnote-ref-82)
529. See *Mishnah* Avot 5:21. [↑](#endnote-ref-447)
530. *BT* Berakhot 58a – the word *tipheret* (glory), of 1 Chronicles 29:11, is the giving of the Torah. [↑](#endnote-ref-448)
531. The Festival of *Shavu’ot* (Weeks) shares aspects with both Passover and the New Year, see   
     *BT* Megillah 31b. [↑](#endnote-ref-449)
532. *ziqnah* (old age) indicating the status of an ‘elder’ in wisdom. See *Mishnah* Avot 5:21: “…forty years old for understanding, fifty years old for counsel, sixty years old for old age…” Commentators discuss the discrepancy between *TZ* and the *Mishnah*, see NZ, MM and *Benayahu*: this is not an error but an allusion to the appearance of the Divine to Israel at Sinai on the ‘fiftieth day’ after Passover as ‘the aged one.’ [↑](#endnote-ref-450)
533. *Mishnah* Avot 5:21 [↑](#footnote-ref-83)
534. *BT* Berakhot 17a [↑](#footnote-ref-84)
535. Liturgical: Sabbath Morning Service [↑](#footnote-ref-85)
536. The word *M-LeYAH* (full) forms two important anagrams: ELHYM and MaLEi YaH (full of YaH). See also **Tiqun 31**: *TZ* 75b. [↑](#endnote-ref-451)
537. The alt. version means exactly the same thing, but the gender is switched to masculine. [↑](#endnote-ref-452)
538. The gender is masculine, and the subject is uncertain, though MM interprets as the feminine Malkhut. [↑](#endnote-ref-453)
539. *Simḥat Beit Ha-Sho-evah* – lit: ‘The Rejoicing of the House of (Water) Drawing’ was an ancient libation ritual performed in the Temple. See… [↑](#endnote-ref-454)
540. The last day of the festival period of *Sukkot*, is the Solemn Assembly of the Eight Day; since Geonic times, this day has been transformed (outside of the Land of Israel it is ninth day of the festival period) to the day of the Rejoicing of the Torah, when the annual cycle of weekly scriptural readings concludes at the end of Deuteronomy and returns again to the beginning of Genesis. [↑](#endnote-ref-455)
541. The fruit of the citron tree, a species known in Hebrew as *etrog*, has been traditionally understood, at least since Second Temple times, to be the fruit referred to in the commandment of Levitcus 23:40. Its colour ranges from green to yellow. It is not eaten on the festival but is held and ‘waved’ as one of ‘the four species’ (the others are: palm shoot, myrtle and willow) with which it is ritually united throughout the days of Tabernacles, both individually and as part of communal prayer. Whereas the other species are assembled and kept together, the *etrog* is in its own category, and is generally housed in its own special container; many examples of ornate etrog containers have survived from the fourteenth century, some possibly with Zoharic motifs (such as astrological signs, or the *Ushpizinn*). See… The comparison of the Shekhinah to an *etrog* is found in *Sepher haBahir* 172. [↑](#endnote-ref-456)
542. *Vayiqra Rabbah* 30:14 [↑](#footnote-ref-86)
543. *Tyomet* (or possibly *tyomah*; it is unclear if the former is a construct form) is a known term in halakhic discourse and, while it seems to have various meanings, the most likely source here is the discussion regarding the *lulav* (palm shoot)in *BT* Sukkah 32a (the *tyomet* is the central leaf of the shoot), not the *etrog*. GRA reads (the probably intended) *pitom*, the excrescent node of the citron which, if broken off, can render the *etrog* invalid; similarly, and perhaps as a textual solution, PQM reads *pitomet*. Another solution to the ambiguity – utilising the methodology of *Benayahu* in seeing apparent errors in classical sources as deliberately cryptic teachings (see commentary of *Benayahu* regarding *Mishnah* Avot 5:21, cited in note on 56a) - could see the text making direct reference to the *lulav*, which it cryptically calls *tyomet*; thus rendering the sense as being: the *etrog* is not complete unless united with the *lulav*. [↑](#endnote-ref-457)
544. Here the *etrog* takes on a multi-gendered status, being compared to both the Shekhinah (feminine) *and* the Patriarch Jacob (masculine). [↑](#endnote-ref-458)
545. The *Mishnah* Sukkah, Ch.3, discusses the various ways in which the *etrog* can be rendered invalid through blemish. [↑](#endnote-ref-459)
546. *yeroqa*. What is probably intended here is ‘yellow,’ the word *yeroqa* seeming to convey both green and yellow in various contexts, where it is described as both grass and gold; see *TZ* 1a and notes on *TZ* 10a (First Introduction) and 52b; see also *TZ* 134b. NZ and MM cite *Kisei Melekh* who states that many have erred, based on their misunderstanding of this text, by purchasing a green etrog, whereas it should be goldish or egg-yoke in ripe colour: amarillo. See also *BT* Ketubot 107b, on green vessels, and note ad loc in Soncino translation. On the *Zohar* and the halakhah of the *etrog*, see… [↑](#endnote-ref-460)
547. Here, in association with the *etrog*, essentially begins an extensive discussion on the Book of Esther, which is mostly contained in 57a-b. Esther is seen as a biblical embodiment of the Shekhinah. See Biti Roi diss p.47. Esther’s alternative name was Hadassah, thus linking her to another of the four species. [↑](#endnote-ref-461)
548. *BT* Megillah 13a [↑](#footnote-ref-87)
549. See previous note on the colour *yeroqa*; see NZ which seems to understand that the colour of Esther, based on the Talmudic discussion of her being green, was actually that of an *etrog*, thus uniting two symbols of Malkhut. However, the colour traditionally associated with Malkhut is blue. [↑](#endnote-ref-462)
550. The Shekhinah, Malkhut, Esther, see Biti Roi… [↑](#endnote-ref-463)
551. See Rashi on *BT* Megillah 13a – Esther was ‘green’, like myrtle. [↑](#endnote-ref-464)
552. Mishnah Sukkah 3:4 [↑](#footnote-ref-88)
553. See *Midrash Tanḥuma*, Emor Ch.19 [↑](#footnote-ref-89)
554. On the implications presented by these passages for halakhic praxis in the ‘shaking’ of the *lulav*, see *TZ* 23a and notes there. [↑](#endnote-ref-465)
555. *ilana d-ḥayeiy* (Tree of Life). [↑](#endnote-ref-466)
556. See *Vayiqra Rabbah* 30:12 [↑](#footnote-ref-90)
557. *BT* Baba Batra 25a [↑](#footnote-ref-91)
558. In an important commentary on this passage, Rav Yosef Ḥayim (*Benayahu*) explains that there are two meanings of ‘West’ and if one faces West to pray, as *he* doubtless did in Baghdad, one should intend to face specifically the Western Wall of the Temple, and not the unspecified West, which represents ‘the rear’ of the world. The Western Wall is, in fact, the Western-most part of the Eastern ‘face’ of the world. He also states that R. Yaaqov Emden’s polemic on this issue was for nothing; see… See also Beit Yosef on *Tur* Oraḥ Ḥayim 90 – where one who prays towards the west is called ‘wicked;’ see *Mishnah Berurah* 90 (composed in Europe) – this is because, in praying in a different direction from the synagogue, the worshipper makes it appear as though there are two deities. [↑](#endnote-ref-467)
559. On the symbolism of the planets, including Saturn (*shabtai*), in Jewish mystical literature, see…[see also Ms Toronto?] [↑](#endnote-ref-468)
560. See *BT* Rosh HaShanah 16b [↑](#footnote-ref-92)
561. In *BT* Sukkah 52a, the evil inclination is referred to as ‘the enemy.’ [↑](#endnote-ref-469)
562. *BT* Shabbat 113a [↑](#footnote-ref-93)
563. See *BT* Beitzah 16a [↑](#endnote-ref-470)
564. *BT* Shabbat 117b [↑](#footnote-ref-94)
565. See *BT* Shabat 117b; the following verse is the exegetical source for the obligation to eat three meals on the Sabbath. [↑](#endnote-ref-471)
566. These lines are curious. Lighting a candle *on* the Sabbath is a transgression (which doesn’t require the reason of ‘changing’) but lighting a candle *for* the Sabbath is an obligation. Perhaps they refer to *that* particular candlestick, which would give sense to ‘change of place’. [↑](#endnote-ref-472)
567. According to MM, this is the archangel Metatron, understood here as a secondary level Divine agency, and not as a representation of the Divine itself. [↑](#endnote-ref-473)
568. *le-taqna* (to arrange, prepare) – of the root t-q-n. [↑](#endnote-ref-474)
569. See *BT* Shabbat 118b [↑](#footnote-ref-95)
570. The alternate version, in parentheses, appears to reflect the statement of the Talmud on *BT* Shabbat 118b more accurately, which is why the editors of *TZ* Qushta added them to *TZ* Ortakoj (which did not incorporate the suggested alt. of di Lonzano to *TZ* Mantua); in an alternate tradition recorded in *JT* Ta’anit 3b, only one properly observed Sabbath is required to precipitate Redemption. See also *Shemot Rabbah* 25:12. See MM. [↑](#endnote-ref-475)
571. *phatora* (table). [↑](#endnote-ref-476)
572. The lighting of a candle for the Sabbath eve is a Rabbinic precept; see *BT* Shabbat 25b. In the middle ages it became customary to light two candles; see… [↑](#endnote-ref-477)
573. *Ha-Motzi leḥem min ha-aretz* (“…Who extracts bread from the land”) – the ritual blessing before eating bread. See *TZ* 31a where it is stated that the one who makes the blessing over bread should emphasise the first letter of *Ha-Motzi*. [↑](#endnote-ref-478)
574. See *BT* Shabbat 117b [↑](#footnote-ref-96)
575. *le-shamesh* (to ‘service’) – often a euphemism in Rabbinic literature for intimate conjugal activity. [↑](#endnote-ref-479)
576. Note the change in verb between *le-shamesh* (to service) of the weekday, and *yizdaveg* (will be coupled with) of the Sabbath. [↑](#endnote-ref-480)
577. *BT* Ketubot 62b [↑](#footnote-ref-97)
578. See *BT* Shabbat 119a [↑](#footnote-ref-98)
579. *phiyusa* (appeasement).On this term see *TZ* 38b and 143b and notes there. [↑](#endnote-ref-481)
580. *re-shu nukhra-ah* (alien domain). [↑](#endnote-ref-482)
581. Shemot Rabbah 25:12 [↑](#footnote-ref-99)
582. See Idel, Menorah… [↑](#endnote-ref-483)
583. *BT* Baba Batra 25b [↑](#footnote-ref-100)
584. ibid [↑](#footnote-ref-101)
585. *BT* Berakhot 5b [↑](#footnote-ref-102)
586. The hand (physical) is ‘Observe,’ the head (mental) is ‘Remember,’ creating symmetry between the two modes of Sabbath commandments (which emerge from the two versions of the Ten Commandments of Exodus 20 and Deuteronomy 5), and the two parts of the phylacteries (hand and head), which, as a sign, are not worn on the Sabbath. [↑](#endnote-ref-484)
587. *Shemot Rabbah* 25:12 [↑](#footnote-ref-103)
588. Liturgical: from the weekday ‘Standing’ Prayer [↑](#footnote-ref-104)
589. *qitrin* (bindings). See Scholem Cards. [↑](#endnote-ref-485)
590. *le-vushei* *khaparah* (‘garments of atonement’).These are the garments of the High Priest see Exodus 28. The terms *mitznephet* and *avnet* are awkward to translate; Alter *ad loc* gives ‘turban and sash,’ and see note there. The *tzitz* was a type of diadem of pure gold. On the mystical significance of sacred garments see… [↑](#endnote-ref-486)
591. See *BT* Zevaḥim 88b [↑](#footnote-ref-105)
592. *Purim*, the Rabbinic festival of Esther’s victory over Haman on the fourteenth of Adar, joyously celebrated with feasting, inebriation and liminalism, is likened in name to its antithesis, the solemn, sober Biblically mandated fast-day of Yom Kippur, the Day of Atonement. In fact, in almost irreverent linguistic play, the Day of Atonement is understood to mean ‘a day ‘like’ Purim.’ NZ cites *JT* Ta’anit 12b (DBS), where it is stated that Purim, together with Ḥanukkah, will never be annulled, and the further opinion recorded in *Pirqei d-Rabbi Eli’ezer* Ch.45, that it is *Yom Kippur* that will never be annulled. [↑](#endnote-ref-487)
593. Esther’s repetition is symbolically interpreted to refer to the two Temples. [↑](#endnote-ref-488)
594. ‘*olimta* (young maiden): virginhood is implied here in context, but is not an essential quality of the word or its Hebrew equivalent ‘*almah*; see Isaiah 7:14. [↑](#endnote-ref-489)
595. She is the letter Dalet inside HVY”H, to create the name YeHUDaH (Judah); thus She is ‘preserved’ in Him, in that Name. [↑](#endnote-ref-490)
596. See *Midrash Tanḥuma*, Tzav Ch.14 [↑](#footnote-ref-106)
597. See MM citing ARY in *Etz Ḥayim*, Gate 49 Ch. 6 – Esther was able, by magical use of the Divine Name, to conjure up her corresponding demon in the world of the husk, and it was the demon who coupled with the uncircumcised Aḥashverosh. [↑](#endnote-ref-491)
598. The word *sheni* (the second) can also imply ‘another’ – in this case, Esther’s double. [↑](#endnote-ref-492)
599. *BT* Megillah 23b [↑](#footnote-ref-107)
600. See Z 1:95a. [↑](#endnote-ref-493)
601. *itlabshu* (‘dressed’ or ‘enclothed’). This seems to imply that the effort to protect the Shekhinah in exile, caused the emanation of the ten lower *sephirot* to evolve into the ten sons of Haman: an extreme manifestation of anti-Semitism. [↑](#endnote-ref-494)
602. See *BT* Sanhedrin 61b – Haman is discussed in the context of ‘a false god.’ [↑](#endnote-ref-495)
603. In *BT* Megillah 14b it is stated that *malkhut* (royalty) is a euphemism for ‘the holy spirit.’ [↑](#endnote-ref-496)
604. This is the view of Rabbi Aqiva, as mentioned in the formula of the Haggadah of Passover. [↑](#endnote-ref-497)
605. *ba’al tzedaqah* (‘Master of Charity’) – an common appellation given to one who is in the habit of distributing charitable funds regularly and generously. [↑](#endnote-ref-498)
606. In this expression of the exile of the Divine, we find a possible allusion to the first mishnah of Tractate Shabbat, which, when defining Sabbath domains by way of illustration, places ‘a poor person’ outside. [↑](#endnote-ref-499)
607. *mayyin ’ila-inn* (higher waters). [↑](#endnote-ref-500)
608. The later strata of the *Zohar* use the word *qabalah* to refer to the whole mystical discourse of Judaism, which they see as a distinct stratum of Jewish learning; see Z 3:254b (RM); and they explain the word itself. The mystical dimension of Torah is seen as a higher level Torah since, as symbolised by the female in coupling, it involves the act of receiving Enlightenment when in intellectual and spiritual union with the Divine; thus the true gnostic moment is esotericised into an inner experience, all other specific and objective knowledge is but a preparation for that moment: the ‘going’ of the poor towards the giver of charity. On the term *qabalah*, see… [↑](#endnote-ref-501)
609. On the development of the term *halakhah*, see… The statement here reflects the rarely quoted literal meaning of the word *halakhah* – a word that has come to cover all facets of ritual and legal Jewish practice – which is ‘going,’ perhaps originally derived from the idea expressed in Deuteronomy 6:7 of *uv-lekht-kha vaderekh* (and in your ‘going’ along the way); some scholars have explored whether the term *halakhah* may have originally been closer in intent to the Chinese concept of Dao; see… Here, *halakhah* is defined as the act of the poor (i.e. the oral Torah without its inner meaning) in going towards charity, which is the Kabbalistic understanding of observance. [↑](#endnote-ref-502)
610. See *Sfat Emet* on this passage: *halakhah* is the knowledge and performance of the commandments, *qabalah* is the actual Divine flow that is inside them. [↑](#endnote-ref-503)
611. Liturgical: Penitentiary Prayer (*taḥanun*) [↑](#footnote-ref-108)
612. *BT* Ta’anit 8b [↑](#footnote-ref-109)
613. Apparent mis-spelling here in Qushta. [↑](#endnote-ref-504)
614. *shilu-aḥ ha-qen* – the precept of the ‘sending of the nest.’ See *TZ* Introduction. The precept regarding the sending away of the mother bird in order to take the eggs or the chicks is consistently interpreted by *TZ* to refer to the wanderings of the Shekhinah – the ‘mother bird’ of Israel. [↑](#endnote-ref-505)
615. See NZ – in this instance, Metatron is seen as both a representation of the Divine and a secondary agency; see *BT* Sanhedrin 38b: Metatron has the name of His Master, for it is written: (Exodus 23:21) *…My Name is within him*. [↑](#endnote-ref-506)
616. *Mishnah* Avot 4:20 [↑](#footnote-ref-110)
617. See NZ on GRA: the vessel is the body, and that which is inside it is the soul. [↑](#endnote-ref-507)
618. See *TZ* 41a and note there – ‘body and covenant are considered as one’. [↑](#endnote-ref-508)
619. The continuity here is missing in Ms Toronto. [↑](#endnote-ref-509)
620. These three lines are parenthesised in MM, but not in Qushta, and although GRA reads the line slightly differently, the source of the parentheses is not yet apparent. [↑](#endnote-ref-510)
621. The emphasis here in the term *grishin* (expulsions) is that it is plural; *grishin* also refers to the name appearing in *TZ* for the cantillation note *gershayim* in the Askhkenazi rite; see Notes on the Cantillation Notes. [↑](#endnote-ref-511)
622. The form of the letter Vav added to the form of the letter Dalet, completes the form of the letter Hei. [↑](#endnote-ref-512)
623. The verse states “from the ark.” [↑](#endnote-ref-513)
624. MM: The soul of Moses – the ‘husband’ of the Queen (*matronita*). [↑](#endnote-ref-514)
625. *Ihi it-dabqat beih, v-ihu bah* (She cleaves to Him and He is in Her) summarises the many allegoric levels of Divine union. [↑](#endnote-ref-515)
626. *Sheol* – hell, the grave, oblivion. [↑](#endnote-ref-516)
627. Liturgical: Sabbath Morning ‘Standing’ Prayer [↑](#footnote-ref-111)
628. MM: the four severe *gevurot* of Malkhut that extend through Her Ḥesed, Gevurah, Netzaḥ and Hod. [↑](#endnote-ref-517)
629. Kabbalistically, the *sephirah* of Malkhut is regarded as ultimately being of *din* (judgement), an idea echoed in the mystical understanding of the halakhic expression: *dina d-malkhuta dina* (the law of the kingdom *is* the law) (MM). [↑](#endnote-ref-518)
630. *BT* Pesaḥim 118a [↑](#footnote-ref-112)
631. See MM who cites YMY”N: this applies to an individual created through judgement (it is unclear whether MM means that individuals are created through judgement or that only some are); but humanity generally receives its sustenance through the two *mazalot* of *notzer* and *naqeh*. [↑](#endnote-ref-519)
632. *Pirqei d-Rabbi Eli’ezer* Ch.41 [↑](#footnote-ref-113)
633. On the Midrashic source of this idea see also *Batei Midrashot*, Part 2, Midrash Temurah Ch.5; and see also Rashi and Redaq on Psalms 136:13. [↑](#endnote-ref-520)
634. *Pirqei d-Rabbi Eli’ezer* Ch.5 [↑](#footnote-ref-114)
635. *ʼibur* – means ‘gestation’ in calendrical (the addition of an extra month) and biological terms, as well as in cosmic and soul terms. [↑](#endnote-ref-521)
636. Precisely this Aleph, that sits between two Vavs in the *milui* (full spelling out) of the Name of 45. In a Hebrew lunar leap year, which occurs 7 times in every 19 year cycle, a full month is added: the month of Adar, which begins with Aleph. Adar is the month of Purim, the festival associated with Esther. [↑](#endnote-ref-522)
637. The twelve Hebrew months are lunar, but the festivals are required to be kept in sync with the seasons, and hence the Hebrew calendar aligns its lunar months with the solar year, creating a synthesis between the two. To achieve synchronicity, a full lunar month is added to 7 years of every 19 year cycle. This synthesis, while an impressive mathematical and observational achievement of the ancient world, is not so accurate so as to completely withstand the vicissitudes of an exile of unanticipated duration and their inexorable effect upon temporal discrepancies; since the development of the permanent calendar by Hillel the Elder in Babylonia in the fifth century, the actual seasonal period of Passover has shifted by some eleven days. On the Hebrew calendar, see… [↑](#endnote-ref-523)
638. *mahalakh ha-emtza’i* (the middle way). This known term in medieval Hebrew astronomy is found in, among other places, Abraham Ibn Ezra’s *Sod ha’Ibbur* (Mystery of the Intercalation) which cites the 10th century Persian astronomer Al-Sufi, and Gersonides’ *Wars of the Lord* (Essay 5, Part 2, Ch.9). See also Maimonides, *Yad haḤazaqah*, Laws of the Sanctification of the Month, 6:3. [↑](#endnote-ref-524)
639. The Aleph unites the two halves of the Vav of the Divine Name, to become the ‘Middle Road,’ the path of synthesis. The text suggests a deeper level of reconciliation, which is fascinating in consideration of the fact that Christianity uses the solar calendar and Islam the lunar calendar. [↑](#endnote-ref-525)
640. Aviv is composed of Av (father) and the letters Yod-Beiyt, meaning ‘12’. On Passover, the 12 tribes are united with their Father in Heaven who redeemed them. [↑](#endnote-ref-526)
641. See *BT* Shabbat 75a, where this verse is understood to refer precisely to the mystery of intercalation. [↑](#endnote-ref-527)
642. *BT* Ḥullin 60b [↑](#footnote-ref-115)
643. Liturgical: from the ‘Additional Service’ [↑](#footnote-ref-116)
644. See *BT* Berakhot 31b and Zevaḥim 32a [↑](#footnote-ref-117)
645. This expression is remarkable; however, see *BT* Pesaḥim 49b. Dr Simon Holloway pointed out to me that this passage of *TZ* was quoted by Dr Johannes Pohl in the May 1939 edition of *Der Sturmer* (known as ‘The Ritual Murder editon’), with obvious corruptions. [↑](#endnote-ref-528)
646. *TZ* Qushta has singular form here. [↑](#endnote-ref-529)
647. *sakin pagum* (defective knife). The laws regarding the preparation of the knife for kosher slaughtering are strict and exacting. The blade must be literally ‘flawless’, meaning completely smooth as well as extremely sharp. [↑](#endnote-ref-530)
648. *Sirkha-an*: in Jewish ritual law, the adhesions which form between the nodes of the lung or between the inner rib-cage as a consequence of perforations or other afflictions, which can render an animal unfit for consumption, if it is determined that the animal would have died as a result of its medical condition even if slaughter had not intervened. The ritual slaughterer is charged with checking the lungs of every animal he slaughters for any such adhesion, which is called a *sirkha*; a *sirkha* can be one of several types or in various locations, some of which do not necessarily render the animal unfit. See *Shulḥan Arukh*, Yoreh Dei’ah 39. Mention of the halakhic complexities of this topic is further indication that the author of *TZ* may also have been a *shoḥet* (ritual slaughterer). The Aramaic word *sirkha* is of Talmudic origin – see Jastrow p.1028 and Melamed (2005) p.392, who provide a variety of contexts – but although its application to the anatomy and condition of the lung in *halakhah* is found in *BT* Ḥullin 46b, later authorities developed the laws regarding the lung considerably; see particularly: ROSH on Ḥullin, Ch.3 and *Tur*, Yoreh Dei’ah 39. See Z 3:28b (*RM*) and 227b (*RM*). [↑](#endnote-ref-531)
649. MM: the female (*nuqva*) of the *qlipah* (the husk). [↑](#endnote-ref-532)
650. See NZ – several commentators of this passage have attempted to identify the 18 ‘adhesions’ in halakhic works such as *Shulḥan Arukh*, Yoreh Dei’ah 39:4-9; see Biur HaGRA p.132. Perhaps there is an association to *BT* Ḥulin, 42a: the 18 defects by which an animal can be rendered *treiphah* (lit. ‘torn’ – indicating unfit). See also *TZ* 70a. [↑](#endnote-ref-533)
651. MM: GRA reads *treiphah* (‘torn’ – a non-kosher carcass). [↑](#endnote-ref-534)
652. See *BT* Ḥullin 47a. The *varda* is a rose like node of the lung. [↑](#endnote-ref-535)
653. See *BT* Ḥullin 27b [↑](#footnote-ref-118)
654. *talmidei d-vei rav* (students of the school of the Master) [↑](#endnote-ref-536)
655. See *BT* Ḥullin 27b [↑](#footnote-ref-119)
656. Based upon the precept of Leviticus 17:13. See note on *TZ* 51a. [↑](#endnote-ref-537)
657. See *BT* Berakhot 53b: “The Community of Israel is compared to a dove… Just as the dove is saved only by her wings, so Israel are saved only by the precepts.” (Soncino). [↑](#endnote-ref-538)
658. *Kalbin d-inun ḥatziphin* (the dogs that are brazen). See Z 3:32b (PZ: ‘impudent dog’); the dog is the corresponding animal to lion of ‘the other side;’ it would consume the sacrifice if offered inappropriately; see *TZ* 63a and Z 1:6b. The term has interesting origins: see Isaiah 56:11, *BT* Sanhedrin 97a – the generation of the Messiah is as the face of a dog, and *BT* Sotah 49b – just prior to the Messiah, impudence (*ḥutzpa*) will increase. See also *Shemot Rabbah* 42:9 – the dog is the most brazen of animals. The imagery of the impudent dogs was utilised by ARY in his Song for the Third Sabbath Meal. [↑](#endnote-ref-539)
659. Lit. ‘masters of sin’. [↑](#endnote-ref-540)
660. The windpipe and aesophogus are ‘the indicators’ because their severance determines the criteria for slaughter in accordance with halakhah: in an animal, both ‘indicators’ require severance of most of it; and in a bird, most of just one. [↑](#endnote-ref-541)
661. See *BT* Ḥullin 17b [↑](#footnote-ref-120)
662. See Z 2:198a, where this verse is applied to the righteous. [↑](#endnote-ref-542)
663. *TZ* Qushta reads *lon* (them). MM: *lan* (us). [↑](#endnote-ref-543)
664. See Z 1:11b. See note in MM on *TZḤ*. [↑](#endnote-ref-544)
665. The paradoxical nature of the function of stones is revealed here: they can be used for both construction and destruction. The nature of the stones used for capital punishment is discussed in *BT* Sanhedrin 45b, though I cannot find reference to three stones. [↑](#endnote-ref-545)
666. There is a small *Zarqa* inserted here in the text of *TZ* Qushta. [↑](#endnote-ref-546)
667. See MM – the cantillation note *holekh* is equivalent to the *munaḥ* of contemporary Ashkenazi rites. [↑](#endnote-ref-547)
668. ‘Stealing prayer’ might be a reference to those who do not pray properly, although MM understands it to mean those who do not pray at all. [↑](#endnote-ref-548)
669. As explained in a previous note (*TZ* 20a), the laws governing observance of the Sabbath divide all areas into one of two ‘domain’ types: the public domain (outside) or the private domain (inside). Objects must not be passed between domains, for this would constitute the act of ‘carrying,’ which is forbidden on the Sabbath; see *Mishnah* Shabbat 1:1. These two Sabbath domains have been variously interpreted in Kabbalistic texts; in Zoharic literature, the terms are found almost exclusively in the later strata, see Z 3:242-244 (RM) and in several locations in *TZ*. In this passage, the Land of Israel - with its direct Divine governance - is the private domain, while the rest of the world – the nations and their geo-politcal order - is the public thoroughfare. By implication, the extended symbolic symmetry of this cosmo-halakhic allegory, finds Israel exiled into the street (bringing to mind Benjamin’s discussion of Baudelaire as the displaced *flaneur*; see Jacob Edmond ‘The *Flaneur* in Exile.’) [↑](#endnote-ref-549)
670. *Yom Kippur* (the Day of Atonement) is unique in that five *‘amidot* are recited over the course of the day. [↑](#endnote-ref-550)
671. Liturgical: Penitential Prayer [↑](#footnote-ref-121)
672. MM: this refers to the Gevurah of Malkhut [↑](#endnote-ref-551)
673. PQM: the ‘holding’ of Samael is through the *sephirah* of Gevurah. [↑](#endnote-ref-552)
674. *Mishnah* Avot 4:1 [↑](#footnote-ref-122)
675. The five afflictions of the Day of Atonement are listed in *Mishnah* Yoma 8:1 and discussed in *BT* Yoma 76a. On the relationship between these afflictions and the precept to ‘be fruitful and multiply,’ as established here in *TZ*, see *Liqutei Halakhot*, Piryah v-Rivyah, Halakhah 3. As discussed on *TZ* 47b – and see notes there – the Hebrew root *‘anah* can mean affliction, response, seasonality or conjugal relations. All meanings are referred to in the word-play appearing in this passage. [↑](#endnote-ref-553)
676. *galat be-galuta* (exiled in exile) – *TZ* often uses alliteration for poetic effect. [↑](#endnote-ref-554)
677. *priyah u-re-viyah* (‘fruitful and multiplying’). Often cited as the first injunction of the Torah, the commandment to reproduce is given to Adam in Genesis 1:28 and to the descendants of Noah in Genesis 9:7. [↑](#endnote-ref-555)
678. The term ‘*onatah* refers to the entitlement of a married woman to conjugal relations, as stated in Exodus 21:10. As discussed elsewhere, various professions have established times and requirements for fulfilling their conjugal obligations, and a scholar’s ‘time’ is weekly (on the night of Sabbath); see *BT* Ketubot 62b. Here an association is established between sexual intercourse and the recitation of the *Shm’a*, which must also be ‘in its time;’ both activites are processes of *yiḥud* (union), see *TZ* 132a and note there on the parallel between the recitation of the *Shm’a* and the intimate union of a newly married couple. [↑](#endnote-ref-556)
679. The question here seems to be whether the branches are composed of Vavs or Heis. The conclusion of TZ seems to be that Vav is the trunk; and see TZ 94a. See note in MM on *TZ* 48a – all of the discussion comprises a monologue of Rabbi Shimon, even questions and statements addressed to him by the souls of others. [↑](#endnote-ref-557)
680. This outline appears confirmed on *TZ* 94a. See also *TZ* 111b. [↑](#endnote-ref-558)
681. See *BT* Ḥagigah 14b-15a; the term ‘cutting the shoots’ is applied to Elisha ben Avuyah, the companion of Rabbi Aqiva who, as a result of his mystical experiences, became an apostate. In subsequent Jewish literature the term has become a euphemism for heresy. See… [↑](#endnote-ref-559)
682. See *BT* Baba Metzi’a 86a – Rabbah bar Naḥmeini could not be approached by the Angel of Death because he never ceased studying. [↑](#endnote-ref-560)
683. *BT* ‘Avodah Zarah 3a [↑](#footnote-ref-123)
684. See *BT* Menaḥot 99b [↑](#footnote-ref-124)
685. Often awkward to translate the word *talyan* can mean ‘depend’, ‘suspend’ or even ‘dangle’.. [↑](#endnote-ref-561)
686. *BT* Berakhot 32b [↑](#footnote-ref-125)
687. The question can be posed: if the Tree of Life is Torah, why was it a problem for Adam to eat of it? [↑](#endnote-ref-562)
688. *ḥayey tza’ar* (a life of anguish) – see *Mishnah* Avot 6:4, where – paradoxically to here - the phrase is used to describe the ‘way of Torah’. [↑](#endnote-ref-563)
689. This passage seems to imply that although the nation is in exile, the precept of ‘appointing a king’ can be performed by every individual through the recitation of the *Shm’a*, in which the yoke of the kingdom of heaven is accepted. [↑](#endnote-ref-564)
690. See *Mishnah* Berakhot 1:2, where the term ‘the sons of kings’ is used in relation to the time for reciting the *Shm’a*; see also *Mishnah* Shabbat 14:4: Rabbi Shimon says: “All of Israel are the sons of kings.” [↑](#endnote-ref-565)
691. *Leit melekh b-la malkhut*. (there is no king without a kingdom) – an Aramaic paraphrase of the oft-quoted Hebrew expression *ein melekh blo ‘am* (“there is no king without a people”); and here may even be the origin of the phrase. See *Tiqqunim Ḥadashim* of Ramḥal, Tiqun 38 – “there is no king without a kingdom, and there is no kingdom without a people.” [↑](#endnote-ref-566)
692. NZ compares this allegory to a similar one found in *Sepher haBahir* Ot 152. [↑](#endnote-ref-567)
693. In our copy of *TZ* Qushta, the word *albish* (*I shall clothe*) is inked or smudged over. In the facsimile copy of *TZ* Qushta produced by Toldos Aharon (1973), the words *albish shamayim* have been inserted by editorial hand. [↑](#endnote-ref-568)
694. See Z 3:152a – where those who understand only the literal meaning of the narrative are regarded as stupid, for they only look at the garments. The wording here startlingly calls to mind Hans Christian Anderson’s tale *The Emperor’s New Clothes* (1837); it is interesting that Anderson’s fable was sourced from Don Juan Manuel’s *The Tales of Count Lucanor* (Tale 7), a popular medieval collection of morality fables composed in Castile in the first half of the 14th century (although: in the medieval version, the theme is apparently illegitimacy not intelligence; while the brilliant ending we are familiar with - the cry of the child - is Anderson’s). [↑](#endnote-ref-569)
695. *b-galuta kulhon shatyan* (in exile, they are all stupid). This phrase underscores a major theme of *TZ*, that exile is a state of consciousness; without enlightenment, people gaze at externalities and fail to perceive inner meaning. On the wicked as ‘fools’ (*tipshin*) see Z 2:52a. [↑](#endnote-ref-570)
696. *it-pashat* (self-divested). [↑](#endnote-ref-571)
697. *TZ* appears to understand *vayiru* as “they saw” and not as “they feared” – in Hebrew the two roots of RaAH and YaRAi can look similar inside certain verbal constructions. At the beginning of the verse of Exodus 14:31, it is stated, in the singular: “And Israel saw… (*vayar*)” [↑](#endnote-ref-572)
698. *yenuqin* (young children, lit. sucklings) – throughout Zoharic literature, the term *yenuqa* is usually applied to spiritually evolved and enlightened children. [↑](#endnote-ref-573)
699. See *Midrash Rabbah* Shmot 23:8. The *Midrash Rabbah* states that the blessed Holy One cared for abandoned children in the Egyptian enslavement; at the crossing of the Red Sea, in the exodus from Egypt, the same children saw the Divine Saviour and recognized Him, reciting the verse of Exodus 15:2. [↑](#endnote-ref-574)
700. The Exile of the Divine, in the darkness of ignorance and pre-enlightenment; and this exile is manifest as disunity within comprehension of the Divine, linguistically expressed as a separation of the letters of the Name. [↑](#endnote-ref-575)
701. The term *k-v-yakhol* (as it were) is often used in Jewish thought, to temper literalism. [↑](#endnote-ref-576)
702. *shliḥuta* (mission, agency) – every angel is appointed to a specific mission. As explained in MM, they are rushing to Her on His behalf, arousing Her in song towards Him. The passage evokes the spirit found at a wedding, when those present dance for the bride on her way to the wedding canopy to meet the groom. [↑](#endnote-ref-577)
703. *beiyt ha-bḥirah* (House of Election) refers to the Temple in Jerusalem, its location fulfilling the unspecified destination implied throughout the *Book of Deuteronomy* as the place “which God shall choose”. The term is found in *Mishnah* Ma’aser Sheni 5:12. [↑](#endnote-ref-578)
704. This is an example of *TZ*’s unequivocal position within the discussion in sources over whether the ultimate Temple is built by human hands or Divine; see Rashi on *BT* Sukkah 41a; see also *TZ* 24a and note there. [↑](#endnote-ref-579)
705. It is unclear what the place and context (and hence meaning) of these words are (I have placed them in quotation marks because they look like a fictive or pseudo-verse), but they appear in most editions. GRA amends from *ani evneh* (I will build) to *avaneha* (Her stones) thus creating poetic sense as well as syntactic meaning. It is of note that this passage, together with the text of *TZ* Qushta from 58b to 60b - with noticeably fewer alt. versions - does not appear in Ms Toronto. [↑](#endnote-ref-580)
706. See *BT* Baba Batra 75a [↑](#footnote-ref-126)
707. *de-le-‘eiyla le-ʼeiyla* (high-high above). [↑](#endnote-ref-581)
708. The Biblical context speaks of the removal of the shoe of the levirate refuser. [↑](#endnote-ref-582)
709. See *TZ* 72a: “the shoe is the body.” [↑](#endnote-ref-583)
710. *kinui* – appellation or denotation; an element of nomenclature. See *TZ* 1a and note there. [↑](#endnote-ref-584)
711. MM indicates that the mystical meaning of *le-phanim* (in times past) is that it refers to the future. [↑](#endnote-ref-585)
712. *temurah* in the Biblical sense means exchange of goods or animals, but the term is often interpreted by Kabbalists to refer to either sephirotic or letter symbolism. [↑](#endnote-ref-586)
713. *te-mireini* (rebel against Me, or exchange Me). This word does not appear in Scripture, where the phrase is *al tamer bo* (do not rebel against him) but is part of an exegetical reading of Exodus 23:21 found in *BT* Sanhedrin 38b, which is a word play based upon the similarity of the verbal roots of ‘exchange’ and ‘rebellion;’ see notes in Soncino translation of the Talmud *ad loc*. The word ‘him’ of the verse refers to the angel, who the Talmud (ibid) says is Metatron, sent by God to guide the People into the Land; see also Naḥmanides on Exodus 23:21. This exact substitution of the Talmudic construct for the actual quotation of the verse - belonging, perhaps, to a genre of such verses that might appear to the casual reader as the actual verse but on closer inspection draw the reader towards a source of deconstruction – also occurs in The First Introduction, see *TZ* 15a. [↑](#endnote-ref-587)
714. See MM: GRA reads ‘Father and son.’ [↑](#endnote-ref-588)
715. *BT* Qiddushin 71a [↑](#footnote-ref-127)
716. This word is from Ruth 4:7 - see the end of the verse. [↑](#endnote-ref-589)
717. This refers to the alternative spelling of Meytatron, i.e. with an additional Yod. [↑](#endnote-ref-590)
718. See Deuteronomy 25:5-10. A childless widow marries her deceased husband’s brother – this is ‘levirate (*yibum*) marriage;’ if the latter declines this obligation, then the ceremony of ‘the removal (*ḥalitzah*) of the shoe’ takes place. [↑](#endnote-ref-591)
719. M-Tz-P-Tz is HVY”H encoded, using the technique of A-T-B-SH (one of several known Kabbalistic letter permutation techniques), in which are paired the first and last letters of the alphabet, the second with the second last, and so on, to represent each other; thus: Yod (the 10th letter) is represented by M (the 10th last letter), Hei (the 5th letter) is represented by Tzaddi (the 5th last letter), and Vav (the 6th letter) is represented by Peh (the 6th last letter), creating M-Tz-P-TZ. The code of A-T B-Sh is discussed in the Talmud, see *BT* Shabbat 104a. See Z 2:132b and, for an extensive and clear explanation of this technique, see *PZ* 5:229-232, notes: 110, 113 and 116. [↑](#endnote-ref-592)
720. This phrase refers to a principle of Talmudic monetary law which motivated various Rabbinic enactments; see, for example: *BT* Yevamot 122b and Sanhedrin 3a. [↑](#endnote-ref-593)
721. The Tetragrammaton was articulated only on the Day of Atonement, and only by the High Priest in the Temple; see *Mishnah* Yoma 3:8 and 6:2. [↑](#endnote-ref-594)
722. Closed, leather shoes. On the prohibition of wearing leather shoes, see *Mishnah* Yoma 8:1, and *Tur*: Oraḥ Ḥayim, 554. [↑](#endnote-ref-595)
723. The meaning of the text here is not clear to me. [↑](#endnote-ref-596)
724. *BT* Ketubot 62b [↑](#footnote-ref-128)
725. See *Sepher haBahir* Ot 9 – “the sea and the south” represent the Divine and the lower realms, and see *BT* Berakhot 51a – where through the cup of blessing, one inherits two worlds (NZ). [↑](#endnote-ref-597)
726. An association between the words *yarashah* (possess) and *yabashah* (dry land) is alluded to here. [↑](#endnote-ref-598)
727. *BT* Berakhot 51a [↑](#footnote-ref-129)
728. The arousal commences with the *sephirah* Malkhut, represented by King David (the Psalmist, since Israel will be aroused in song). See also Z 2:239b on Amos 9:11: “…I shall raise the fallen tabernacle of David…” [↑](#endnote-ref-599)
729. On the word *zot* (this) as a symbol of the Shekhinah, see Biti Roi… [↑](#endnote-ref-600)
730. The word *le-gaban* (is with us) is absent from *TZ* Qushta but a gloss in TAF recommends inserting it. [↑](#endnote-ref-601)
731. Moses. [↑](#endnote-ref-602)
732. Although Moses and Aaron represent the archetypes of Netzaḥ and Hod, all other prophets are aspects of those same *sephirot*. [↑](#endnote-ref-603)
733. This phrase is taken from Genesis 9: 12 and 17; the subject is the covenant with Noah following the flood, not the covenant of circumcision of the Patriarchs, although the association of both covenants as representation of the Shekhinah is explicitly made elsewhere, see *TZ* 99a. [↑](#endnote-ref-604)
734. PQM and MM: ‘The young one’ (*na’ar*) is an appellation of Metatron. [↑](#endnote-ref-605)
735. *ʼuleimah* (young man). [↑](#endnote-ref-606)
736. Due to the alt. in parentheses, the identity of the speaker is ambiguous; according to MM, it is the ‘Faithful Shepherd’ who has descended (not the young man), and Rabbi Shimon is speaking to him. [↑](#endnote-ref-607)
737. According to MM, this is the Faithful Shepherd, Moses. [↑](#endnote-ref-608)
738. The name of the cantillation note called *zarqa*. The word *zarqa* comes from the Hebrew root ZaRaQ, meaning: to throw. [↑](#endnote-ref-609)
739. Some versions have “through which”. [↑](#endnote-ref-610)
740. It could be considered curious that the Patriarchs are represented by *segolta* and not segol. [↑](#endnote-ref-611)
741. The closed final Mem represents an expanded point, a ‘ring.’ [↑](#endnote-ref-612)
742. *ke-lila* (inclusive). [↑](#endnote-ref-613)
743. This second parenthesised phrase, which appears in *Sepher haBahir* 89-91 is the Hebrew of the preceding parenthesised phrase; it does not appear in *TZ* Ortakoj, and the Aramaic phrase there is not parenthesised; it is similarly absent from Mantua 57b, alt. version, and di Lonzano does not comment; nor does it appear in either *TZ* Amsterdam 1719 or *TZ* *Ḥemdat Tzvi*. The Hebrew is also absent from Ms Toronto f8a. However, the Hebrew phrase does appear on *TZ* 62a (in masculine gender) and in *TZ* 62b (in feminine gender) and in a parallel passage related to ‘the stone of the sling’ in Z 1:24a (*Tiqqunim*), while the Aramaic phrase appears in *ZḤ* 61b. The symbolism of the term is likely to refer to the relationship between the last and first *sephirot*, Malkhut and Keter; the seminal stone is complete with creative potential. [↑](#endnote-ref-614)
744. *Barta b-abba it’avidat* (daughter of/in Father is made). The phrase underscores the deep connection between the *sephirot* of Ḥokhmah and Malkhut as beginning and end of both the creative and redemptive processes. [↑](#endnote-ref-615)
745. In a parallel passage in Z 3:258a this exact following phrase appears with a seemingly different syntax as a [the] self-contained statement: *abba yasad barta* (Father established daughter) [cited often in later Kabbalistic works. I have not been able to reach a conclusion as to which of the two is likely the prior. See also *TZ* 9b. [↑](#endnote-ref-616)
746. The verse in Isaiah 66 reads “My footstool”. [↑](#endnote-ref-617)
747. *Mishnah* Avot 1:13 [↑](#footnote-ref-130)
748. *Mishnah* Avot 4:13 [↑](#footnote-ref-131)
749. See *Mishnah* Avot 6:6 [↑](#footnote-ref-132)
750. *Sepher Yetzirah* 1:7 [↑](#footnote-ref-133)
751. Liturgical: *Qedushah* Prayer, Sephardi rite [↑](#footnote-ref-134)
752. *Ihi z-‘ira l-tata, l-‘eyla leit la soph* (She is small below, [but] Above She has no end); this describes the dualistic and somewhat paradoxical nature of Divine immanence and transcendence. See MHS – the constrictive process of the reduction (*mi’ut*) of Malkhut enables it, when it grows in structure so as to be equal to tipheret, to ascend to enclothe Ḥokhmah. [↑](#endnote-ref-618)
753. The theopoetic and rhythmic contrast “…without end (‘*ad ein soph*) …without limit (‘*ad ein takhlit*);” is utilised often in *TZ*, see 38b, 44b, 92a, 102b and see *ZḤ* 34b and *Brit Menuḥah*: Fifth Way. [↑](#endnote-ref-619)
754. *ne-philat apayim* – lit. ‘falling of the face’; liturgically, it refers to the practice of lowering the head onto the arm during the recital of the *taḥanun* prayer of supplication following the ‘standing’ prayer. See also *TZ* 45b and note there. Here the falling represents failure in battle. [↑](#endnote-ref-620)
755. See *BT* Berakhot 5a – one who recites the *Shm’a* upon his bed, is as if he holds a two-edged sword in his hand. [↑](#endnote-ref-621)
756. The letter Ḥet: ח has a form which represents a gate. [↑](#endnote-ref-622)
757. See *Benayahu* – this was primarily a mental activity, but he may have also physically acted out the symbolic process. [↑](#endnote-ref-623)
758. The alt. version here seems more likely. [↑](#endnote-ref-624)
759. *Mishnah* Avot 5:1 [↑](#footnote-ref-135)
760. On ‘the seven shepherds,’ see: *BT* Sukkah 52b (and *Shir HaShirim Rabbah* 5:13) on Micah 5:4. The discussion of ‘the seven guests’ (who also happen to be shepherds) is found in Z 3:103b (*RM*). The Talmudic list: Adam, Seth, Methusaleh, Abraham, Jacob, Moses and David; the Kabbalistic list, in the order in which they represent the *sephirot* of Ḥesed to Malkhut: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. See Reqanati, Parashat Vayeishev. [↑](#endnote-ref-625)
761. I cannot find any other reference in Kabbalistic literature to seven female shepherds, though perhaps the text is alluding to the ‘seven prophetesses’ referred to in *BT* Megillah 14a. [↑](#endnote-ref-626)
762. The quotation hardly qualifies as fictive, but the name David does not appear here in the Biblical verse. [↑](#endnote-ref-627)
763. Gedulah (greatness) is an alternative name for the *sephirah* of Ḥesed. [↑](#endnote-ref-628)
764. The language of the messianic future is the Divine Presence. See commentary of R. Yitzḥaq d-Min Akko on *Sepher Yetzirah* Ch.1. NZ cites *Sodei R-zaya*. [↑](#endnote-ref-629)
765. *emunah* (faith, belief). The messianic idea is the Shekhinah – in exile until the ultimate cosmic unity. See *TZ* 73b – the exile of the messianic spirit is prolonged by those who do not aspire to understand the mystical levels of Torah. [↑](#endnote-ref-630)
766. ‘The Faith of Israel’ (*emunah d-Yisrael*); this term appears on *TZ* 92a, and in *Tiqqunei Zohar Ḥadash* (*TZḤ*) (Margoliot) 100a – where themes similar to those in the passages here are found. See also *TZḤ* (Margoliot) 103b [i.e. column b]. [↑](#endnote-ref-631)
767. This word is from Esther 2:20, regarding the pact of faith between Esther and Mordecai. [↑](#endnote-ref-632)
768. Perhaps because the object of the verb is feminine (even though *gan* (garden) is masculine), it is read as pertaining to the Shekhinah; see Ibn Ezra and Redaq – the verb refers to the feminine noun *adamah* (land). [↑](#endnote-ref-633)
769. *ʼiduna de-oraiita* (delight of the Torah). [↑](#endnote-ref-634)
770. See note on *TZ* 61b regarding this phrase. Here it appears in Hebrew in masculine gender. [↑](#endnote-ref-635)
771. The Torah, like the human form, is a construction of Divine elements – the letters. See *Avodat Haqodesh* 2:16. [↑](#endnote-ref-636)
772. See notes regarding this phrase on *TZ* 61b and 62a; here it appears in Hebrew and in the feminine gender. [↑](#endnote-ref-637)
773. *BT* Pesaḥim 56a [↑](#footnote-ref-136)
774. *reḥimu de-ahavah* lit. the love (Aramaic) of love (Hebrew). [↑](#endnote-ref-638)
775. See earlier note on ‘the men of Jericho’ mentioned in Mishnah Pesaḥim 4:8, who would ‘wind the *Shm’a*’ – meaning, they would delete the intervening liturgical formula between Deuteronomy 6:4 and 6:5. [↑](#endnote-ref-639)
776. Liturgical: formula for the recitation of the *Shm’a* [↑](#footnote-ref-137)
777. See *TZ* 20a. [↑](#endnote-ref-640)
778. Perhaps a play here on the meaning of *azl”a* (He went)? – see commentaries. [↑](#endnote-ref-641)
779. *BT* Menaḥot 29b [↑](#footnote-ref-138)
780. See *TZ* 18b and note there. [↑](#endnote-ref-642)
781. *Mishnah* Avot 4:13 [↑](#footnote-ref-139)
782. A High Priest not worthy of administering the sacred rites of the Day of Atonement, would not survive his entry into the Holy of Holies. [↑](#endnote-ref-643)
783. See extensive note in MM on textual continuity – the origin of the statement in parentheses is Qushta itself, but MM is unable to find the cited text which represents, in the view of the editors of Qushta, the continuation of this teaching and, according to BLR, whatever passage contains the prior four *tiqunnim* to the fifth *tiqun* mentioned in the lines following the parentheses; GRA, however, solves the continuity issue by suggesting that nothing is missing here at all, and the four established prayer services are the first four ‘*tiqunim*’ of this teaching (or that the four are comprised of the three weekday prayer services and the study of Torah, and the fifth here is the mystery of the sacrifices). MM inclines towards GRA’s reading and suggests that the editors of *TZ* Qushta had made an accidental error. Further support for GRA can be seen in Ms Toronto f8b where the text is almost continuous – although there is no mention of a ‘*fifth tiqun*.’ [↑](#endnote-ref-644)
784. *tiqun* (arrangement, construct). This is another example of the challenges facing the translator of the root t-q-n in any context. [↑](#endnote-ref-645)
785. See *BT* Berakhot 26b [↑](#footnote-ref-140)
786. *Qorbaninn*. The terms ‘offering’ and ‘sacrifice’ are used interchangeably in this translation. [↑](#endnote-ref-646)
787. *BT* Yoma 21b [↑](#footnote-ref-141)
788. See: *BT* Yoma 21b; Z 1:6b, 3:17a and 3:32b-33a. In the Talmudic discussion of the fire in the form of a lion, it is reported that this was in the First Temple, whereas in the Second it has the appearance of a dog. [↑](#endnote-ref-647)
789. See Z 2:278a (*Tosafot*) and PZ 5:356, n.471. [↑](#endnote-ref-648)
790. *Yeḥidati* (my unique one) – this term was to be employed by later Kabbalists to refer to the highest level of the soul. [↑](#endnote-ref-649)
791. It is interesting to note that the very next verse reads “Save me from the mouth of the lion”! [↑](#endnote-ref-650)
792. See *BT* Berakhot 3a [↑](#footnote-ref-142)
793. The reference to the words uttered by the dogs is onomatopoeic. See *TZ* 22a and note there. [↑](#endnote-ref-651)
794. *nahama d-oraiita* (the bread of Torah). See Z 3:98a and 3:246a. [↑](#endnote-ref-652)
795. See *Mishnah* Zevaḥim Ch. 5 [↑](#endnote-ref-653)
796. See *BT* Sukkah 52a – the evil inclination is referred to as ‘the hidden one’ (*tzphoni*), as found in Joel 2:20, which can also mean ‘the northern one.’ (NZ) [↑](#endnote-ref-654)
797. The verse is found interpreted by R. Dov Baer of Lubavitch, an important early 19th century Ḥasidic thinker, to refer to the expression of ‘*din* through *ḥesed*’or ‘*ḥesed* through *din*;’ see *Sha’ar HaYiḥud* p.18b. [↑](#endnote-ref-655)
798. The double parentheses here appear in *TZ* Qushta (although not in the 1973 fascimile edition). This section is found in Ms Toronto f9a, and reveals a very unique perspective on the mystery of sacrifices, which are seen as a type of appeasement of the evil inclination. See *BT* Yoma 69b – the evil inclination was once seen in the Temple in the form of a lion of fire (*gurya d-nura*). [↑](#endnote-ref-656)
799. The precept of ‘the covering of blood,’ based upon Leviticus 17:13, does not apply to cattle. [↑](#endnote-ref-657)
800. *ḥamor no’er* (braying donkey). This term is found in *BT* Berakhot 3a where it is the first of ‘the three watches of the night’; see also *ZḤ* 47b. [↑](#endnote-ref-658)
801. *nishra de-Ya’aqov* (‘the eagle of Jacob’). Jacob is the ‘eagle’ of the Chariot (See Ramḥal, *Adir Ba-Marom* Part 2, “Daniel’s Dream”), Tipheret, ‘Spirit’, the Vav of the Name. [↑](#endnote-ref-659)
802. *netz* (hawk). See Job 39:26. [↑](#endnote-ref-660)
803. The ‘Reading of the Torah’ is instituted during regular prayer services on Monday, Thursday and Sabbath mornings, Sabbath afternoons, and on special days. [↑](#endnote-ref-661)
804. *qitruga* (adversary, antagonist). [↑](#endnote-ref-662)
805. *masḥit* (‘destroyer’), *aph* (‘anger’), and *ḥeimah* (‘fury’). [↑](#endnote-ref-663)
806. Thought is a qualitatively different facet of the human construct to the physical organs and is transcendent to them; thus, it parallels ‘the man’ upon the throne. The human can utilise thought for good or evil. For a later, extensive discussion - deeply influenced by this section of *TZ* - on the relationship between sacrifices, the Divine Chariot and the body, see *Liqutei Halakhot*, Oraḥ Ḥayim, Laws of Blessings on Fruit, 5 (and particularly 5:21). [↑](#endnote-ref-664)
807. It may be that the two meanings of *hevel* – breath and vanity – are interpreted as two types: productive and non-productive human. [↑](#endnote-ref-665)
808. See Z 1:6b and note on *TZ* 62b. [↑](#endnote-ref-666)
809. *ḥayalinn* (forces); *garmin* (bones). [↑](#endnote-ref-667)
810. See *BT* Ḥullin 27b. [↑](#endnote-ref-668)
811. *Qohelet Rabbah* 1:36 [↑](#footnote-ref-143)
812. *sikhlit* (intellectual). See Z 3:225a (*RM*); and see Z 1:79b (ST). [↑](#endnote-ref-669)
813. *yesodit* (elemental). *sikhlit* (‘intellectual’) and *yesodit* are terms that appear in work of medieval literature that sought to bridge philosophy with mysticism. [↑](#endnote-ref-670)
814. See *TZ* 122a. [↑](#endnote-ref-671)
815. Like thought, speech is a distinctive quality of the human domain. Speech is like the ‘body’ or ‘garment’ of thought. [↑](#endnote-ref-672)
816. English translation here follows the commentary punctuation of *TZ* Matoq Midvash, but in *TZ* Qushta itself there is a definitive comma following the word *sikhliyim* ‘intellectual,’ (following the punctuation point in *TZ* Ortakoj) which could form a different phrase, although the subject of the next verb - *havu* (were/would) – then becomes obscured. [↑](#endnote-ref-673)
817. See MM for note on textual continuity. All printed editions finish Tiqun 21 at this point, but according to MM this teaching continues in *Zohar Ḥadash* (1868) 128b. In Ms Toronto f9b, the text continues with a passage corresponding to *TZ* Qushta 106a (**Tiqun 69**). [↑](#endnote-ref-674)