**[63b]**

**Tiqun 22**[[1]](#endnote-1) **for Day 12**[[2]](#endnote-2)

{Gen. 1:1}***In the beginning****, ELoQYM created…*Be-REiShYT❖‹❖In-the-beginning›  
– He is One, that is not revealed,  
and He created two.  
They are two, and they are the letter Beit◘‹◘ ב›‹2›  
– and they are two hidden worlds.

And with what did He create them?  
With one hidden point,  
– it is called *reishyt*❖‹❖beginning›,  
and about it is stated: {Ps. 104:24}*You have made all of them,  
with wisdom*❖‹❖*ḥokhmah*›.[[3]](#endnote-3)

And the two hidden worlds were not revealed,  
until He had made for them two garments.  
And what are they? *…the heavens and the earth…  
…the heavens…* – a garment for the Higher world,  
which was created with the Higher point,  
*…and the earth* – a garment for the lower world,  
which was created by the Name ELQYM,  
which[[4]](#endnote-4) is Higher Mother.

Yod◘‹◘י› – ‘beginning’❖‹❖*reishyt*› it is called,  
and it is Father of all,  
Hei◘‹◘ה› is ELQYM, and is Mother of all:  
{Gen. 3:20}*the mother of all life*.  
And Ḥokhmah, which is Father,  
is not known except through Binah,  
which is ELQYM.[[5]](#endnote-5)

And there, Y-H – Father and Mother as one:  
two hidden worlds.  
V-H are two children,  
and they are: this world, and the world to come.  
Vav◘‹◘ו› is the world that is coming,  
which is ‘the long world’,[[6]](#endnote-6)  
Hei◘‹◘ה› is this world,[[7]](#footnote-1)  
which is not long.

Beiyt◘‹◘ב›‹2› represents two chambers,  
for two letters, which are Y-H.[[8]](#endnote-7)  
And of it is stated:  
{Job 28:23}*ELQYM has understood her way,  
and He has known her place*.[[9]](#endnote-8)  
And what are these two chambers?  
But one is EHYeH,  
and the second is ADNY,  
and both-of-them are appellations❖‹❖*kinuiy*›,  
for the two letters Y-H,  
Father and Mother.

And thus does the numerical value of EHYeH ADNY‹86›,  
add up to the numerical value of the word *kinuiy*❖‹❖appellation›‹86›,  
and the two hidden ones are Father and Mother.  
And this is:  
{Deut. 29:28}*The hidden things are for Y”Y ELoHeYNU*  
– which are[[10]](#endnote-9) Y-H,  
and they are hidden and concealed,  
and they are the actual secrets of the Torah .

And because they are hidden,  
it is necessary to not reveal them,  
and this is the mystery of the sexual prohibitions of the Torah,  
of which it is stated:  
{Lev. 18:7}*The nakedness*❖‹❖*’ervah*› *of your father,  
and the nakedness of your mother,  
do not reveal*– do not expose, specifically, from within their coverings.

**Arose** an Elder[[11]](#endnote-10). He opened and said:  
‘Rabbi! Rabbi! Descend here  
– You that are the holy lamp!  
for the holy Shekhinah waits[[12]](#endnote-11) for you and your companions.  
I adjure you, do not delay there,  
but you[[13]](#endnote-12) should descend here,  
and thus, I adjure all those Masters of the Academy  
– of higher and lower[[14]](#endnote-13) –  
that they should descend with you,  
and so, I adjure those angels and holy hosts,  
that are appointed to protect you.  
And not for my honour do I act,  
and not for the honour of my Father and Mother,  
but for the honour of the Shekhinah.’

**Immediately,**a voice was aroused in the branches of the trees,  
of the Garden of Eden:  
‘Higher Ones! Descend!  
[Var. Angels!] [Var. lower ones] Gather in preparation for descent,  
with in company of these Masters of the Academy, high and low!  
For permission is given to you from above.’

Immediately,  
they all became divested of their images,  
and they donned the ‘airs’ of this world,[[15]](#endnote-14)  
which is an appellation and a concealment of the holy letters.

**Meanwhile**,  
Elijah preceded to prepare[[16]](#endnote-15) their seats for them.  
**Opened** he and said:  
‘Rabbi! Rabbi! Holy lamp,  
whose mouth of yours utters great things[[17]](#endnote-16) in Torah.  
The higher and lower ones quake from it,  
and of your mouth it is stated:  
{Ex. 19:18}*…and the mountain of Sinai,  
in smoke*❖‹❖*’ashan*›, *all of it, etc*.

For the letter Yod◘‹◘י› resides in your brain,  
Hei◘‹◘ה› in your heart, which is Binah,  
and with it ‘the heart understands’.  
Vav◘‹◘ו› is in your mouth, and from it:  
{Ex. 20:18}*And all the people see the voices*– for it is in the breaths that emerge from your mouth,  
about which it is stated:  
{Ps. 29:7}*The voice of Y”Y cleaves with flames of fire*.

There are six rings in the windpipe,  
through which Vav◘‹◘ו› ascends,  
and they are the six levels of the throne.

Hei◘‹◘ה› is in the heart,  
it is HeVeL❖‹❖breath› – Hei and LeV❖‹❖the heart›,  
for certainly the letter Hei◘‹◘ה› is in the heart,  
Vav◘‹◘ו› [voice] is in the voice that emerges from it,  
and this is the ‘voice’ that emerges from breath.

And there are two chambers in the heart,  
one produces breath ❖‹❖*haval*›,  
and one produces breath,  
and they are higher Hei, and lower Hei,  
through the two chambers of the heart,  
which correspond to the First and Second Temples.[[18]](#endnote-17)

Vav◘‹◘ו› is the voice that emerges from both-of-them,  
Yod◘‹◘י› is speech, which resides in the mouth.  
And of it is stated:  
{Ps. 33:6}*With the word of Y”Y the heavens were made*– and it is ‘one speech which comprises ten utterances’.

And the mystery of the matter:  
{Ps. 62:12}*ELQYM spoke one thing,  
yet twice, have I heard this*[[19]](#endnote-18)– to show, through it, that ten ‘speakings’  
were uttered in one ‘speaking’,[[20]](#endnote-19)  
*twice, this…* – these are:  
{Ex. 20:2-3}*I am…* and *There will not be to you…*– and it is One – one between them.[[21]](#endnote-20)

And this is what they the sages said,[[22]](#endnote-21)  
that upon both-of-them

**[64a]**

depend positive and negative commandments.  
And the blessed Holy One spoke from both-of-them,  
to give honour to the Torah,  
for He, with one ‘speaking’, uttered all.  
And why does it say *two, ‘this’*❖‹❖*zu*› *I have heard…*?  
*ZU*❖‹❖this›‹13› is the numeric value of ‘One’❖‹❖*eḥad*›‹13›,  
for there are two Torahs,  
and the blessed Holy One is One between them,  
and His Name is One.

And from two ‘speakings’ emerged a voice,  
that divided into seventy[[23]](#endnote-22) voices,[[24]](#footnote-2)  
corresponding to seventy faces,[[25]](#footnote-3)  
and with them He killed seventy nations,[[26]](#endnote-23)  
for not accepting the Torah,[[27]](#endnote-24)  
and with two ‘speakings’,  
He kills the two nations that are Esau and Yishmael,[[28]](#endnote-25)  
for not wanting to accept the Torah.

For the blessed Holy One is One,  
and He did not utter these voices and ‘speakings’ of ‘I’ ❖‹❖*anokhi*›,  
except to show that His Name and His glory are in the Torah.  
And because of this, the blessed Holy One spoke from it,[[29]](#endnote-26)  
so that all the nations of the world will quake,  
from those who strive in it.

And because of this,  
the blessed Holy One said to Moses:  
{Ex. 3:15}*…this is My Name for ever,  
and this is My remembrance for all generations,*‘My Name’ ❖‹❖*Shmiy*› together with Y-H  
– is 365 negative precepts.  
‘My remembrance’❖‹❖*Zikhriy*› together with V-H  
– is 248 positive precepts,  
to show that the Torah was created with the Name of the blessed Holy One,  
and upon His Name it is called.  
This is what is written: {Is. 43:7}*All that is called in My Name…etc*.  
And in it resides the blessed Holy One,  
and from it He spoke at Sinai.

And there is a higher Torah,  
in which is not read of ‘creation’❖‹❖*briyah*›,  
but of His ‘emanation’❖‹❖*atziluta*›,[[30]](#endnote-27)  
and it and He are all One.[[31]](#endnote-28)

And every person who strives in Torah,  
the Name of the blessed Holy One is there,  
how much more so, and how much more so,  
is this so of the holy lamp.

And holy lamp!  
Surely your mouth is Sinai![[32]](#endnote-29)  
The seven breaths[[33]](#endnote-30) that emerge from your mouth,  
the Shekhinah resides upon them,  
which is *Bat Shev’a* ❖‹❖daughter-of-seven›,  
which are the seven Names of ‘the explicit Name’,[[34]](#endnote-31)  
which is the Name of forty-two letters.

And from it the mouth of R. Shimon,  
ascends a voice that is the Middle Pillar,  
and it ascends to seventy voices,  
for She∞‹∞Malkhut› ascends specifically though it to ‘seven’,[[35]](#endnote-32)  
which is Higher Hei∞‹∞Binah›.

The pure air,[[36]](#endnote-33)  
‘the air of the Land of Israel which makes one wise,’[[37]](#footnote-4)  
is of the aspect of Ḥokhmah,  
which is Yod◘‹◘י›‹10›,  
and through it Vav◘‹◘ו›‹6› rises to ten, six times,  
and two Heis are:  
Hei◘‹◘ה›‹5› – breath of the inside,  
Hei◘‹◘ה›‹5› – breath of the outside,  
and both-of-them are in the heart and in the mouth.

They are the ten ‘speakings’ of the blessed Holy One,  
and with them heart and mouth are equal,  
and of one who is occupied in Torah,  
then the heart and mouth should be equal.  
And not for nothing did the Masters of the Mishnah establish:[[38]](#footnote-5)  
‘whoever’s inside is not as his outside,  
should not come to the house of study.’

The two Heis are certainly the two ‘speeches’❖‹❖*diburin*›,[[39]](#endnote-34)  
of which it is stated: {Ps. 62:12}*…twice, this I have heard…*Vav◘‹◘ו› is the voice that emerges from them,  
and about it is stated:  
{Deut. 4:12}*…the voice of words*❖‹❖*de-varim*› *you were hearing...*And this voice emerges from two ‘speeches’  
– which is Hei Hei◘‹◘ה-ה›,  
which comprise the ten commandments❖‹❖*dibran*›,  
5 in each tablet.

And thus, Israel were arranged towards them:  
{Deut. 29:9}*Your heads,  
your tribes,  
your elders,  
and your enforcers,  
every man of Israel*– here are five of the first tablet.  
Of the second tablet,  
they were arranged towards it in five different arrays,[[40]](#endnote-35)  
which are:  
{Deut. 29:10}*Your infants,  
your women,  
and your proselyte…  
…from the hewer of your wood,  
to the drawer of your water*– and these are Hei◘‹◘ה›‹5›.  
So there are two ‘speeches’ in which are included ten,  
and the voice that emerged from them included them.

[[41]](#endnote-36)And this Vav◘‹◘ו›‹6›,  
comprises the six times it is written good❖‹❖*tov*›,  
in ‘the six days of Creation’,[[42]](#endnote-37)  
and it ascended from them through the letter Yod◘‹◘י›‹10›,  
six times ten Vav times Yod are sixty  
– thus are found ten utterances.  
[which do not add up to 72 Names]  
Hei Hei◘‹◘ה-ה› of two ‘speeches’,  
and in them are ten, thus being twelve,  
Vav◘‹◘ו›‹6› ascends with the letter Yod◘‹◘י›‹10›,  
six times ten which are sixty,  
thus 72.

And if you should say,  
that He spoke through the Torah and no more,  
there is not found a place above or below,  
from which He did not speak,[[43]](#endnote-38)  
even through the angels,  
for no other god is found in the world.

And He spoke through the throne,  
it is this that is written: {Ex. 20:2}*‘I’*❖‹❖*anokhi*›,  
and thus, *anokhi*❖‹❖‘I’› amounts to the numeric value of *kisei*❖‹❖ throne ›‹81›.

After which, He spoke through the angels,  
it is this that is written: {Ex. 20:18}*And all the people saw the voices…*about which it is stated:  
{Ecc. 10:20}*For the bird of the heavens will carry the voice…etc*.

Because when the blessed Holy One wanted to speak through the angels,  
His Name descended upon them,  
like this: YQV”Q:  
Yod◘‹◘י› in one angelic beast which is ‘lion’❖‹❖*aryeh*›,  
and of which it is stated:  
{Amos 3:8}*The lion has roared, who will not fear?*And in which place?  
Yod◘‹◘י› in the head,  
Hei◘‹◘ה› upon the wings,[[44]](#endnote-39)  
Vav◘‹◘ו› in its mouth,  
Hei◘‹◘ה› in its tail,  
and because of this it is stated:[[45]](#footnote-6) ‘Be a tail to lions… etc.’

**[64b]**

etc.  
– and this is: {Ez. 1:10}*...and the face of a lion,  
to the right of the four of them...*

After which,  
it descends through the angelic beastwhose name is ‘ox’❖‹❖*shor*›,  
like this: QVQ”Y,[[46]](#endnote-40)  
Hei◘‹◘ה› in its head,  
Vav◘‹◘ו› in its mouth,  
Hei◘‹◘ה› in its wings,  
Yod◘‹◘י› in its tail.  
And this is: {ibid}*…and the face of an ox from the left*.

After which,  
it descends upon the angelic beast whose name is ‘eagle’❖‹❖*nesher*›,  
like this: V-Q-Y-Q,  
Vav◘‹◘ו› in its head,  
Hei◘‹◘ה› in its mouth,  
Yod◘‹◘י› in its wings,  
Hei◘‹◘ה› upon its tail.  
And this is: {ibid} *…and the face of an eagle for the four of them*.

And they are twelve faces,  
to each one six,[[47]](#endnote-41) amounting to 72,  
and this is: {Ex. 20:18}*and all the people were seeing the voices*.

And ‘human’❖‹❖*adam*› is riding upon them  
– this is Metatron,  
who comprises ‘the Name of forty-two letters’,  
and they are  
[six letters, and each letter amounts to six]  
seven words,  
and in every word there are six letters,  
and they amount to 42, and this is:  
{Is. 6:2} *Seraphs were standing above it,  
six wings, six wings to each one,  
with two it would cover its face,  
and with two it would cover its feet,  
and with two it would fly.*

For just as there is the Name of the blessed Holy One  
of 42 and 72 above,  
so there is the Name of 42 and 72 below.

This is what is written: {Ps. 48:11}*As your Name ELQYM,  
so is your praise upon the ends of the earth…*

And this is: *…and all the people were seeing the voices*,  
and they the voices were angels,  
for each one was made into a voice,  
and flew through the air,  
and of each one of Israel who said:  
{Ex. 24:7}*we will do, and we will hear*,  
it would reside in his mouth,  
and would teach him the entire Torah.[[48]](#endnote-42)

After which,  
He spoke with them from Heaven and Earth,  
it is this that is written: {Deut. 4:36}*From the heavens,  
He caused you to hear His voice to chastise you,  
and upon the earth He showed you His great fire… etc*.

At that time,  
when Israel said: *…we will do, and we will hear*,  
then immediately:  
{Ps. 96:11}***Y****isme-**ḥu*❖‹❖Let rejoice›***H****a-shamayim*❖‹❖the heavens›***V****e-tagel*❖‹❖and be glad›***H****a-aretz*❖‹❖the earth›*…*[[49]](#endnote-43)

After which,  
He spoke with them from the four directions:  
and they would look to the east and would hear the voice,  
and towards the west and south and north,  
they would hear the voice,  
to show that He was speaking to them from every place,  
and there was no place, above or below,  
from which He was not speaking with them,[[50]](#endnote-44)  
to show that: {Is. 6:3}*…the world is filled with His glory*.

[[51]](#endnote-45)For He bears[[52]](#endnote-46) the higher-ones and the lower-ones,  
and He supports above and below,  
and the throne of glory, and angels and souls.  
He bears all, and binds all, and unites all,  
and there is none who support Him.

And He is called through all Names,  
so that His might may become known,  
through each-and-every Name,  
from that level and appointed one upon whom It resides.

And He has no specific[[53]](#endnote-47) Name,  
and He is called ‘One’ in number,  
when He resides at a level of which there are [others]  
[Var. specials[[54]](#endnote-48)] of other levels  
– but He has no number.

When He resides upon all the worlds [Var. higher-ones]  
and upon each of their appointed ones,  
He is called by its Name,  
to show, to each one of Israel,  
from which place they should call Him,  
– according to their needs,[[55]](#endnote-49)  
as they have established:[[56]](#footnote-7)  
‘one who wants to become wealthy should head north,  
to become wise, one should head south.’

**Arose** the holy lamp and all the Masters of the Academy,  
and prostrated before the elder, and they blessed him.

The holy lamp said:  
‘Surely this elder has come from the place of the Ancient of Days,[[57]](#endnote-50)  
and there he has become great.  
Worthy is our portion,  
that we have merited hearing ancient words,  
from the place of the Ancient of Days.  
Worthy is our portion, that we have merited this.’

**Arose** Rabbi Shimon.  
He began and said:  
‘Be-REiShYT is composed of the words:  
BRYT❖‹❖covenant› of EiSh❖‹❖fire›,  
which is the sign and the impression,  
through which higher and lower-ones exist.

It is ‘the sign of the host’[[58]](#endnote-51) above,  
through which the blessed Holy One is called YQV”Q TzVAOT,  
and it is the ‘sign of the host’ below.  
It is the sign and covenant through which  
Heaven and Earth maintain existence,  
as it says: {Jer. 33:25}*…If not for My covenant day and night,  
the laws of Heaven and Earth had I not set…*It is surely the sign,  
for it is the impression of the seal of the King.’

**Meanwhile**,  
an Elder descended towards him as before.  
He opened and said: ‘Rabbi! Rabbi!  
[Var. י◘‹◘Yod›] The covenant is surely the Righteous-One,  
– life-force of the worlds∞‹∞Yesod› –  
which is the small Yod, from the aspect of Ḥokhmah above,  
for when Yod◘‹◘י› descends towards it,  
even though in its own place it is called Higher Yod,  
when it descends towards the Righteous One,  
it is called ‘the small Yod’.

And the letter ו◘‹◘Vav›,  
even though it is called Higher Vav  
– in its own place in the Middle Pillar,  
when it descends towards the Righteous-One  
– to be joined with Hei◘‹◘ה› –  
it is called ‘the small Vav’  
– the alphabet of ‘small letters’,[[59]](#endnote-52)

**[65a]**

which are in it.  
And Higher Hei,  
when it descends towards the Righteous-One,  
is called ‘small’.

And even though the letters of the holy Name are included in it,  
they are concealed in it,  
and because of it is stated:  
{Ps. 25:14}*The secret of Y”Y is for those that fear Him,  
and His covenant is to make it known to them*.

And if they are concealed in it,  
with what do they become known?

Through the Shekhinah,  
who is ‘the looking-glass that shines’,[[60]](#endnote-53)  
when YQVQ descends to the Righteous One,  
to illuminate specifically through Her  
– and from Her they are made known.

This is what is written: {Jer. 9:22}*Thus said Y”Y:  
Let not the wise man boast of his wisdom…*If He is there, She is called ‘the looking-glass that shines’.  
And at that time: {Jer. 9:23}*…except in ‘this’*❖‹❖*zot*›  
***Y****it-halel*❖‹❖will boast›  
***H****a-mit-halel*❖‹❖the boaster›***H****askel*❖‹❖perceiving ›***V****e-yado’a*❖‹❖and knowing ›*…*[[61]](#endnote-54)

And if He withdraws from the Righteous-One,  
and it remains dry and parched,  
then immediately, She is called ‘a looking-glass that does not shine’.  
At that time: *Let not the wise man boast of his wisdom*.

And who causes illumination to Her,  
so that the blessed Holy One is made known through Her?  
One who protects the covenant.  
And the mystery of the matter: {Ps. 118:20}*This is the gate of Y”Y,  
the righteous will enter through it*– this is the gate of the righteous,  
and they have permission to enter there.  
And this is one who is Righteous,  
and in whom is YQVQ,  
he is worthy of the Shekhinah and inherits Her,  
and ascends through Her to the King,  
who is the Middle Pillar,  
for He is the King,  
and She is His kingdom.[[62]](#endnote-55)

And the mystery of the matter:  
{Is. 60:21}*And your people are all righteous,  
they shall inherit the earth forever*– and this is the Shekhinah,  
of whom it is stated: {Is. 66:1}*…and the earth is my footstool*.

And the Shekhinah is the depiction of those above and below,  
all the images of the *sephirot*,and all their names,  
in Her they are depicted,  
and in Her are engraved souls and angels and holy angelic-beasts,  
and in Her are engraved that of which it is stated:  
{Ez. 1:10}*And the image of their faces, the face of a human…etc*.’

**Arose** Rabbi Shimon and said: ‘Elder! Elder!  
But the Shekhinah *is* the unity of the blessed Holy One!  
How can the images of what is below be engraved in Her,  
for they are not of Her form of existence?’[[63]](#endnote-56)

He said to him: ‘Rabbi!  
It can be compared to: A king,  
who is sitting in his chamber,  
and many people enter to see him.  
Some of them look at his garments,  
and some at his body,  
and some of them at his actions  
– and it is surely through his actions that it becomes known what the king *is*.[[64]](#endnote-57)

For regarding garments:  
he changes them in many changes:  
the garments he wears in the morning,  
he does not wear in the evening,  
and the garments he wears on one day,  
he does not wear on the second day,  
and thus, each day and month and year and Sabbath and Festivals  
– he is changing garments.[[65]](#endnote-58)

Similar to this, is the Shekhinah:  
She has many garments,  
from which the blessed Holy One created thrones [Var. the throne],  
and angels, *ḥayot* and *seraphim*, and heaven and earth,  
and all that He created in them,  
and all the creatures He created from these garments of Hers,  
he inscribed them all,  
and engraved them in Her garments,  
in order to see,[[66]](#endnote-59) from Her,  
all creatures, to be merciful over them.

And the mystery of the matter:  
{Gen. 9:16}*…and I shall see it to remember the eternal covenant…*  
*…and I shall see it…* – through these garments,  
which shine in all [creatures],  
on occasions that Israel illuminates them through good deeds,  
and for their sake the blessed Holy One is merciful upon them.

And if they do bad deeds,  
She dons different garments which are black,  
in which are inscribed all those masters of judgements,  
that are called ‘nights’,  
with which to judge the world.

And at that time,  
She says: {Song. 1:6}*Do not look at me, for I am blackened*.  
And because of this:  
those from the aspect of the garments are engraved in Her,  
those higher ones who are kings, and who rule over those below,  
and angels [Var. kings] are so called,  
for they are of the aspect of ‘kingdom’❖‹❖*malkhut*›.

And from the aspect of the body:  
Ḥesed is called ‘the right arm’,  
Gevurah, ‘left arm’,  
the body, ‘the Middle Pillar’,  
Netzaḥ and Hod, ‘the two thighs’,  
the Righteous-One∞‹∞Yesod› – ‘the sign of the covenant’,  
and thus have they established it.[[67]](#endnote-60)

And She is the depiction of them all.

And inside Her  
– which is the construct[[68]](#endnote-61) of ‘the body’ –  
shines the blessed Holy One who is YQVQ,  
like a soul in a body,  
inside everything is He that unites all,[[69]](#endnote-62)  
and binds all,  
and Who is not alluded to with any allusion.

But all is alluded to in the Shekhinah,  
who becomes enclothed in those garments,  
in which are depicted all creatures,  
She is called through all their names,  
and She is the image of the four *ḥayot* in Her garment,  
for in each one is inscribed the ‘four letters’.

{Ez. 1:5}*…and the likeness of a human, they had.*– this is the ‘impression’[[70]](#endnote-63)

**[65b]**

of ten letters,  
which are YOD QE VAV QE,  
which amount to the numerical value of ‘human’❖‹❖*adam*›‹45›,  
*the image of a human* – surely this is the Shekhinah,  
who is His image [Var. the image of man].[[71]](#endnote-64)  
And of Her it is stated:  
{Num. 12-8}*And the picture of YQVQ he will see*– and this is from the aspect of garment,  
but from the aspect of body,  
She is the unity of the Middle Pillar.

He [Var. She][[72]](#endnote-65) is the seal of the aspect of the body,  
and because He[[73]](#endnote-66) is the seal,  
the Shekhinah said in relation to YQVQ, who is ‘inside’:  
{Song. 8:6}*Place me as a seal upon your heart*for even though You shall withdraw from me in exile,  
Your seal remains with me,[[74]](#endnote-67)  
and will not be removed[[75]](#endnote-68) from me forever.’

**Arose** Rabbi Shimon and said: Elder! Elder!  
I will relate a verse that I have learned just like this.  
*Place me as a seal upon your heart*– it is not written ‘Place me a seal’, but ‘*as* a seal.’  
Said the Shekhinah:  
‘Master of the worlds! Place me *as* a seal,  
like that impression of your seal,  
for even though the seal remains in Your hand,  
its impression is in the page,[[76]](#endnote-69)’  
– and from that impression,  
higher and lower-ones are quaking.

Like a king who is of flesh and blood:  
that which he has impressed upon the page,  
his impression is of the seal in his hand,  
and even though the seal remains in his hand,  
they still fear the impression of the seal,  
as though it was the king,  
– how much more so if it was the seal itself!

*Place me as a seal upon your heart*– and who sees [Var. puts][[77]](#endnote-70) a seal upon their heart?  
But these are the phylacteries,  
whose straps dangle over the heart,  
and they are the phylacteries of the head,  
and the phylactery of the hand,  
which is on the left to correspond to the heart,  
and this is: *Like a seal upon your heart*,  
and like a seal upon your arm  
– the phylacteries of the hand.

For they[[78]](#endnote-71) are the impression of the Holy Name, which is:[[79]](#endnote-72)  
Yod◘‹◘י›: {Ex. 13:2}*Sanctify for Me every firstborn*,  
Hei◘‹◘ה›: {Ex. 13:11}*And it shall be when He will bring you*,  
Vav◘‹◘ו›: {Deut. 6:4}*Hear O Israel*,  
Hei◘‹◘ה›: {Deut. 11:13}*And it will be, if you surely will hear*.

And from that impression do the nations of the world quake.  
This is what is written:  
{Deut. 28:10}*And all the peoples of the earth will see,  
that the Name of Y”Y is called upon you,  
and they will fear you*,  
and thus they established:[[80]](#footnote-8)  
*The Name of Y”Y* is the phylacteries of the head.

*Place me as a seal*– this is the sign of the covenant of circumcision,  
and the sign of Festivals,  
which is the impression of the Holy Name,  
like this:  
{Deut. 30:12}***M****i****Y***❖‹❖Who›***Y****a’ale****H***❖‹❖will go up›***L****an****U***❖‹❖for us›***H****a-shamaye-ma****H***❖‹❖to the heavens›?  
– the initial letters [Var. words] form MYLaH❖‹❖circumcision›  
and the ending letters form YQV”Q.

Whoever guards this impression,  
is as if he guards the Holy Name,  
and whoever is false with this impression,  
is as if he is false with the Holy Name,  
for it is called seal of the signet ring[[81]](#endnote-73) of the King.

For every person who protects this impression below,  
which is the sign of the covenant,  
the sign of the Sabbath,  
the sign of the phylacteries,  
the sign of Festivals,  
he[[82]](#endnote-74) is impressed and engraved above,  
and he shines above,  
and higher and lower ones quake from him;  
as it says: {Deut. 28:10}*And all the peoples of the earth will see,  
that the Name of Y”Y is called upon you…*

*The Name of YQVQ* specifically,[[83]](#endnote-75)  
that is *that* impression,  
of the sign of the covenant of circumcision,  
and the sign of phylacteries,  
and the sign of the Sabbath and Festivals.  
And whoever is false below,  
through that, his ‘engraving’[[84]](#endnote-76) is removed from above.  
At that time,  
all the adversaries above and below dominate him.

*Place me as a seal* – this is the soul,  
whose impression is engraved above,  
as they established[[85]](#footnote-9) of Jacob:  
‘The image of Jacob is engraved in the Throne of Glory;’[[86]](#endnote-77)  
for all souls that are hewn from there,[[87]](#endnote-78)  
their engraving is carved above,  
and their impression is below,  
and that engraving above is the seal,  
and the impression below is the impression of the seal.

And as soon as the impression of the engraving of the soul is above,  
and its impression below,  
it is stated of it: {Gen. 28:12}*…and behold angles of ELQYM,  
were ascending and descending upon it*– ascending above, and looking at the image of the soul,  
which shines in that engraving,  
and they quake from it,  
they descend below and they look,  
at the impression of that image below,  
and they see that it has not changed from the image above,  
and they fear it.

*Place me as a seal* – this is prayer,  
in which is carved and impressed ‘the life-force❖‹❖*ḥaiy* ›‹18› of the worlds’,  
in the eighteen blessings of prayer,  
and this is the impression of the seal on the page,  
which is Torah.

The engraving of the letters of the seal,  
– this is the Righteous One∞‹∞Yesod› – the ‘life-force of the worlds’,  
the seal is the Middle Pillar,  
which is the recitation of the *Shm’a*.

*And behold, angels of ELQYM ascending…*When ‘he straightens up at the Name’,[[88]](#footnote-10)  
they ascend with Him,[[89]](#endnote-79)

**[66a]**

when one lowers and bends the knee at ‘Blessed’,  
they descend with him,[[90]](#endnote-80)  
and that surely[[91]](#endnote-81) is:  
{Gen. 28:12}*…and behold, angels of ELQYM,  
ascending and descending on it or* ‘in him’.

*…angels of ELQYM ascending*– at the time that he stands in judgement,  
they all stand and instruct merit regarding him,  
*and descending* – when they are victorious over him in judgement,  
and he descends below,  
they all descend with him,  
as they established[[92]](#footnote-11) [[93]](#endnote-82) about Jacob:  
{Gen. 46:4}*I will descend with you to Egypt,  
and I shall surely bring you up...*

{Song. 8:6}*Place me as a seal* – this is the soul❖‹❖*nishmata*›,  
which is engraved upon the throne.  
When She is aroused below by prayer,  
the throne is aroused above.

*Like a seal* – this is the spirit❖‹❖*ru-aḥ*› which is a depiction [that is]  
[Var. of ש] engraved in the angels.  
When She is aroused below in prayer,  
angels are aroused above with Him.

*Upon your arm* – this is animating-soul❖‹❖*naphsha*›,  
which is engraved in the four directions of the world.  
When She is aroused in prayer below,  
the four directions of the world are aroused with Her.

The soul❖‹❖*ne-shamah*› is the seal,  
the spirit❖‹❖*ruḥa*› is a depiction of the letters,  
which are engraved upon the seal.  
Animating-soul❖‹❖*naphsha*› is the impression of the letters in the seal,  
which are inscribed in human depictions  
– like the impression of a seal on the page.

And through that impression of the animating-soul,  
the ‘face’[[94]](#endnote-83) is made known in the body of a person  
– where he is from.

And because of this they established,[[95]](#endnote-84) of this seal:  
How many impressions are there in it?  
Four:  
the impression of the lion is there,  
the impression of the ox is there,  
the impression of the eagle is there,  
the impression of the Adamic form is there.

And Who is it that impressed them in the seal?  
{Ps. 19:10}*…of YQV”Q, truth…*– for through these four inscriptions,  
are existing all the creatures of the world.

But the nations of the world who deny Him,  
are not inscribed in it,  
but are in ‘the seal of falsehood’,[[96]](#endnote-85)  
and that is the serpent who speaks falsely about the blessed Holy One.  
And because of that, it is said,[[97]](#footnote-12) by way of parable,  
that ‘falsehood’ has no legs,  
and thus, the serpent has no legs:  
{Gen. 3:14}*…on your belly you shall go…*And the blessed Holy One is destined to wipe falsehood from the world,  
as it says: {Is. 25:8}*…and Y”Y ELQYM will wipe,  
the tear from every face… etc*.

For surely this serpent is the angel of death,  
who kills people, and causes tears,  
for he is ‘another god.’  
And with what does he kill?  
With his poison of death, which is *gehinom*  
– and that is Samael.

And through these four faces of the unclean ‘beasts’,[[98]](#endnote-86)  
he reveals himself to people by way of falsehood,  
in order to seduce them.  
And the mystery of the word:  
{Ps. 127:1}*…if Y”Y will not build a house,  
its builders have laboured in vain…*– and they do not endure.  
But the depictions of the holy ‘beasts’,  
they are impressed, with the Name of the blessed Holy One,  
[[99]](#endnote-87) with this impression of the *mezuzah*,[[100]](#endnote-88)  
which is ShaDaY on the outside and YQV”Q on the inside,  
and this is the inscription of the covenant of circumcision:[[101]](#endnote-89)  
ShaDaY on the outside,  
YQV”Q on the inside.

ShaDaY:  
they have established that ש◘‹◘Shyn› is the three Patriarchs,  
which are two arms and a body,  
those are: the three branches of the letter ש◘‹◘Shyn›,  
ד◘‹◘Dalet› – the Shekhinah  
י◘‹◘ Yod› – the Righteous One❖‹❖*tzadiq*›  
– the sign of the covenant of circumcision.

And of this ShaDaY it is stated:  
{Ex. 6:3}*And I appeared to Abraham, to Isaac, and to Jacob,  
as EL ShaDaY…*– with this ShD”Y that is on the outside of the *mezuzah*,  
but *…and My Name YQV”Q…*– which is inside the *mezuzah* –which is the gate of the blessed Holy One,  
of which it is stated: {Ps. 118:20}*This is the gate of Y”Y*,  
{Ex. 6:3}*…I did not make known to them*.[[102]](#endnote-90)

{Deut. 6:9}*And you will write them on the door posts*❖‹❖*me-zuzot*›,  
*of your houses and on your gates*– these are ‘the two pillars of truth’,  
‘death moves’❖‹❖*zaz mavet*› from ‘the house’  
– which is the Shekhinah –  
and does not approach Her.  
This is what is written:  
{Num. 1:51}*…and the stranger who approaches will die*,  
and the letters of the word MeZuZOT❖‹❖doorposts›  
are actually ZaZ MaVeT❖‹❖death moves›.

And because of this,  
whoever guards the covenant of circumcision,  
which is His seal,   
death moves away from him – which is:[[103]](#footnote-13) [[104]](#endnote-91)   
Satan,  
the evil inclination,  
evil,  
impure,  
‘The northern one,’[[105]](#endnote-92)  
the angel of death –  
and it will not approach him,  
and he will not die by its hand.

But one who deals falsely with the covenant of circumcision,  
he is false towards the seal of the King,  
in which is inscribed:  
ShaDaY on the outside,  
and YQVQ on the inside.

From whence do we know this?  
From this verse it is implied:  
{Deut. 30:12}*…****M****iY*❖‹❖Who›  
***Y****a’aleH*❖‹❖will ascend›  
***L****anU*❖‹❖for us›  
***H****ashamaymah*❖‹❖to the heavens›?  
– where the initial letters form MYLaH❖‹❖circumcision›,  
the final letters form YQV”Q.

And certainly,  
one who is false with the covenant of circumcision,  
YQV”Q is withdrawn from him,  
and Satan resides upon him,  
who is ‘another god’,  
the serpent resides in the place of YQ”Q on the inside,  
and the poison of death resides in the place of ShaDaY on the outside,  
and this is what the verse in scripture has said:  
{Num. 19:20}*…the sanctuary of Y”Y he has defiled…etc*.

And if he does not return in repentance,[[106]](#endnote-93)  
and endures various chastisements,

**[66b]**

to remove that snake from there,  
and its poison of death,  
which is malignant leprosy,  
with many plagues and sicknesses,  
– until there remains no flesh,  
which is dust.

And the mystery of the matter:[[107]](#endnote-94)  
{Lev. 14:42}*…and other dust he will take and plaster the house*,  
because {Is. 65:25}*…the snake, dust is its bread…*  
– until it becomes sustained from that flesh,  
it does not move from it.[[108]](#endnote-95)

And a poor person is considered as dead.[[109]](#footnote-14)  
Just as a dead person’s face changes,  
similarly, a poor person’s face changes,[[110]](#endnote-96)  
and thus, they have established:[[111]](#footnote-15)  
{Ps. 12:9}*…when ‘the basest is elevated’*❖‹❖*ke-rum zulut*› *of people*.  
What is *ke-rum zulut*?  
But someone who is dependent upon others,[[112]](#endnote-97)  
his face changes like a *krum* bird.[[113]](#endnote-98)  
And with many bites of afflictions,  
that snake does bite him.

And not only that,  
but a poor person is considered as a leper.  
Just as a leper {Lev. 13:45}*…and his head will be unshorn,  
and his clothes will be torn…etc*.  
– so is a poor person.  
Just as a leper {Lev. 13:46}*…outside the camp is his dwelling*– so a poor person is naked and barefoot.  
And poverty is for Israel in the place of leprosy.[[114]](#endnote-99)

And there are four images [Var. colours],  
like the four colours of leprosy,  
and they are:  
{Lev. 13:39-49}*a white, reddish affliction…*  
*…greenish…  
…shiny…*[[115]](#endnote-100)…*black…*  
– thus four.  
And they all have specific places in the body,  
and from them come numerous illnesses for people:  
white and reddish – unclean fat and the liver,  
greenish – the gall bladder,  
shiny black – the spleen.

And from them flow four types of sickness,  
and they are:  
the gall of white,  
the gall of red,  
the gall of green,  
and the gall of black.

And if he returns in repentance,  
then the elixir of life[[116]](#endnote-101) descends upon him  
– which is the Shekhinah.  
And it is stated of Her:  
{Is. 6:10}*…and he shall return and be healed*– from those types of illness,  
and it revives him from the death of poverty,  
as it says: {Ez. 18:32}*Return* yourselves *and live!*

For Israel, when they are poor, are called ‘dead’,  
and for their sake it is stated: ‘return and live!’

And there is no poverty like poverty of Torah,[[117]](#endnote-102)  
for one who has no Torah is called ‘dead’.[[118]](#endnote-103)  
What is his cure for ‘that world’?  
The Torah,  
of which it is stated: {Prov. 3:18}*It is a tree of life…etc*.  
And it is the cure for all ills,  
as it says: {Prov. 3:8}*A healing it shall be for your navel…etc*.[[119]](#footnote-16)

{Song. 8:6}*Place me as a seal*– what is ‘a seal’ in that place?  
It is the sign of Sabbath and Festival,  
which is weighted as the covenant of circumcision,  
like this: Sh-B-T❖‹❖Sabbath›:  
ש◘‹◘Shyn› corresponds to the letter Shyn◘‹◘ש› of the Name ShaDaY,  
comprised of three Higher angelic-beasts,  
of the three Patriarchs.  
B’ – this is Dalet◘‹◘ד›‹4›,  
which is fourth to the Patriarchs,  
and fourth to the three angelic-beasts,  
and She is ‘Adamic form’❖‹❖*de-mut Adam*›,  
but not fully ‘a man’,[[120]](#endnote-104)  
it is this that is written: {Ez. 1:10}*And the image of their faces,  
was the human*❖‹❖*adam*› *face*.  
But what is *adam*❖‹❖human›‹45›?  
YOD QE VAV QE.

In Sabbath is ShaDaY YQV”Q,  
it is ‘the private domain’  
– its breadth is four, and its height is ten,[[121]](#endnote-105)  
YOD QE VAV QE  
the Yod◘‹◘י› of ShaDaY corresponds to the sign of Sabbath and Festival,  
in Yod◘‹◘י›‹10› is alluded the ten *sephirot*.

This ‘impression’ is for the son of the King,[[122]](#endnote-106)  
but, for the servant of the King, his impression is ShaDaY,  
from the aspect of that of which it is stated:  
{Is. 43:7}*All that is called in My Name…etc*.  
Who is that?  
Metatron – which adds up to the numerical value of ShaDaY‹314›,  
and He is ‘the small human’,[[123]](#endnote-107)  
in the image of that which is above,  
and this is: ‘if like children, if like servants…etc.’[[124]](#footnote-17)

One who has the impression of a lion on his seal,  
is white in his face.  
One who is of the seal of the ox,  
is red in his face.  
One who is of the seal of the eagle,  
is green in his face.  
One who is of the seal of the human image,  
is black in his face,  
– like the Torah, of which it is stated:  
{Song. 1:5}*I am black and lovely…*

*Place me as a seal* – this is Torah,  
of which it is stated:  
{Mal. 2:6}*A Torah of truth was in his mouth…*And it is comprised of ten ‘utterances’,  
which are Yod◘‹◘י›‹10›,  
and of ten ‘speeches’,  
which are Hei-Hei ◘‹◘ה-ה›-‹5-5›.  
And what is the Torah?  
It is Vav◘‹◘ו›‹6›,  
comprising the six days of creation.

*…Upon your heart…* – this is the 32 mentions of ELQYM  
which are of the numeric value of L-V❖‹❖heart›‹32›,  
which are suspended from Vav◘‹◘ו›‹6›,  
which is the 6 times ‘*good*’❖‹❖*tov*›,  
and through it is completed [Var. Vav◘‹◘ו›]  
the Name of Forty-Two letters,  
with which were created the heavens and the earth,  
and everything in them,  
and this is the mystery of:  
{Is. 63:4}*for a day of revenge is in my heart*– *LiBiY*❖‹❖‘My heart’› adds up to 42.

{Gen. 2:1}*And they were completed*❖‹❖*vaye-khulu*›‹*72*›*…*– the 72 Names[[125]](#endnote-108) of the explicit Name,  
and of it is stated:[[126]](#footnote-18) ‘to My heart, I have revealed,  
but to My limbs’  
– which are the 248 positive precepts of the Torah –  
‘I have not revealed.’[[127]](#endnote-109)

And of this: *And they were completed*❖‹❖*vaye-khulu*›*…*[the letter Hei◘‹◘ה› of the sixth[[128]](#endnote-110) day which is in Vav◘‹◘ו›,  
and this is: {Gen. 1:31}…*and it was*

**[67a]**

*evening, and it was morning*,  
the sixth day, for this is:]  
Hei◘‹◘ה› of ‘the’ sixth❖‹❖*Ha-shishy*› day is Malkhut, the seventh,[[129]](#endnote-111)  
and it is called *ʼAB*❖‹❖*cloud*›❖‹❖72›,[[130]](#endnote-112)  
and in it rides Vav◘‹◘ו› to redeem Israel,  
this is what is written:  
{Is. 19:1}*Behold Y”Y rides on a light cloud*❖‹❖*ʼab*›*…*because it Malkhut is inclusive of the three Patriarchs,  
from whom are suspended the 72❖‹❖*ʼab*› Names  
and they are included in it.

And corresponding to the three Patriarchs,  
it is stated of the passage of: *And they were completed*❖‹❖*vaye-khulu* ›‹72›,  
three times ‘*seventh*’– and this is the mystery of the Sabbath:  
BaT❖‹❖daughter› of Shyn◘‹◘ש› which are:  
{Ex. 14:19-21}*And he travelled… and he came… and he stretched…*which are included in BaT.

At that time,  
the merit of the Patriarchs will take effect,  
for from the day the Temple was destroyed,  
the world is called: {Gen. 1:2}*chaos and void*,  
from there onwards is fulfilled the verse:  
{Ps. 89:3}*For I have said the world will be built in kindness*❖‹❖*ḥesed*›‹72›,  
*ḤeSeD*❖‹❖kindness› adds up to the numerical value of 72 Names.

And this is the mystery,  
that ‘the seventh’ is bound up with the first day.  
And Who is *the seventh*?  
It is the Righteous-One[[131]](#endnote-113)  
– the sign of Sabbath and Festivals.  
And the mystery of the word:  
{Ruth 3:13}*As Y”Y lives! Lie down until the morning*– and this is the ‘morning of Abraham’,  
that of which it is stated:  
{Gen. 19:27}*And Abraham arose early in the morning*– and that is his ‘Ḥesed’.

Because, with this Ḥesed is the throne repaired,  
which is in a state of ‘fallenness’,  
it is this that is written:  
{Is. 16:5}*And the throne is established with kindness*,  
and through it Ḥesed will She rise,  
and the mystery of the matter:  
{Is. 54:8}*…and with eternal kindness*❖‹❖*ḥesed*›*,  
I am merciful to you…*

And all *sephirot* are bound by the right-side,  
because of it is stated:  
{Deut. 33:2}*…from His right hand a fiery law for them*,  
from the right-hand side is given the Torah,  
because of this: {Is. 63:12}*He led by the right hand of Moses,  
the arm of his glory*❖‹❖*tipheret*›*…*and it splits the sea of the Torah from there.

From the Hei◘‹◘ה› of AVRaHaM,[[132]](#endnote-114)  
in order to be for Him an eternal Name through Her,  
and with it is completed the Hei◘‹◘ה› of the name Moses❖‹❖MoSheH›,  
which is ‘on loan’[[133]](#endnote-115) in relation to Abraham,  
through Moses who brought the Torah,  
until he Moses redeems his Abraham’s children.  
And the mystery of the matter: {Mic. 7:15}*As the days of your going out of Egypt,  
I shall show him wonders*.

And the mystery of the redemption is with this seal,  
of which it is stated:  
{Is. 55:12}*For in joy*❖‹❖*be-simḥah*› *you shall go out,  
and in peace you shall be led…  
be-simḥah*❖‹❖in joy›‹355› amounts to the numeric value: ADeN‹55›,  
which is ADNY – {Josh. 3:11}*The ark of the covenant,   
of the ‘Lord’*❖‹❖*ADoN*› *of all the earth*, it is called –  
apart from the letter Shyn◘‹◘ש›‹300› which is three-hundred,  
and they are the three Patriarchs that are joined in it.

And the letters of BeSiMḤaH❖‹❖in joy›  
are MaḤaShaVaH❖‹❖thought›,[[134]](#endnote-116)  
and without Shyn Be-ḤaMaH❖‹❖in the sun› equals 55❖‹❖HeN›,[[135]](#endnote-117)  
and this is the Shekhinah  
– which has no unity except with Her own type,  
like the letters Hei-Nun◘‹◘ה-ן›‹55›,[[136]](#footnote-19) [[137]](#endnote-118)  
and they are made ten,  
and they are made a hundred,  
just as the Shekhinah comprises all facets of ten,  
and all facets of a hundred.

And this is what is written:  
{Deut. 10:14}*HeN* ❖‹❖*Behold!*›‹55›[[138]](#endnote-119) *to H’ ELoQeYKha  
are the heavens, and the heavens of heavens…*and the mystery of the matter: {Is. 50:9}*Behold!*❖‹❖*HeiN*› *ADNY…*

{Is. 55:12}*…and in peace*❖‹❖*u-ve-shalom*› *you will be lead…*– **Shyn**◘‹◘ש› – the three Patriarchs,  
Vav◘‹◘ו› and Vav◘‹◘ו› – ‘the two messiahs’, while  
Mem-Lamed-Beiyt◘‹◘מ-ל-ב› of *U-Be-ShaLoM*❖‹❖and in peace›  
amounts to 72.

And this is that which is stated:  
{Gen. 28:21}*And I shall return in peace*❖‹❖*be-shalom*›,  
*to my father’s house...  
…joy*❖‹❖*simḥah*›*…* is that of which it is stated:  
{Ecc. 9:7}*Go eat in joy*❖‹❖*be-simḥah*› *your bread,  
and drink with a good heart your wine…*– this is ‘wine❖‹❖*yayin*›‹70› preserved in its grapes’,[[139]](#endnote-120)  
and about it is stated:

{Ps. 25:14}*The ‘mystery’*❖‹❖*sod*›‹70› *of Y”Y,  
is for those who fear Him…*[[140]](#endnote-121)– ‘the good wine’ is the Righteous One,  
of whom it is stated: {Is. 57:1}*The righteous ‘lost’*.  
And what did he lose?  
He lost that flow,  
and was left dried-up and parched,  
in the First and the Second Temples.’

**Arose** an Elder and said:  
ADNY ascends in thought, but not in number,[[141]](#endnote-122)  
and about It is stated:  
{Zech. 2:17}*Be silent*❖‹❖*HaS*›‹65› *all flesh before Y”Y,  
for He is aroused from His holy habitation*,  
for It will be aroused like one who is aroused from his sleep,  
and then goes back to sleep,[[142]](#endnote-123)  
until YQVQ is aroused – Which is mercy,  
to fulfil through it: {Is. 54:7}*…and in ‘great’ mercies I shall gather you…*– ‘*great*’ She is called from the aspect of ‘the Great❖‹❖*gadol*› God’,  
Which is Ḥesed.[[143]](#endnote-124)

And the Shekhinah ascends in it to be called ‘Great❖‹❖*gedolah*›’,  
and through it specifically is ‘the mystery of redemption’,[[144]](#endnote-125)  
like this: YOD QE VAV QE, YQVQ,  
in VAV is ‘the mystery of redemption’,  
which is inscribed in the Name of 72,  
which are: V-H-V A-N-Y V-H-V,  
the beginning letters of which are VAV‹13›:  
the thirteen attributes of mercy of the Torah,  
which was given from the right-hand side.

YOD QE QE remains,  
which adds up to 32❖‹❖L-B ›❖‹❖heart›,[[145]](#endnote-126)  
and this is Beiyt◘‹◘ב› of {Gen. 1:1}*Be-reishyt*❖‹❖In the beginning›,  
and Lamed◘‹◘ל› of {Deut. 34:12}*To the eyes of all YisraeL*❖‹❖Israel›.

And furthermore,  
it is the 32❖‹❖L-B ›❖‹❖heart› mentions of ELQYM of the act of creation,  
about which it is stated:  
{Is. 63:4}*For a day of vengeance is in My heart*❖‹❖*be-LiBiy*›, *and the year of My redemption has arrived*.

And the Name of 72 is:  
*…and they were completed*❖‹❖*vayekhulu*›‹72›,[[146]](#endnote-127)  
through It is completed ‘the mystery of redemption’,  
and of it is stated:[[147]](#footnote-20) ‘To My heart❖‹❖*le-liby*›‹72› I have revealed’,  
which *to My heart* is the numeric-value of *and they were completed*,  
in it is fulfilled the verse:  
{Ps. 89:3}*I said the world shall be built on kindness*.  
And just as they went out of Egypt,  
through the mystery of the 72 Names,  
so they will emerge through Them,  
when they shall be redeemed at the last.

Of that time:  
{Ps. 33:5}*…the kindness of Y”Y fills the earth*,  
and of it is stated: {Is. 54:10}*and my kindness will not move from you…*{Is. 54:8}*…and with eternal kindness I am merciful to you...*

And because of this,  
David praised the blessed Holy One  
– in exile, which is *she-ol* –[[148]](#endnote-128)  
with this Ḥesed,  
as it says: {Ps. 86:13}*For ‘your kindness’*❖‹❖*ḥesed*› *is great upon me,  
and you have saved my soul from the depths of she-ol*.

And if the nations

**[67b]**

of the world,  
oppress Israel too much,  
then the blessed Holy One takes pity,  
upon the Dalet◘‹◘ד› of ḤeSeD,  
for She is *DaLaT*❖‹❖poor› in exile,  
and the verse is fulfilled in it:  
{Is. 66:7}*Before labour, she will have given birth...*

And the seventy words of the hymn❖‹❖*mizmor*›:  
{Ps. 20:2}*Y”Y will answer you on the day of trouble…*are to correspond to the seventy princes and nations,  
who are envoys and agents of destruction,  
of higher and lower Shekhinah,  
whose letter[[149]](#endnote-129) is Beiyt◘‹◘ב›‹2›  
through which they are called ‘the great palaces’,  
it is this that is written: {Ps. 111:2}*‘Great’ are the deeds of Y”Y...*And through it the blessed Holy One is called ‘Great’❖∞‹❖*gadol*›‹∞Ḥesed›,  
as it says: {Ps. 147:5}*Great is our Lord and mighty in power…*and through it, Israel ascends to greatness❖‹❖*gedulah*›.[[150]](#endnote-130)

And of the Shekhinah it is stated:  
{Ex. 33:21}*…Behold there is a place with Me…*

At that time is fulfilled of Her the verse:  
{Ps. 34:4}*Extoll*❖‹❖*gadlu*› *Y”Y with Me...*And through Her [Var. through it], is stated of the blessed Holy One,  
at that time:  
{Ps. 86:10}*For You are great and do wonders… etc*.  
And through it: {Job 9:10}*He does greatness unfathomably…*– and this is Ḥesed‹72›,  
in it is *and they were completed*❖‹❖*va-ye-khulu*›‹72›,  
the letter Hei◘‹◘ה› with *the sixth* day,  
[Var. and through it, and *they were completed* with *the sixth*]  
because in it, the Vav◘‹◘ו› goes towards the Hei◘‹◘ה› of Abraham,  
then immediately Y-H is aroused to battle,  
it is this that is written:  
{Ex. 17:16}*…for a hand is upon the throne of YaH...*

And …*the sixth…* is the sixth millennium,  
the seventh[[151]](#endnote-131) is Yesod,  
in it are included and united six *sephirot*,  
this is what is written:  
{Gen. 2:1}*And the heavens and the earth were completed…*– this is the blessed Holy One and Shekhinah,  
who are V-H, the sixth day,  
for about it is stated:  
{1 Chron. 29:11}*…for all*❖‹❖*khol*› *that is in heaven and earth…*and its translation [[152]](#endnote-132) is: ‘that grasps[[153]](#endnote-133) heaven and earth’,  
and this is *khol*❖‹❖all›,  
and of it is stated: {Gen. 2:1}*…and all their hosts*.  
What is *their hosts*?  
The ‘two pillars of truth’∞‹∞ Netzaḥ-Hod›.  
And through it, the three Patriarchs are called ‘sevenths’,  
as it says: {Gen. 2:2-3}*And ELQYM completed on the seventh day…  
…and He ceased on the seventh day…  
And ELQYM blessed the seventh day...*

And He blessed it from the aspect of blessing,  
and He sanctified it from the aspect of holiness,  
and He ceased on it from the aspect of unity,  
and this is {Gen. 2:1}*and they were completed*– that the three Patriarchs were completed in it,  
who are in the mystery of ‘the Name of 72’,  
like this:  
Ḥesed‹72› is called ‘great’❖‹❖*gadol*›,[[154]](#endnote-134)  
because it is the generality of the 72 words,  
Gevurah‹216› is the generality of the 216 letters  
which are in the Name of 72,  
the ‘Middle Pillar’ – which is Vav◘‹◘ו› – includes everything.

And this is the mystery of: {Ex. 34:6}*And Y”Y passed over His face…*and He passed❖‹❖*va-ya’avor*› is the letters ’AB RYU.  
*…YQV”Q …over his face…* – what is *his face*?  
His face is VAV‹13› – the 13 attributes of mercy,  
of which it is stated:  
{Is. 54:7}*…and with ‘great’ mercies I shall gather you*– *…great*❖‹❖*gedolim*›, specifically, from the side of Ḥesed,  
which is: {Deut. 10:17}*…the Great EL…*

And all are included in ‘the seventh’,  
which is Malkhut – *the seventh* ❖‹❖*ha-shevi’i*›,  
– Hei◘‹◘ה› is certainly comprised of all the sevenths,  
and it is the Hei◘‹◘ה› of *the sixth day*,  
‘*day*’❖‹❖*yom*›, this is ‘the Righteous-One’❖‹❖*tzadiq*›,[[155]](#endnote-135)  
of it is stated:  
{Zech. 14:9}*And Y”Y will be the King over all the Earth…etc*.  
– it is the sixth ‘day’,  
and the seventh day is ‘the day that is all days’,[[156]](#endnote-136)  
and of it is stated: {Ruth 3:13}*…lie down until the morning*– and this is ‘the morning of Abraham’,  
as is written:  
{Gen. 19:27}*And Abraham arose early in the morning...*

*And he rose early* – for redemption,  
and of it: {Gen. 44:3}*The morning became light…*of which it is stated: {Prov. 6:23}*…and a Torah of light...*  
And this is the light of which it is stated:  
{Ex. 10:23}*…and to all the Children of Israel there was light…*And it is Passover, the right arm,  
and in it they are destined to be redeemed.[[157]](#footnote-21)

Another word:  
{Song. 8:6}*Place me as a seal upon your heart*– this verse has been stated about the Shekhinah,  
Who is in exile.  
It is not written ‘a seal,’ but *like a seal*– like that seal of the signet ring,[[158]](#endnote-137)  
which is the seal of truth,  
and with it [Var. and this is] ‘seal us for life!’[[159]](#footnote-22)

And what is this seal in which there is life?  
But this is: {Gen. 3:24}*…the tree of ‘life’*❖‹❖*ḥayim*›,  
in which children and life and sustenance emerge,  
specifically – a tree, that of which it is stated:[[160]](#footnote-23)  
‘The tree of life is a distance of five-hundred years.’

And this ‘tree’ is Vav◘‹◘ו›,  
‘a distance of five-hundred years’ – this is Hei◘‹◘ה›‹5›.  
The *ḥayim*❖‹❖*life*› plural – they are Father and Mother,  
who are Y-Q.

Yod◘‹◘י› is Ḥokhmah,  
and from where do we know that it is called *life*?  
As it says: {Ecc. 7:12}*…and wisdom shall give life to its possessors*.

Hei◘‹◘ה› – Higher Mother is in it.  
From where do we know that it is called ‘life’?  
As it says:  
{Prov. 3:18}*A tree of life it*❖‹❖*hi*›female *is…* – certainly!  
And of both-of-them:  
{Prov. 4:22}*For they are life to those who find them…*

And the lower Shekhinah is the impression of that seal,  
which is the seal of truth,  
and all depictions of that seal are inscribed in Her,  
to make known that She is the depiction of the Middle Pillar,  
which is truth.

Adam❖‹❖*adam*›‹45›, [Var. this is] His seal:  
YOD QE VAV QE ‹45›,  
it is sealed through It for life.

And from It inherit the Children of Israel,  
‘children, life, and sustenance:’[[161]](#endnote-138)  
‘life’ from the aspect of Father and Mother,  
Who are Y-Q,  
‘children’ from the aspect

**[68a]**

of the Middle Pillar,  
upon [Var. and upon] Whose name Israel are called below:  
{Ex. 4:22}*…My son, My first born, Israel*– and it is Vav◘‹◘ו›.  
‘Sustenance’ is from the side of Hei◘‹◘ה›,  
which is:  
‘the One who brings forth❖‹❖*Ha-motzi*› bread from the earth.’[[162]](#footnote-24)

And when they inherit from it these three [Var. two] levels  
– which are included in its name –  
they, Israel, are called below,  
– the children of the blessed Holy One,  
as it says: {Deut. 14:1}*You are children to Y”Y ELoQeiYKheM...*

And when the People of Israel inherit from the name of the blessed Holy One,  
these three – children, life and sustenance –  
it is stated of them: {Song. 8:6}*…for as strong as death is love…*Harsher than death,  
is the separation of the blessed Holy One from His children.[[163]](#endnote-139)

And how do we know that there is separation,   
between the blessed Holy One and His children?

It is proven here:  
{Is. 59:2}*But your sins have separated …etc*.  
And it is more powerful [[164]](#endnote-140) than death,  
and about it is stated:  
{Ruth 1:17}*…for death will separate between me and you*.

And when Israel fulfil  
the precepts of the Torah in love:  
{Song. 8:6}*…hard as she-ol is jealousy…*– for the blessed Holy One is jealous over Samael and over his female,  
who cause people to die through their sins,  
and they cause them to sin,  
and because of this,  
the blessed Holy One is destined to take vengeance upon them,  
and to remove them from the world.  
For Samael and his female are death,  
for she is Lylyt, the angel of death, the evil inclination,  
for the female is with the male,  
and the male is with the female.[[165]](#endnote-141)

And how do we know this?  
The verse proves it,[[166]](#endnote-142) for it is written:  
{Gen. 3:17}*…in sorrow you will eat of it…*– Adam sinned through the female,  
therefore, he was given a female evil inclination,  
Eve sinned through a male,  
therefore, she was given a male evil inclination,  
and about that it is stated:  
{Gen. 3:16}*…in sorrow you will give birth to children…*– and this is *more powerful than death is love…etc*.

And furthermore:  
{Song. 8:6}*…for as powerful as death is love…*– if Israel shall arouse Her to this love before the appropriate time,[[167]](#endnote-143)  
they should arouse Her appropriately,[[168]](#endnote-144)  
and if not, they should not arouse Her,[[169]](#footnote-25)  
this is what is written:  
{Song. 2:7}*I have adjured you O daughters of Jerusalem,  
by the gazelles or by the hinds of the field…etc*.

For it is an oath:  
that He sits not upon the throne,  
until He has taken revenge upon Amaleq,  
who profaned the two letters which are Y-H,  
which emerged from the word *MiYLaH*❖‹❖circumcision›: M-L Y-H.[[170]](#endnote-145)  
And because of this: {Ex. 17:16}*…for a hand is upon the throne of YaH…*– and this is א◘‹◘Aleph›.

And when the time arrives to take revenge upon it *ʼ*Amaleq,  
flames of fire emerge from this Y-H,  
as it says: {Song. 8:6}*…its sparks are sparks of fire,  
flame of YaH*.

And they are:  
the flames of IYSh❖‹❖man› and IShaH❖‹❖woman›,[[171]](#endnote-146)  
for there in those words are:  
ESh ESh❖‹❖ fire fire›,[[172]](#footnote-26) and there is YaH.

‘Man’❖‹❖*iysh*›,  
as it says: {Ex. 15:3}*Y”Y is ‘a man’*❖‹❖*iysh*› *of war…*for He took vengeance upon Pharaoh and his nation.

*ishah*❖‹❖‘Woman’› is the Shekhinah,  
of whom it is stated:  
{Prov. 18:22}*He who has found ‘woman’*❖‹❖*ishah*› *has found good…etc*.

Another word:  
*Place me as a seal*❖‹❖*kha-ḥotam*›  
– the power❖‹❖*ko-aḥ*› of the perfect❖‹❖*tam*›.

*Ko-aḥ* ❖‹❖power› – this is the Higher Shekhinah;  
the power-of-‘what’❖‹❖*ko-aḥ mah*› of Ḥokhmah;  
and about Her is stated:  
{Num. 14:17}*And now let the power of ADNY be great…*TaM❖‹❖perfect› – this is Israel Above,  
upon Whose name is Jacob called ‘perfect one’❖‹❖*tam*›,  
as it says: {Gen. 25:27}*…and Jacob was ‘a perfect man’*❖‹❖*ish tam*›...

And because he is the image of the seal of truth above,  
it is stated of him: {Mic. 7:20}*Give truth to Jacob...*And whoever strives in the Torah,  
which is called: {Mal. 2:6}*The Torah of truth…*his image is engraved Above in that seal of truth.  
One who is false towards it,  
is as if he causes the Torah to fall below,  
this is what is written: {Dan. 8:12}*…and cast down the truth to the earth...*

At that time,  
his image and his seal falls downwards,  
and his *mazal*[[173]](#endnote-147) falls,  
and that power is withdrawn from him.  
At that time,  
Samael and his army  
– which are the impure beasts and cattle and birds –  
pursue him.[[174]](#footnote-27)  
This is what is written:  
{Lam. 1:6}*…and they went without power*❖‹❖*ko-aḥ*›*,  
before the pursuer*.

If he returns in repentance,  
that power returns to him  
– which is the Higher Shekhinah.

At that time,  
it is fulfilled in him:  
{Is. 43:4}*…and I shall give a man in your stead,  
and nations instead of your soul*.  
What is …*a man…* ❖‹❖*adam*›?  
They have established:[[175]](#footnote-28) do not read *Adam* but *Edom*,[[176]](#endnote-148)  
and of nations:  
{Gen. 25:23}*…and nation*❖‹❖*le-om*› *will prevail against nation...*

At that time,  
the nation of Israel will be strengthened,  
[Var. will overpower] over the nation of Esau,  
with the strength of that power  
which is enclothed in the seven words of ‘the act of creation’:[[177]](#endnote-149)  
28❖‹❖*ko-aḥ*› letters – Higher Shekhinah,  
7 words – included in lower Shekhinah.[[178]](#endnote-150)

And this 28 is the mystery,  
of the 28❖‹❖*ko-aḥ*› parts of the ten fingers,  
through which:  
{Ex. 17:11}*And it was, as Moses would raise his hand,  
and Israel prevailed*❖‹❖*gavar*›*...*And because of this, they, of blessed memory, established:[[179]](#footnote-29)  
‘To Whom does one raise hands?  
To the High One of the heavens!’  
For this power needs to ascend towards Ḥokhmah,  
and this is ‘High One of the Heavens’.  
And it is YOD QE VAV QE  
that resides in the ten fingers, upon this *ko-aḥ*❖‹❖ power ›‹28›  
– and it is Ḥokhmah – *ko-aḥ mah*❖‹❖power-of-what›.

And of this power, it is stated:  
{Dan. 1:4}*…and those that have the strength*❖‹❖*ko-aḥ*›,  
*to stand in the chamber of the king…  
to stand* – in ‘the prayer of standing’,  
*in the chamber of the King* – unspecified, this is ADNY,  
which amounts to the numeric-value of the word *heykhal*❖‹❖chamber›.

And this *ko-aḥ*❖❖‹❖strength›‹❖28› is the mystery of:  
{Deut. 6:4}*YQV”Q ELoQeYNU*

**[68b]**

YQVQ KOZU BMUKhSZ KOZU.[[180]](#endnote-151)  
And about that it is stated:[[181]](#footnote-30) ‘Anyone who answers:  
‘Amen, May His Great Name be blessed’[[182]](#footnote-31)   
with all his power◘‹◘›’,  
which is the power❖‹❖*ko-aḥ*› that is enclothed in ‘the two arms’,  
which are Ḥesed and Gevurah.

And one needs to raise it the power towards Yod◘‹◘י›,  
which is ‘the High One of Heaven’  
and to lower it towards Vav◘‹◘ו›,  
which is the ‘heavens’,  
about which it is stated: {1 King. 8:32}*And you O heavens, hear…*When he lowers it towards the Middle Pillar,  
to thereby redeem Israel His children,  
he raises it towards the High One of the heavens,  
which is Yod◘‹◘י›,  
to take vengeance upon Amaleq.

And this is:  
{Ex. 17:11}*And it was when Moses would raise* *YaDO*❖‹❖his hand›*,*[[183]](#endnote-152)  
and it is composed of YaD❖‹❖hand› and the letter Vav◘‹◘ו›,  
and that is YOD,  
and it is Y-H;[[184]](#endnote-153)  
after which this 28 descends towards VAV,  
which is the 13 attributes of mercy,  
to redeem His children Israel,  
as it says: {Is. 54:7}*…and in great mercies I shall gather you*.

And 28, with this VAV‹13›, is completed,  
and is made into EiM❖‹❖mother›‹41›.  
At that time:  
{Gen. 3:20}*…for she was the mother of all life*– and that is ‘the life-force of the worlds’,  
in which is filled and completed the 18❖‹❖*ḥaiy*› blessings of prayer.

HEi HEi◘‹◘הא› are suspended from the 2: H-H◘‹◘ה-ה›,  
which are H-Ei◘‹◘ה-א›‹6› and H-Ei,  
in number they are 12,  
and from them are suspended the double letters,  
and they are suspended from the two simple Hei-Hei‹10›,  
and with them,  
they amount to the value of 14❖❖‹❖*yad*›‹❖hand›,  
and that is:  
{Ex. 17:16}*…for a hand*❖‹❖*yad*›‹14› *is upon the throne of YaH*…

And so VAV‹13›,  
the 13 attributes of mercy,  
that are suspended from the simple V-V‹12›,  
and through it is completed 14,  
and that is: {Prov. 11:21}*Hand*❖‹❖ *yad* ›‹14› *to hand,  
the wicked will not be acquitted*– this is ʼAmaleq.  
Above and below He takes vengeance upon him.  
He takes vengeance upon him above with YaD❖‹❖14›,  
and below with Yad❖‹❖hand›,  
and that is:  
{Ex. 9:3}*Behold the hand of Y”Y ‘is being’*❖‹❖*hoyah*›*…*

V-V◘‹◘ו-ו› H-E◘‹◘הא› ‹18›  
[Var. Vav and H-E with Vav]

and H-H◘‹◘ה-ה›‹10› are 28❖‹❖*ko-aḥ*›,  
YOD is 20 and are suspended from the simple Yod◘‹◘י›,  
making 21, like the number of EQYeQ ‹21›,  
and it all amounts to the 49 faces[[185]](#endnote-154) of the Torah,  
like this:  
*ko-aḥ* ❖‹❖power› which is twenty-eight,  
and EQYeQ which is 21, make 49.  
And all is: YOD QE VAV QE, YQV”Q,  
YOD QE VAV QE is 45❖‹❖*mah*›,  
YQV”Q is 4 letters,  
adding up to 49.

The garment of YOD is Ḥesed,[[186]](#endnote-155)  
the garment of HEi is Gevurah,  
the garment of VAV is Tipheret,  
the garment of HEi is Malkhut.

Netzaḥ, its ‘binding’ is Ḥesed,[[187]](#endnote-156)  
this is what is written:  
{Ps. 16:11}*…pleasantness in your right-hand for ever*❖‹❖*netzaḥ*›.  
Hod its binding is Gevurah,[[188]](#endnote-157)  
the binding of the Righteous-One is the Middle Pillar,  
for body and covenant are considered as one,[[189]](#endnote-158)  
Malkhut is their completion,  
it is the completion of Higher and lower.

Higher Keter,  
is the completion of ‘the fifty gates of understanding’,[[190]](#endnote-159)  
and it is that which was not given to Moses,[[191]](#footnote-32)  
about which it is stated:  
{Job 28:7}*A path which the ‘eagle’*[[192]](#endnote-160) *does not know...*And about it, they of blessed memory have said:[[193]](#footnote-33)  
‘Into what is beyond you do not enquire, etc.,’  
because it is the source that has no end,[[194]](#endnote-161)  
and in a source that has no end,  
who can comprehend or even find it [an end]?’

**Arose** an Elder and asked:  
‘And why is Netzaḥ bound with Ḥesed,  
as we established:  
{Ps. 16:11}*Pleasantness in your ‘right-hand’*∞‹∞Ḥesed› *forever*❖‹❖*netzaḥ*›,  
and so also, Hod with Gevurah?  
But because the right arm has only three parts in it,  
and so with the left,  
and because of this is bound the right thigh  
– which has three parts –  
with the right arm,  
so that HEi may reside in it,  
and similarly, the left arm with the left thigh,  
so that HEi may reside in it,  
and similarly, with body and covenant  
– they are V-V –  
and א◘‹◘Aleph› resides in them, which is Mother,  
and they are made into 13: VAV.  
YOD resides in the ten fingers of the hands,  
and in the ten toes of the feet,  
because the beginning of the Holy Name resides from Ḥokhmah,[[195]](#endnote-162)  
which is in the fingers.

Higher Keter resides in the head of a person,[[196]](#endnote-163)  
for it is there that is ‘hidden thought’,  
and just as thought is hidden,  
so It too is hidden.

It is called the Infinite on the inside,  
and Higher Keter on the outside.  
The Keter of Higher head,[[197]](#endnote-164)  
the four elements of the body,  
in which reside YQV”Q.

And this is:[[198]](#endnote-165)  
{Is. 43:7}*All that are called in My Name, and for My glory,  
I have created, I have formed it, even made it*.

*…I ‘created it’*❖‹❖*berativ*›*…*– this is the holy ‘soul’❖‹❖*nishmata*›,  
which is ‘the world of thought’.

*…I ‘formed it’*❖‹❖*yetzartiv*›  
– this is ‘the spirit ❖‹❖*ru-aḥ*› of utterance’  
from which the angelic-beasts❖‹❖*ḥayot*› [Var. angelic-beings] speak.

*…I even ‘made it’*❖‹❖*ʼasitiv*›  
– this is the animating-soul❖‹❖*nephesh*›,  
for that is where ‘action’ is,  
which resides in 248 precepts.

**[69a]**

**Tiqun 23**[[199]](#endnote-166)

[these two *tiqqunim* are, in another manuscript,  
Tiqun Seventeen followed by Tiqun Eighteen][[200]](#endnote-167)

**Be-REiShYT**❖‹❖In the beginning› is  
BRYT❖‹❖covenant› of ESh❖‹❖fire›.  
‘Covenant’❖‹❖*bryt*› this is the Righteous-One,  
it is called ‘everything’❖‹❖*kol*›,  
the connector of all the limbs of the body.

The letter Ḥet◘‹◘ח›‹8› is the ‘eight days’[[201]](#endnote-168)  
they are ‘the measure of the Sabbath’,  
which is two thousand cubits in each direction,[[202]](#footnote-34) [[203]](#endnote-169)  
with which to keep the sign of the Sabbath.

Similarly,  
they are the eight days of the ‘domain’,  
with which to receive the sign of the covenant,  
and through which to observe it,  
so that desecration is not made of the sign of the covenant.

[[204]](#endnote-170) Rabbi Elazar said: ‘Father!  
One day I was going along, I and Rabbi Yose,  
and the son of Rav Hamnuna the Elder came,  
from that world, in the image of this world,[[205]](#endnote-171)  
and he happened along the way like one driving[[206]](#endnote-172) two[[207]](#endnote-173) donkeys,[[208]](#endnote-174)  
and we asked [Var. and he asked us]:  
‘What is the meaning of: {Lev. 19:30}*Keep My Sabbaths,  
and fear My Sanctuary*?  
And he said some beautiful words,  
but nevertheless, I want to hear from your mouth about that verse.’

He said to him: ‘My son,  
certainly, the covenant is equal to the Sabbath,  
and because of this: Be-REiShYT❖‹❖In the beginning› is  
YREi❖‹❖be fearful› of ShaBaT❖‹❖Sabbath›.

**Tiqun 24**[[209]](#endnote-175) **for Day 13**

**Be-REiShYT** is of the letters**:**– YREi❖‹❖be fearful› ShaBaT❖‹❖Sabbath›,  
[and of it] *of* *My Sabbaths* be fearful,  
be fearful❖‹❖YREi› of the Torah,  
be fearful❖‹❖YREi› of the covenant.

Just as one is required to guard the covenant,  
so as not to enter it into a foreign domain,  
similarly, a person needs to keep the Sabbath,  
so as not to extract an object from a private domain,  
and enter it into a public domain.  
‘A private domain’ is the Shekhinah,  
its width is four, and they are YQVQ,  
and its height is ten: YOD QE VAV QE.

The public domain is ‘the serpent, the whoring wife’,  
the ‘poison❖‹❖*sam*› of another god❖‹❖*el*›’ which is Samael,  
and it is the generality of the 70 nations,  
and she is *the profane*❖‹❖*ḥalalah*› *whore*,[[210]](#endnote-176)  
while her husband is the desecration❖‹❖*ḥilul*› of the Sabbath.

And because of this,  
whoever extracts from a private domain to a public domain,  
incurs stoning.  
The *eruv*[[211]](#endnote-177) is the Middle Pillar,  
and with it one carries from house to house,  
which are the higher and lower Shekhinah.  
And about them it is stated: {Lev. 19:30}*Keep My Sabbaths…  
And fear My Sanctuary*❖‹❖*MiKDaShY*›  
– this is MiQDaSh❖‹❖Sanctuary› and the letter Yod◘‹◘י›,  
the sign of the Sabbath [this is ‘covenant’]  
which one needs to keep for his appropriate partner,[[212]](#endnote-178)  
for she is his holiness, his blessing, about which it is stated:  
{Gen. 2:3}*And ELQYM blessed the seventh day, and He sanctified it…  
And He blessed…* – this is blessing,  
*…and He sanctified…* – this is holiness.

And towards both-of-Them,[[213]](#endnote-179)  
would the earlier sages go out to greet the bride,  
and they would say twice: “Come O bride! Come O bride!’[[214]](#footnote-35) [[215]](#endnote-180)  
At that time:  
{Jer. 33:11}*…the voice of the bride, the voice of the groom*.’

And furthermore:  
‘My Sanctuary’◘‹◘ *miqdashiY*› is written with the letter YOD‹10›,[[216]](#endnote-181)  
for there is no holiness with less than ten,  
and one needs to bless[[217]](#endnote-182) Them,  
and to sanctify Them,  
with ‘the sanctification ritual’❖‹❖*qiddush*› over wine,  
with the seventy words of the *qiddush*,  
and the passage of {Gen. 2:1}*And they were completed…*–as the numeric-value of *ba-yayin*❖‹❖with wine›.

And one needs to say: ‘with permission of the masters’,[[218]](#endnote-183)  
– and they are those who speak and respond: ‘to life!’,  
because they are bound in the tree of life,  
not in the tree of death,[[219]](#endnote-184)  
and it is the vine through which the first man sinned,[[220]](#endnote-185)  
and one opinion says it was wheat,[[221]](#footnote-36) [[222]](#endnote-186)  
and one opinion said it was the vine,[[223]](#footnote-37)  
and all is truth.

There are seven species:[[224]](#endnote-187)  
{Deut. 8:8}w*heat, and barley,  
…the vine, and the fig, and the pomegranate,  
…oil-olive, and honey*,  
and of wheat and barley we have already spoken.  
And it is necessary to review them:

Wheat – is as we have stated.[[225]](#footnote-38)

‘Barley’❖‹❖*se-’orah*›  
– for he took the Hei◘‹◘ה› out of Her ‘measure’❖‹❖*shi’ur*›.

The vine: ‘She squeezed grapes’[[226]](#footnote-39) [[227]](#endnote-188) in a foreign domain,  
and made ‘wine of libation’, [[228]](#endnote-189)  
and thus was made the tree of good and evil.

The fig: he plucked figs before their time,  
before they had ripened,[[229]](#endnote-190)  
thus, he was taken from the world before his time.  
And this is the mystery of:  
‘one who causes his children to die before their time’,[[230]](#endnote-191)  
it is this that is written:  
{Ecc. 5:5}*…why should ELQYM be angry at your voice,  
and destroy the work of your hands?*And the mystery of the word:  
{Jer. 2:30}*In vain*❖‹❖*lashav*› *did I smite your children…etc*.  
And because of this:  
{Ex. 20:7}*Do not bear the Name of Y”Y ELoQeYKha in vain*❖‹❖ *lashav* ›*...*

The pomegranate: Ben Zoma[[231]](#endnote-192) sinned through it,  
but Rabbi Meir ate the inside and threw away the peel❖‹❖*qlipah*›,[[232]](#footnote-40)  
for the ‘peels’ are the nations of the world  
– Israel is the fruit amongst them.

Just so, similarly,  
the Shekhinah is an orchard,[[233]](#endnote-193)

**[69b]**

in exile,  
and She is the ‘brain’❖‹❖*moḥa*› fruit of the inside  
– the *egoz*❖‹❖nut› they call Her,  
as King Solomon said:  
{Song. 6:11}*To the nut*❖‹❖*egoz*› *garden I descended*– and it is the Shekhinah, the inner fruit,  
this is what is written:  
{Ps. 45:14}*All glory of the king’s daughter is inside,  
of latticed gold is her garment*.

And the peels are the many foreign domains.

And on the Sabbath,  
She is divested of all,  
and She dons beautiful garments,  
and so should Israel below,  
renew the Sabbath with beautiful garments,[[234]](#footnote-41)  
and also taste on the Sabbath of all good foods,  
in order to bind, and to pour[[235]](#endnote-194) blessings towards Her,  
from all the *sephirot*,  
and to be irrigated by all of them.

And one should fulfil in Her ‘delight’❖‹❖*ʼoneg*›,  
which is the Righteous-One who emerges from Eden,  
which is Binah [[236]](#endnote-195) – the world to come,  
*to irrigate the garden* – this is the lower Shekhinah,  
and the river is Vav◘‹◘ו› that emerges from Y-H,  
and goes five-hundred years  
– which are five *sephirot* –  
and reaches the Righteous-One,  
to irrigate from it the garden which is H’,  
{Gen. 2:24}*And therefore,  
a man should leave his father and his mother,  
and cleave to his wife…etc*.

And so the covenant of circumcision is like a nut  
– one needs to break the peels of the foreskin and the membrane,  
and to remove them from there,  
and to reveal the inner fruit,  
and this is the sign of covenant,  
and this is the tree of life,  
but a ‘covenant’ that is still in the foreskin,  
and has not undergone ‘the removal of the membrane’❖‹❖*pri’ah*›,  
about it is stated:  
{Gen. 2:17}*And of the tree of the knowledge of good and evil,  
you shall not eat of it,  
for on the day of your eating of it,  
you shall surely die*❖‹❖*mot tamut*›:  
*dying*❖‹❖*mot*› – in this world,  
*you will die*❖‹❖*tamut*› – in the world to come.

And furthermore:  
the heart is a nut❖‹❖*egoz*›,  
[[237]](#endnote-196)and whoever breaks its ‘husk’❖‹❖*qlipah*›,  
which is the evil inclination,  
about him it is stated:  
{Ps. 51:19}*…a broken and depressed heart,  
ELQYM do not despise*.

And haughtiness of heart,  
which is a heart complete with its husks and has not been broken,  
of it is stated:  
{Prov. 16:5}*An abomination to Y”Y is every haughty heart*,[[238]](#endnote-197)  
and the Shekhinah does not reside upon him.  
And from the aspect of the husks are some people called:  
{Jer. 9:25}*…uncircumcised of heart*.

And on Sabbath,  
hell ❖‹❖*gehinom*› does not rule in the world,  
nor its appointed ones.  
Because of this, He commanded Israel:  
{Ex. 35:3}*Do not burn fire,  
in all your habitations, on the Sabbath day…*and if a person kindles on the Sabbath,  
the blessed Holy One has said:  
‘I would extinguish the fire of hell so that it does not burn,  
and you are kindling it! You will burn in hell.’

Because of this:  
*Do not burn fire in all your habitations*– and even in the body.[[239]](#endnote-198)  
And what is the ‘hell of the body’?  
The liver, in which is connected the gall bladder,  
which is hell, ‘the poison of death’,  
poison of another god,  
the sword of the angel of death,  
and of it is stated:  
{Prov. 5:4}*And its end is as bitter as wormwood,  
sharp as a double-edged sword*.

And one should not arouse [Var. let be aroused]  
sadness or dispute – from the aspect of the spleen,  
rather, the heart should be guarded from them all,  
which is of the Sabbath: {Deut. 5:12}*Observe*,  
and of the brain: {Ex. 20:8}*Remember*.

And one needs to receive guests,[[240]](#endnote-199)  
who are angels,[[241]](#footnote-42) [[242]](#endnote-200)  
the young attendants[[243]](#endnote-201) of the extra ‘soul’❖‹❖*ne-shamah*›’[[244]](#endnote-202)  
[[245]](#endnote-203)which is the Higher Shekhinah,  
and the extra ‘animating-soul’❖‹❖*nephesh*›  
– which is the lower Shekhinah –  
and the guests who descend with Her.

And a woman should affix the candle for the Sabbath eve  
towards the right,[[246]](#endnote-204)  
and it is as if she had arranged:  
 the lamp❖‹❖*me-narta*› in the south,  
and the table in the north,  
and about them it is stated:[[247]](#footnote-43)  
‘whoever wants to become wise should head south,  
whoever wants to be wealthy should head north’,  
– and they are higher and lower Shekhinah:

Higher Shekhinah is the *me-norah*,  
to the south one should arrange it,  
because wisdom❖‹❖*ḥokhmah*› is there,  
and because of that: ‘one who wants to be wise should head south’.[[248]](#footnote-44)

And in that house,  
where they find this dwelling arranged in such an order  
– the lamp in the south, and the table in the north,  
and the bed between north and south – [[249]](#footnote-45)  
then say these angels,[[250]](#endnote-205) who descend with the Shekhinah  
– which is the extra soul –  
‘this is not the place of an ordinary ignorant person,  
but this is[[251]](#endnote-206) a place favoured before Y”Y.’[[252]](#footnote-46) [[253]](#endnote-207)

The table should be arranged towards the north,  
and the table is the lower Shekhinah,  
of which it is stated:  
{Ps. 45:14}*All the honour of the daughter of the king is inside,  
of latticed gold is her garment*.

What is gold?  
It is Gevurah, of which it is stated:  
{Job 37:22}*From the north, the golden shall come…*{Ps. 45:14}…*from latticed gold* – the ‘two pillars of truth’.

The bed should be to the west,  
between north and south,  
so as to be arranged towards the Middle Pillar,  
of Whom it is stated: {Ex. 4:22}*…My son, My first born, Israel*.

And in a house where they do not fix  
these arrangements on Sabbath eve,  
the ‘guests’ say: ‘*this* is not[[254]](#endnote-208) a dwelling of Israel’,  
of which it is stated:  
{Ex. 31:16}*And the Children of Israel shall keep*

**[70a]**

*the Sabbath,  
to make the Sabbath for their generations*.’  
It is written: *…for their generations*❖‹❖*dorot*›  
– lacking a letter Vav,  
of an expression of ‘dwelling❖‹❖*dirah*›’.

And all those arrangements,  
should be fixed on Sabbath Eve,  
for She[[255]](#endnote-209) is the actual sign of the covenant of circumcision.[[256]](#endnote-210)

Rabbi Elazar said:  
‘And is the covenant of circumcision of every person equal?’

He said to him: ‘No.[[257]](#endnote-211)  
For of the circumcision of the wicked,  
the dust arranged in the bowl[[258]](#endnote-212) is food for the snake,[[259]](#endnote-213)  
which he separates from him,  
it is this that is written:  
{Is. 65:25}*…and the serpent, dust is its bread…*And the blood of circumcision is the food of Samael,  
– who is a murderer –  
which he separates from him.  
And the mystery of the word:  
{Prov. 25:21}*If your enemy is hungry feed him bread,  
and if thirsty quench him with water*.

For average people,  
the covenant of circumcision is considered  
– with its removal of blood and flesh –  
as a sacrificial offering,  
it is this that is written:  
{Ex. 20:21}*And you shall slaughter upon it,  
your burnt offerings, and your peace offerings*.

But For the righteous, specifically,  
in the place of circumcision and membrane removal,  
resides YQV”Q,[[260]](#endnote-214)  
and this is {Job 19:26[[261]](#endnote-215)}*And from my flesh I shall see God*,  
and about them it is stated:  
{Ez. 16:6}*…and I said to you in your blood, live!*– *to you* means: to the righteous.’

[Var. And it is written:  
{Zech. 9:11}*Also you in the blood of your covenant,  
I sent your captives from the pit…*– which is hell.]

**Tiqun 25**[[262]](#endnote-216)

**Be-REiShYT:**  
this is the Torah,[[263]](#endnote-217)  
it is this that is written:  
{Prov. 8:22}*Y”Y has acquired me as the beginning of His way,  
before His deeds ‘of then’*❖‹❖*mei-az* ›– from that place of which it is stated:  
{Ps. 93:2}*Established is your throne ‘of then’*❖‹❖*mei-az*›*...*

And the Torah has two relevant precepts in it:  
one is: {Josh. 1:8}*…and you shall meditate in it day and night…*the second is: that the king should have a scroll of Torah,  
which goes with him everywhere,  
it is this that is written: {Deut. 17:19}*And it should be with him,  
and he should read it all the days of his life…*

Why does the king have a scroll of the Torah?  
Because he is only a king from the aspect of ‘kingship’❖‹❖*malkhut*›,  
and there should be with him, in every place,[[264]](#footnote-47)  
a scroll of the Torah – which is ‘the Middle Pillar’[[265]](#endnote-218) –  
to connect the blessed Holy One with His Shekhinah.

And the scroll of the Torah is the level of Jacob∞‹∞Tipheret›,  
of whom it is stated: {Gen. 25:27}*…and Jacob was a perfect man…*– and a scroll of the Torah,  
thus needs to be perfect without blemish❖‹❖*pe-solet*›.[[266]](#endnote-219)   
And if a scroll of the Torah is:  
‘lacking where it should be full’,  
or ‘full where it should be lacking’,  
or with one letter missing, or extra, or exchanged,  
then the scroll of the Torah is unfit❖‹❖*pasul*›  
– it is not like the image of the scroll of Torah Above.[[267]](#endnote-220)

Similar to this,  
are the five ‘wings of the lung’,  
which are like the five books of the Torah,  
and the ‘rose’ of the lung[[268]](#endnote-221) in this simile is a book,[[269]](#endnote-222)  
which is: *The Book of the Just*.[[270]](#endnote-223)  
If a lobe is missing or extra or exchanged,  
it is an unfit sheep,  
and one who transgresses upon eats it,  
is as if he had transgressed upon the Torah and its five books.

For the five ‘wings’ of the lung and ‘the rose’,  
are six -this is Vav◘‹◘ו›‹6›,  
whoever transgresses  
[upon this, is as if he had transgressed] upon that.

And there are five things that render slaughter[[271]](#endnote-224) unfit,[[272]](#footnote-48)  
{whoever transgresses upon them is}  
as if he had transgressed,  
in the Hei◘‹◘ה›‹5› of YQVQ.

The wings of the lung should not have ‘adhesions’ in them,  
there are eighteen adhesions,[[273]](#endnote-225)  
whoever transgresses upon them,  
is as if he had transgressed upon the covenant,  
which is ‘the life-force❖‹❖*ḥaiy*›‹18› of the worlds’.

And an adhesion[[274]](#endnote-226) is the poison of death,  
the poison of a god❖‹❖*sam el*› alternate,  
who is Samael.[[275]](#endnote-227)  
About it is stated: {Prov. 5:5}*Her legs descend unto death…*[[276]](#endnote-228)– in every place where an adhesion is fatal.[[277]](#endnote-229)

And the ‘wings of the lung’ are the wings of the ‘angelic-beasts’,  
and they need to be separated from above.  
It is this that is written:  
{Ez. 1:11}*And their faces and their wings,  
are separated from above*– if they are joined, they are unfit to eat.

And there are two *umot[[278]](#endnote-230)* large lobes of the lung,  
and in them are six ‘wings’,  
five lobes and ‘the rose’,  
and about them it is stated:  
{Is. 6:2}*Seraphs standing above him,  
six wings, six wings to each one*– six are from the aspect of the letter Vav◘‹◘ו›‹6›,  
which is the scroll of the Torah.

The ark of the scroll of the Torah,  
it is the ‘pocket of the heart’,[[279]](#endnote-231)  
and it the heart is a lit candle,  
and if not for the wings of the lung which blow upon it,  
the heart would burn up the whole body.

And that fire,  
which is of the blood of the arteries of the heart  
– the wind blows after it in the arteries of the heart,  
and all of them conduct themselves following it,  
and this is what is written:  
{Ez. 1:12}*…wherever the spirit*❖‹❖*ru-aḥ*›

**[70b]**

*would go, they would go…etc*.

And the heart,  
when the *ru-aḥ* ❖‹❖spirit›❖‹❖wind›[[280]](#endnote-232) ascends from it,  
[and separates from the animating-soul❖‹❖*nephesh*›  
– which is Vav◘‹◘ו›]  
a fire burns upon the blood,[[281]](#endnote-233)  
it is stated of the animating-soul❖‹❖*naphsha*›:  
{Song. 5:2}*I sleep…*and when spirit ❖‹❖*ruḥa*› comes towards it,  
it is stated: *…and my heart is awake*.  
And that is:  
{Is. 26:9}*My soul* ❖‹❖*naphshi*› *has longed for you at night,  
even with my spirit*❖‹❖*ruḥi*› *within me,  
I shall seek you early...*[[282]](#endnote-234)

And when the spirit comes towards the heart,  
where the animating-soul is,  
it is stated of it: {Song. 5:2}*…the voice of my beloved is knocking*– knocking at the gate of the heart,  
six knockings,  
to make known that it is Vav◘‹◘ו›,  
that comes towards Hei◘‹◘ה› [Var. Dalet◘‹◘י›],  
which is the animating-soul❖‹❖*nephesh*›,  
and in which there are ten,[[283]](#endnote-235)  
and all by way of appeasement,[[284]](#endnote-236)  
it is this that is written: {Song. 5:2}*…open for me my sister,  
my beloved, my dove, my perfect one,  
for my head is filled with dew*.

And in Tiqun Eighteen,[[285]](#footnote-49) [[286]](#endnote-237)  
[Var. and in this *tiqun* are six letters]  
which is *BaRA ShYT* ❖‹❖He-created six›,  
there are allusions like this:[[287]](#endnote-238)  
*Open for me* – with the letter Beiyt◘‹◘ב›, which is the gate,  
*my sister* – with the letter Aleph◘‹◘א›,  
*my beloved* – with the letter Reish◘‹◘ר›,  
*my dove* – with the letter Yod◘‹◘י›,  
*my perfect one* – with the letter Tav◘‹◘ת›,  
*for my head is filled with dew* – this is YOD  
– the point in the letter Beiyt◘‹◘ב›.

*His fringes* are ‘the six directions’,[[288]](#endnote-239)  
of which it is stated:  
{Song. 5:15}*His thighs are pillars of marble…*and they are knocking,  
like one who brings back and forth,[[289]](#endnote-240)  
to Him to Whom belong the four directions,[[290]](#footnote-50)  
and he ‘raises and lowers,  
to the One to Whom heaven and earth belong’,[[291]](#footnote-51)  
and the six sides are six *sephirot*,  
and ‘the knocking’[[292]](#endnote-241) ascends and descends within them.[[293]](#endnote-242)

With the lengthening – it is of Ḥesed,  
similarly, the *teqi’ot*❖‹❖piercing› shophar blasts,[[294]](#endnote-243)  
in the breaking – it is of Gevurah,  
which are the *she-varim*❖‹❖broken›shophar blasts,  
speedily – it is of the Middle Pillar  
which is the *te-ru’ah*❖‹❖staccato› shophar blast.  
With Ḥesed, Gevurah, Tipheret they ascend,  
with Netzaḥ, Hod, Yesod, they descend.

And they all knock towards the Shekhinah,  
Who is a ladder, in which there are six levels.[[295]](#endnote-244)  
And this is the heart,  
and through it the angels of ELQYM ascend and descend,  
which is ‘the beating of the spirit’.[[296]](#endnote-245)

And they are six which add up to ten  
– and that is Yod◘‹◘י›‹10›,  
and they are *q-sh-r-q, q-sh-q, q-r-q*,[[297]](#endnote-246)  
until they become inclusive of:[[298]](#endnote-247)  
ten ‘memorials’,  
and ten ‘pronouncements of kingship’,  
and ten ‘trumpetings’  
– thirty ascending from below to above,  
and thirty descending from above to below,  
and all add up to sixty  
– six times ten.

When the ‘knocking’❖‹❖*dephiqu*› ascends,  
with the strength❖‹❖*te-qiphu*› of Gevurah,  
with mightiness❖‹❖*geviru*›,  
it is strong judgement.  
When the ‘pulse’❖‹❖*dephiqu*› ascends and is lengthened,  
the sickness is healed,[[299]](#endnote-248)  
for it has turned it towards Ḥesed.

**Arose** an Elder  
– of those masters of the Academy –  
and said: ‘Holy Lamp!  
These signs are those of sickness in exile:  
when the pulse of the heart is shortened,  
and the exile is shortened,[[300]](#endnote-249)  
it turns towards Gevurah – the Great Beth Din – [[301]](#endnote-250)  
and death is shown to the Messiah[[302]](#endnote-251) and the tribes,  
and therefore,  
that ‘sick one’ in exile has adjured Israel:  
{Song. 2:7}*…that you not awaken nor arouse…*– that it should not be quick,  
rather *when it is desired*.[[303]](#footnote-52)

And if the pulse is lengthened,  
it turns towards Ḥesed,  
and with all that, sickness in exile is healed.[[304]](#endnote-252)  
And if the pulse is not long or short,  
then mercy is aroused towards the sick one in exile  
– who is the heart –  
and towards its arteries,  
– which are Her children, Israel –  
and this is the Middle Pillar,

about it is stated:  
{Is. 54:7}*…and in great mercies I will gather you*.

And furthermore:  
When the knocking is, like the shophar-blast *te-ru’ah*, speedily,[[305]](#endnote-253)  
– oppression after oppression in quick succession –  
the redemption will come.[[306]](#endnote-254)

And furthermore:  
Of that ‘sick one’,  
who is the heart,  
when the spirit does not blow towards Her,  
– of which it is stated:  
{Gen. 1:2}*And the spirit*❖‹❖*ru-aḥ*› *of ELQYM,  
was hovering over the face of the waters*,  
– She is not beating in Her veins,  
and all in the exile are considered as dead,[[307]](#endnote-255)  
and it is stated of them:  
{Lam. 3:6}*He has made me dwell in darkness,  
like the dead of old*.

And because of this,  
in exile: {Song. 5:2}*I am asleep…*And She is sick in exile,  
and many healers, who are the scholars,  
strive for Her,  
with many spices and scents,  
of roses, apples, and nuts and pomegranates,  
and the spirit does not return to Her through them in exile,  
in Her sickness.

And the beating of the heart does not return to Her,  
until the Faithful Shepherd comes,[[308]](#endnote-256)  
Her lover,  
of whom it is stated: {Song. 2:16}*…the shepherd in the roses*,  
and he brings Her an apple,  
and he places it to the nose,  
and She smells it,  
and She is made known to him,  
it is this that is written:  
{Lam. 1:16}*…the comforter*❖‹❖*menaḥem*›[[309]](#endnote-257) *who restores my soul...*

Immediately,  
the spirit and the beating of the heart returns to Her.

At that time,  
She praises him:  
{Song. 2:3}*Like an apple in the trees of the field,  
so is my beloved amongst the sons…etc*.

Afterwards, he shall enter the garden,  
and take pomegranates[[310]](#endnote-258) from there,  
and he gives Her of ‘the juice of the pomegranate’,[[311]](#endnote-259)  
and he takes a nut,  
and he smashes

**[71a]**

the husks,  
and he gives Her of the inner fruit,  
and She eats,  
and She drinks from the juice of the pomegranates,[[312]](#endnote-260)  
and She is healed,  
and this is what the verse has said:  
{Song. 6:11}*To the nut garden I descended...*’

Meanwhile, an eagle came by,[[313]](#endnote-261)  
{Ez. 17:3}*…the great eagle with great wings…*[[314]](#endnote-262)and gave three voices,[[315]](#endnote-263)  
and then ascended to the mountains.

Rabbi Shim’on said to his companions:  
‘Favour is surely present above,  
and mercies are found towards the Shekhinah and Israel in exile,  
for there are specifically three angelic ‘beasts’ in the Chariot:  
lion, ox, eagle,  
and none of them have mercy like the eagle.[[316]](#footnote-53) [[317]](#endnote-264)  
And because of this, He has said to Israel:  
{Ex. 19:4}*…and I raised you upon the wings of eagles,  
and I brought you to Me…*

Meanwhile,  
the eagle came by them another time,  
and beat with its wings over them, loudly,  
and ascended to the mountain.

Rabbi Shimon said:  
‘Surely, it is She,  
Who beats with Her wings upon us and ascends there.’

They said to him:  
‘Go up! And we shall follow you!’

They all ascended after him to the mountain,  
and she ascended even higher,  
until she could not be seen.[[318]](#endnote-265)

After a while, the eagle came by,  
with two roses in her mouth,  
which she threw upon [his hand] their heads [Var. upon his hands].

Immediately, Rabbi Shim’on rejoiced with great joy.  
He said to them: ‘Companions!  
Surely joy has come by Shekhinah,  
who is sick.  
For if one rose was given among us,  
it would not have been a healing,[[319]](#endnote-266)  
because the roses are allusions,   
corresponding to the First and Second Temples,  
for the blessed Holy One has promised:  
not to enter this without entering that.[[320]](#footnote-54) [[321]](#endnote-267)  
And because she has thrown two,  
she has thus alluded through two roses,  
that now it is a complete recovery.[[322]](#endnote-268)  
And therefore, it is required to open in discourse about them,  
as we were before.’

**Opened** Rabbi Shim’on a discourse and said:  
{Song. 6:3}*I am to my beloved and my beloved is to me,  
the shepherd in the roses*.  
What is the meaning of *the roses*?

But ‘higher rose’ is the Higher Shekhinah,  
and She is the recitation of the *Shm’a* of the morning service,[[323]](#endnote-269)  
and the second rose,  
is the recitation of the *Shm’a* of the evening service  
– the lower Shekhinah,  
– this one to the right and this one to the left,  
*the shepherd in the roses* – this is the Middle Pillar.

And the higher rose,  
of the recitation of the *Shm’a* in the morning service,  
which is ‘morning’, the right-hand, of Abraham  
– has five words, and they are:  
{Deut. 6:4}*Hear*❖‹❖*Shm’a*› *Israel! Y”Y is ELoKHeYNU Y”Y*,  
and thirteen leaves inside – EḤaD❖‹❖One›‹13›:  
six are red, and six are white,  
and with the rose which is comprised of them, they are thirteen  
– the number of EḤaD❖‹❖One›.

And so the rose,  
in it are 25❖‹❖Kh-H› seeds in its apple,  
like the number of the 25 letters of the unity,  
and so in the second rose are 25 seeds,  
and all add up to fifty.

{Song. 2:2}…*the rose among the thorns…*– this is BeREiShYT❖‹❖In the beginning› BaRA❖‹❖He created›,  
and this is: BeREiShYT – 2◘❖‹◘ב›‹❖Beiyt› roses.

**Tiqun 26**[[324]](#endnote-270) **For day 14**

**Be-REiShYT** is Beiyt◘‹◘ב›‹2› *shoshanah*❖‹❖rose›.  
Its five leaves[[325]](#endnote-271) are the letters of *REiShYT*❖‹❖beginning›.

Be-REiShYT❖‹❖In the beginning›,  
in ‘the small counting of Enoch,’[[326]](#endnote-272) is thirteen,  
its ‘thorns’❖‹❖*ḥoḥim*› are the thirteen words,  
from the first ELQYM to the second ELQYM,  
and they are: {Gen. 1:2-3}*…the heavens and the earth,  
and the earth was chaos and void,  
and darkness upon the face of the abyss,  
and the spirit of ELQYM*…  
Five other thorns:  
*…hovering upon the face of the water and He said…*

What is: {Song. 2:2}*…among the thorns*?  
But since the Temple was destroyed,  
{Gen. 1:2}*and the earth was chaos and void*,  
the ‘rose’[[327]](#endnote-273) has fallen among the thorns.[[328]](#endnote-274)

When the redemption comes,  
She will be as ‘the rose of the morning service’,[[329]](#endnote-275)  
of which it is stated: {Gen. 44:3}*The morning became light…*[…*and the men were sent*…]

And they are the five mentions of light,  
the five leaves of Higher rose:  
one is: {Gen. 1:3-5}*And ELQYM said ‘Let there be light*’,  
the second: *and there was light*,  
the third: *And ELQYM saw the light*,  
four: *And ELQYM separated between the light*,  
five: *And ELQYM called the light ‘day’*.

Thirteen leaves are inside:  
{Gen. 1:5}*…and it was evening, and it was morning,  
one*❖‹❖*eḥad*› *day*.  
EḤaD❖‹❖One›‹13› and EḤaD in each of the two roses  
– this is YQV”Q‹26›,  
about It is stated: {Zech. 14:9}*On that day,  
Y”Y will be ‘one’*❖‹❖*eḥad*› *and His Name ‘one’*.  
And He is the Middle Pillar:[[330]](#endnote-276)

**[71b]**

the Middle Pillar

– {Song. 2:16}*…the shepherd in the roses* –  
and His number is EḤaD❖‹❖One›‹13›.

The lower rose,  
in Her is fear,  
and She is *yir-ah*❖‹❖awe›.[[331]](#endnote-277)

The Higher rose is ‘the mercy of love’,[[332]](#endnote-278)  
and of it is stated:  
{Song. 2:7}*…that you neither awaken nor arouse,  
the love, before it is desired*.

With what will they come to arouse Her?  
With the right-side.  
But She does not desire them until the Faithful Shepherd arrives,  
of whom it is stated: {Gen. 1:2}*And the spirit of ELQYM hovers*,  
which is the spirit of the Messiah,[[333]](#footnote-55)  
of whom it is stated:  
{Is. 11:2}*And the spirit of Y”Y shall rest upon him…*Of that spirit does that ‘sick one’ smell,  
and She is healed.

And because of this:  
{Song. 2:7}*I have adjured you O daughters of Jerusalem,  
by the hosts or the hinds of the field,  
that you neither awaken nor arouse  
the love until it is desired*.[[334]](#endnote-279)

And he smells the scent through ‘the two apples’,  
[Var. and it is the scent of two apples]  
of whom [which] it is stated:  
{Song. 7:9}*…and the scent of your nose is like apples*.  
And what are they?  
The ‘two pillars of truth’,  
and they are two pomegranates.

*Egoz*❖‹❖nut› is the Righteous-One,  
the ‘nut garden’ is the Shekhinah,  
and this is that which Solomon said:  
{Song. 6:11}*To the garden of*❖‹❖*ginat*› *egoz I descended...*

*GiNaT* ❖‹❖garden of› is an acronym of:  
Gimmel◘‹◘ג› is ***G****ematriot* [[335]](#endnote-280) ❖‹❖numeric values› [ADNY in YQVQ]  
which are ‘the dainties of wisdom’,[[336]](#footnote-56)  
Nun◘‹◘נ› is – *notariqon* ❖‹❖acronym›,  
Tav◘‹◘ת› is – *te-murah* ❖‹❖letter exchange›.[[337]](#endnote-281)

*Gematriot* is ADNY YQVQ,  
which amounts to the number of AMeN‹91›,  
EQY’Q ADNY amounts to the number 86 which is ELQYM,  
which is the value of KiNUY❖‹❖euphemism›‹86›.

MaH❖‹❖what›‹45› is composed of MeM and HEi in *milui*,  
MeM HEi is the *gematria* of ELQYM‹86›,  
YOD QE VAV QE‹45› is the *gematria* of MaH❖‹❖45›,  
and this is ‘the ten *sephirot* of *blimah* ❖‹❖nothingness›’,[[338]](#footnote-57) [[339]](#endnote-282)   
and it testifies to the holy unity,[[340]](#endnote-283)  
and because of this:  
{Lam. 2:13}*What* ❖‹❖*mah*› *shall I testify for you*?

Another word:  
A-B G-D H-V Z-Ḥ T-Y in *gematria* is Shekhinah‹385›,  
like this:[[341]](#endnote-284)  
Aleph◘‹◘א›‹1› once,  
Beit◘‹◘ב›‹2› twice,  
Gimmel◘‹◘ג›‹3› thrice,  
Dalet◘‹◘ד›‹4› four times,  
Hei◘‹◘ה›‹5› five times,  
Vav◘‹◘ו›‹6› six times,  
Zayin◘‹◘ז›‹7› seven times,  
Ḥet◘‹◘ח›‹8› eight times,  
Tet◘‹◘ט›‹9› nine times,  
Yod◘‹◘י›‹10› ten times.  
They all amount to the counting of ‘Shekhinah’‹385›.  
And the mystery of this counting establishes,  
that ‘the Shekhinah does not descend to within less than ten’,[[342]](#footnote-58)  
and does not ascend above ten.

And furthermore:  
The blessed Holy One – He is the place of the world,[[343]](#footnote-59) [[344]](#endnote-285)  
and the angels do not know, and they ask:  
‘Where is the place of His glory to praise Him?’[[345]](#footnote-60)  
And we find it in the *gematria* of MaQOM❖‹❖ place ›‹186›[[346]](#endnote-286)  
– a *notariqon* like this:  
ten times Y’◘‹◘›‹10› is a hundred,  
five times H’◘‹◘›‹5› is twenty-five,  
six times V’◘‹◘›‹6› is thirty-six,  
five times H’◘‹◘›‹5› is twenty-five,  
– in gematria: *MaQOM* ❖‹❖place›‹186›,  
and about it the angels said:  
{Ez. 3:12}*Blessed is the glory of Y”Y from His ‘place’*❖‹❖*maqom*›.

There are other *gematriot* that are numberless,  
because they are the dainties of wisdom[[347]](#endnote-287)  
– which is infinite.

Letter ‘Exchanges’❖‹❖*te-murot*› are codes of alphabets,  
like *KOZU B-MUKhSaZ KOZU*,[[348]](#endnote-288)  
which are exchanges of: {Deut. 6:4}*YQV”Q ELoQeYNU YQV”Q*,  
and there are other ‘exchanges’ of many types.

Rabbi El’azar said: ‘Yet it is written:  
{Mal. 3:6}*…I am Y”Y, I have not changed…*!’

He said to him: ‘My son,  
woe to those people of the world[[349]](#endnote-289) who are closed of heart,[[350]](#endnote-290)  
who think they know, but do not know.

For surely the word ANiY ❖‹❖‘I’› is the Shekhinah,[[351]](#endnote-291)  
it is this that is written:  
{Lev. 26:28}*…and I shall chastise you, even I* ❖‹❖*aniy*›...

She does not change,  
nor is She exchanged by Him for another,  
and He does not change,  
and is not concealed from Her.

But in relation to the wicked,  
the blessed Holy One *does* change,  
and is concealed from them,  
it is this that is written:  
{Deut. 32:20}*I shall hide my face from them,  
I shall see what their end is…*and why?  
Because: *…they are a generation of ‘changes’*❖‹❖*ta-h-pukhot*›*,  
they are not as children reared*.

Immediately,  
all the companions who heard these words rose,  
and they kissed him on his head, and they said:  
‘If we had not come to the world except to hear this,  
it would have been enough!

For surely the blessed Holy One and His Shekhinah  
do not change one from the other,  
but towards others He changes and is concealed:[[352]](#endnote-292)  
in many garments❖‹❖*levushin*›,  
and in many coverings❖‹❖*kissuyin*›,  
and in many husks❖‹❖*qliphin*›.[[353]](#endnote-293)

And because of this,  
King Solomon, peace be upon him, said:  
{Song. 6:11}*To the nut garden I descended…*[[354]](#endnote-294)– for he knew all about the husks,  
and because of this,  
he did not leave even various types of witchcraft  
without knowing them,  
because he knew [Var. so-as-to know] about the husks.[[355]](#endnote-295)

And the Faithful Shepherd,  
he shall smash all the husks,  
and the fruit from there will emerge,  
Which is YQV”Q,  
of the four sides of the nut,  
[Var. which are: ‘void, and chaos, and darkness, and abyss’],  
and will sustain from it that ‘sick one’  
Who is ADNY.

For of these husks of the nut, which are:  
‘chaos, and void, and darkness, and abyss’,  
He has said:  
{Deut. 32:20}*…I shall hide My face from them…*

And there are other changes, which are for the good,  
to each one according to his deeds.

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Sometimes,[[356]](#endnote-296)  
He is revealed to them in the form of a lion,[[357]](#endnote-297)  
it is this that is written:  
{Amos 3:8}*A lion has roared, who will not fear*?

Sometimes,  
He appears in the form of an ox,[[358]](#endnote-298)  
it is this that is written:  
{Deut. 33:17}*The first born of his ox…  
and his horns are the horns of a re-eim*.

And sometimes,  
He appears in the form of an eagle,[[359]](#endnote-299)  
it is this that is written:  
{Deut. 32:11}*Like an eagle arousing its nest…*

And sometimes,  
He appears in the image of a human elder,[[360]](#endnote-300)  
as He was imagined by those who said:  
{Ex. 15:2}*This is my God* ❖‹❖*EL*› *and I will glorify Him…*for He had appeared to them in the form of an elder,[[361]](#endnote-301)  
and it is stated of them [Var. of it]:[[362]](#endnote-302)  
{Deut. 32:13}*And he suckled them honey from rock,  
and oil from flint-stone*.

But for those that suspend directly[[363]](#endnote-303)  
from Him and His Shekhinah,  
He never changes.[[364]](#endnote-304)

And these are ‘exchanges’,[[365]](#endnote-305)  
they are the mystery of ‘levirate marriage’,[[366]](#endnote-306)  
of which it is stated of the levirate:  
{Ruth 4:7}*…regarding testimony*[[367]](#endnote-307) *and regarding ‘exchange’*❖‹❖*te-murah*›,  
*in order to fulfil any matter,  
a man would remove his shoe and give it to his friend*,  
with that shoe that he gave to his friend,  
there is exchange and change of will,[[368]](#endnote-308)  
and there, one requires a change of place,  
and a change of name,  
and a change of deed,  
*…to fulfil any matter*,  
*the shoe* is the body.[[369]](#endnote-309)

‘And why is it that with the removal of the shoe,  
 which he gives to his friend,  
there is exchange and change?’

Said one Elder:[[370]](#endnote-310)  
‘Rabbi! Rabbi! Don’t ask about that,  
but why is ‘the removal’ specifically of a shoe?

But it is the husk in which the soul is to be hidden,  
to be saved from it,  
in order not to be recognised by its accusers.[[371]](#endnote-311)  
And in the removal of the shoe, Y-Q removes it,  
and because of this:  
*a man slips off ‘his shoe’*❖‹❖*na’alo*› *and gives to his friend*,  
composed of Na’AL❖‹❖shoe›withVav◘‹◘ו›:  
{Song. 4:12}*A locked*❖‹❖*na’ul*› *garden*– which is the son of Y-Q,[[372]](#endnote-312)  
to enter amongst V-Q,  
and this is ḤaLaTz Y-Q.[[373]](#endnote-313)

And of Moses, it is stated:  
{Ex. 3:5}*…remove your shoes from off your feet…*– this is the opposite of others.[[374]](#endnote-314)  
For one should not appear before Shekhinah in a husk.  
And the mystery of the matter:  
{Esth. 4:2}*…for one is not to come to the gate of the king,  
dressed in sackcloth*.

And towards the Patriarchs,[[375]](#endnote-315)  
He did not appear except for their being in shoes,  
this is what is written:  
{Song. 7:2}*How beautiful are your steps in shoes,  
O noble daughter*  
– but to Moses without any covering whatsoever.[[376]](#endnote-316)

And the mystery of the word:  
{Ex. 6:3}*And I appeared to Abraham, to Isaac and to Jacob,  
as EL ShaDaY,  
and My Name Y”Y I did not make known to them*.  
And of Moses it is stated:  
{Ex. 3:13}*And they shall say to me*❖‹❖*Li****Y***› *what is*❖‹❖ *Ma****H*** › *His Name*❖‹❖*ShM****O***›*,  
what*❖‹❖*Ma****H***› *shall I say to them?*[[377]](#endnote-317)

And furthermore:  
Why is the ‘removal of the shoe’ required to be performed by the woman?  
Because one who dies without children,  
is bound to the feet of the levirate,[[378]](#endnote-318)  
and the mystery of the word:  
{Gen. 3:15}*He will bruise you on the head,  
and you will bruise him on the heel*.  
And in order that it not kill him,  
the snake which is wound about his heel,  
the shoe needs to be removed by the woman,[[379]](#endnote-319)  
and that snake then departs from him.

And it is all about that drop,[[380]](#endnote-320)  
which is the Yod◘‹◘י› that flew up from *Ya’AQoV*❖‹❖Jacob›[[381]](#endnote-321)  
to its place.  
And Jacob, for this reason,  
bought the birthright from him,[[382]](#endnote-322)  
in-order-to return the Yod to its place.

For it is the drop of the first-born,  
in which Adam sinned,[[383]](#endnote-323)  
and which flew away from him,  
and he remained alone without a help-mate,  
and because of this it is stated:  
{Ps. 49:6}*Why should I fear in the days of evil,  
the iniquity of my heels surrounds me*.

And because of this:  
The blessed Holy One brought him three times,  
– the first Adam – through reincarnation,[[384]](#endnote-324)  
it is this that is written: {Job 33:29}*Behold all…does EL do,  
twice or three times with a man*.  
And this is:  
‘change of place, change of name, change of deed’.

And of that drop it is stated:  
{Song. 7:2}*How beautiful are your footsteps in shoes,  
O noble daughter*,  
and it cleaved to Jacob,  
from which he produced 12 tribes,  
it is this that is written:  
{Ps. 122:4}*…the tribes of YaH, a testimony to Israel…*for it is stated of Israel: ‘man’❖‹❖*adam*›’.[[385]](#endnote-325)

And at that time,  
Jacob gained that which had been lost,  
which is the letter Yod◘❖‹◘י›‹❖Y› of Ya’AQoV❖‹❖Jacob›,  
it is this that is written:  
{Gen. 32:29}*…Jacob will no longer be spoken of as your name,  
but Israel...*

Through Abraham,  
he Adam was saved[[386]](#endnote-326) from the poison of death,  
the sin of Adam, hell, serpent, the whoring wife,  
of which it is stated: {Ex. 20:13}*Do not commit adultery*.

Through Isaac,  
he Adam was saved from ‘another god’,  
of which it is stated: {Ex. 20:14}*Do not murder*.

In Jacob,  
was found a place for his children to suckle, [Var. to cleanse]  
and this is ‘change of place’.  
And there is not one of them the Patriarchs,  
who is not comprised of these three changes of: place, name, deed,  
in-order-to fulfil: {Job 33:29}*Behold, all these will God enact,  
twice or three times with a man*.’

**Arose** an Elder and said: ‘Rabbi! Rabbi!  
How did you establish the mystery  
of levirate marriage and removal of the shoe?  
For I have heard a clear explanation of the matter.’

He said to him: ‘Say what you have heard!’

He said: ‘Surely, in the mystery of levirate marriage,  
is found the place of that ‘naked soul’,[[387]](#endnote-327)  
it is this that is written:  
{Ps. 84:4}*Even the bird has found a home*– and this is the ‘animating-soul’❖‹❖*nephesh*›,  
which goes into reincarnation for the first time,  
*…and the freedom of the nest for her*– this is the ‘spirit’,  
which comes into reincarnation for the second time,  
*whose chicks she has placed…*– this is the ‘soul’❖‹❖›,[[388]](#endnote-328)  
which comes into reincarnation for the third time,  
and from it emerge ‘*chicks*’ which are children.

And in the mystery of levirate marriage,  
all three descend at once,  
it is this that is written:  
{Job 34:14}*If he shall set his heart upon him,  
his spirit*❖‹❖*ru-aḥ*›*, and his soul*❖‹❖*ne-shamah*›*,*

**[72b]**

*he will gather to him*– *his heart* – for the animating-soul is there,  
the spirit is in the wings of the lung,  
the soul is in the brain,  
and they are all one,  
in one binding.[[389]](#endnote-329)

But the ceremony of ‘removal’❖‹❖*ḥaliytzah*›,[[390]](#endnote-330)  
it saves that soul, and spirit, and animating-soul,  
which are bound in ‘the three knots of the snake’,[[391]](#endnote-331)  
and the mystery of the word:  
{Ps. 124:7}*Our soul is like a bird,  
escaped from the hunters’ trap,  
the trap is broken, and we have escaped*.

Rabbi Shimon rose to kiss him,  
but he immediately flew away and was not seen.

[**Tiqun 27** is printed in the Introduction, because there is its home][[392]](#endnote-332)

**Tiqun Twenty-Eight** [[393]](#endnote-333)

**Be-REiShYT**  
– in this word there are three commandments:[[394]](#endnote-334)

One is the fear of YQVQ,  
like this: Be-REiShYT – YeREi BoSheT❖‹❖fear shame›  
– that has already been established.[[395]](#footnote-61)

The second is ‘covenant,’  
like this: Be-REiShYT – BRYT EiSh ❖‹❖covenant fire›.

The third is the Sabbath,  
like this: ShaBaT YeREi❖‹❖fear Sabbath›.

The first **commandment** – fear of Y”Y –  
about it is stated: {Is. 33:6}*…the fear of Y”Y is His treasure*,  
and it is further stated of it:  
{Prov. 1:7}*The fear of Y”Y is the beginning of knowledge…*{Ps. 111:10}*The beginning of wisdom is the fear of Y”Y...*

And certainly,  
of one who has no ‘fear’  
– which is *His treasure* –  
there is no wisdom there,[[396]](#footnote-62)  
the treasure house of this wisdom is the letter Beiyt◘‹◘ב›.

And in another *Tiqun*:[[397]](#footnote-63) [[398]](#endnote-335)

Be-REiShYT is:  
Beiyt◘‹◘ב›‹2› and *Reishyt*❖‹❖beginning›  
– the point in its chamber,[[399]](#endnote-336)  
about it is stated:  
{Song. 4:12}*A locked garden*❖‹❖*gan*› *is my sister the bride,  
a locked wave*❖‹❖*gal*› *– a sealed wellspring*,  
*GaN* ❖‹❖garden›‹53› isthe Written Torah,  
which is the 53 portions of the Torah,  
*GaL*❖‹❖wave›‹33› is the Oral Torah,[[400]](#endnote-337)  
and both of them are the letter Beiyt◘‹◘ב›‹2› of Be-REiShYT,  
*a sealed wellspring* – this is *beginning*❖‹❖*reishyt*›  
– the point in its chamber.

And with what is it sealed?  
With the letter Vav◘‹◘ו›,  
and it is made of Beiyt◘‹◘ב›,  
with the seal of Vav◘‹◘ו›: final-Mem◘‹◘ם›,  
what was ב◘‹◘ Beiyt› is now made into ם◘‹◘final Mem›.

A ‘stopped up and sealed wine’,[[401]](#endnote-338)  
the wine of Torah is blocked and sealed,[[402]](#endnote-339)  
so that no foreigner will enter there,  
and this is:  
‘the wine preserved in its grapes from the six days of creation’,[[403]](#footnote-64)  
and not in vain,  
did the Masters of the *Mishnah* establish the sealing of wine,[[404]](#footnote-65)  
so that it may not be a libation,  
to be mixed with ‘the other side’❖‹❖*sitra aḥara*›,  
and about this wine it is stated:  
{Ps. 147:20}*He has not done so*❖‹❖*khen*› *for any nation,  
and judgements He has not made known to them…*– *khen*❖‹❖‘so’›‹70› specifically,  
which equals *yayin* ❖‹❖wine›‹70›  
– the ‘seventy faces of Torah’,[[405]](#footnote-66)  
and about them it is stated:  
{Ps. 25:14}*The secret*❖‹❖*sod*›‹70› *of Y”Y  
is to those who fear Him*.

The vessel of this wine  
is the heart of a person.  
If it is a new vessel,  
but is poured with the ‘wine of idolatrous libation’,[[406]](#endnote-340)  
which is the evil inclination,  
then washing❖‹❖*hadaḥah*› is required three times – [[407]](#endnote-341)  
{Job 33:29}*And behold all these will God enact,  
two or three times with a person*.

And not in vain did they establish,  
regarding a ‘cup of for blessing’,  
that it also requires washing and rinsing:[[408]](#footnote-67)  
washing on the inside, and rinsing on the outside,  
so that ‘its inside is like its outside’,[[409]](#endnote-342)  
and the mystery of the matter:  
{Lev. 16:19}*…and he shall purify it and sanctify it…*

And when it is a ‘vessel’❖‹❖*qanqan*›  
– which is a heart,  
pure inside and outside –  
then wisdom❖‹❖*ḥokhmah*› resides there,[[410]](#endnote-343)  
of which it is stated:  
{Prov. 8:22}*Y”Y has acquired me*❖‹❖*qanani*›  
*as the beginning of His way…  
qanani*❖‹❖acquired me› – that is surely *qanqan*❖‹❖vessel›,  
and if that vessel is pure,  
it is stated of it: {Ex. 34:7}*…and He shall acquit*❖‹❖*ve-naqeh*›.[[411]](#endnote-344)  
And if not:  
{Prov. 6:29}*No one who touches her will be clean*❖‹❖*ye-naqeh*›.

And the vessel of a man,  
it is a wife,[[412]](#endnote-345) and it[[413]](#endnote-346) she is ‘a cup’,[[414]](#endnote-347)  
so she needs ‘washing and rinsing’,[[415]](#endnote-348)  
if she is to be a cup of blessing,  
and about her it is stated:  
{Ez. 44:30}*…to cause blessing to rest in your home*.

And if not, then she is called:  
{Is. 51:17}*…the cup of poison*❖‹❖*tar’elah*›*…*And of her wine it is stated:  
{Prov. 31:6}*Give beer to the one who is perishing,  
and wine to the bitter of soul* *etc*.  
Her breasts are: {Deut. 32:32}*bitter clusters*.

But of wine of the cup of blessing, it is stated:  
{Ps. 104:15}*And wine will gladden the heart of a person…*– for there: {Ps. 19:9}*The commandments of Y”Y are righteous,  
gladdeners of the heart…* – for they are her ‘*clusters*’.

**Tiqun 29** [[416]](#endnote-349) **for Day 15**

**Be-REiShYT**❖‹❖In the beginning› BaRA❖‹❖He-created› ELQYM

בּ◘‹◘Beiyt with dagesh› – a point within its chamber,  
about it is stated:  
{Song. 4:12}*A locked garden*❖‹❖*gan*› *is my sister the bride,  
a locked wave*❖‹❖*gal*›*, a sealed wellspring*.  
Who is the sealed wellspring?  
It is the point.  
What is Her lock?

**[73a]**

Her lock?  
It is the letter Vav◘‹◘ו› which blocks the chamber,  
and through it She is made into a closed Final Mem with dagesh.ai◘‹◘final-Mem› ◘‹◘ם›,  
which is the large ם◘‹◘final-Mem›,  
of: {Is. 9:6}*To him who increases*❖‹❖*leM*ם*arbeh*› *authority..*.

And about this point it is stated:  
{Job 28:21}*And it is hidden,  
from the eyes of every living thing,  
and from the fowl of the heaven it is concealed*– and this point:  
from the right side, is called ‘love’❖‹❖*ahavah*›,  
and from the left side is called ‘fear’❖‹❖*yir-ah*›,  
and from the aspect of the Middle Pillar,  
it is called Torah,  
and it is precept❖‹❖*mitzvah*›,  
for the Middle Pillar includes both-of-them,  
because it is Vav◘‹◘ו›, including Y-Q,  
which are to the right and left,  
and it is Vav◘‹◘ו› in the middle,  
including both-of-them.

And lower Shekhinah – precept –  
is comprised of four letters:  
She is called Yod◘‹◘י› from the aspect of Ḥokhmah,  
Hei◘‹◘ה› from the aspect of Higher Mother,  
and She is called Torah from the aspect of the Middle Pillar,  
it is this that is written:  
{Pr. 8:22}*Y”Y has acquired me*❖‹❖*qanani*›*,  
as the beginning of ‘His way’*❖‹❖*darko*›*…*– *darko* is composed of *derekh*❖‹❖way› and the letter Vav◘‹◘ו›,  
*qanani*❖‹❖*acquired me*› – which is Her nest❖‹❖*qen*›.

And because She is comprised of all four,  
She is called MiTZVaH❖‹❖precept›.  
M-TZ in the letters of ‘A-T B-Sh’ [[417]](#endnote-350) is Y-Q:  
Y’ ◘‹◘י› is M’◘‹◘›, H’◘‹◘י› is Tz◘‹◘›,  
and in it are included:  
the positive commandments,  
and the negative commandments.

Negative commandments are from the aspect of judgement,[[418]](#endnote-351)  
which is ELQYM, where there is Y-Q,  
about which it is stated: {Ex. 3:15}*…this is My Name…*– and this they have already established.[[419]](#footnote-68)

Positive commandments are from the aspect of the right,  
which is mercy,  
which is included in Abraham,  
and about them it is stated:  
{Ḥab. 3:2}*…in anger remember mercy*.’

**Arose** an elder from behind the shade[[420]](#endnote-352) [a wall],  
and he said: ‘Rabbi! Rabbi!  
Holy Lamp!  
Arise!  
Light the candle  
– which is *mitzvah*❖‹❖precept› –  
the holy Shekhinah!  
About which it is stated:  
{Lev. 6:6}*A constant fire will burn on the altar,  
it shall not go out*.  
And about it is stated:  
{Ex. 27:20}*To light a constant candle*– ‘the candle of Y”Y’ – She is specifically called,  
the light through which shines the soul of man.[[421]](#endnote-353)  
Rise! Light it!’

**Arose** Rabbi Shimon to his feet,  
and then sat for one moment, and said:[[422]](#endnote-354)

Master of the Universe!  
Thou art He that is the Master of kings,  
and the Revealer of secrets,[[423]](#endnote-355)  
may it be Your will to arrange words in my mouth,[[424]](#endnote-356)  
to fulfil with it this verse:  
{Ex. 4:12}*…and I shall be with your mouth…*so that I do not enter in shame before You.’

[[425]](#endnote-357)He began a discourse and said:

**Tiqun 30** [[426]](#endnote-358)

**Be-REiShYT**❖‹❖In the beginning›:  
Who is called ‘beginning’❖‹❖*reishyt*›?  
It is Ḥokhmah❖∞‹❖wisdom›‹∞Ḥokhmah›,  
this inner point, of which it is stated:  
{Ps. 45:14}*All the glory of the king’s daughter is inside*,  
and this is fear❖‹❖*yir-ah*›,  
which is the first commandment,  
and about it is stated:  
{Prov. 1:7}*The fear of Y”Y is the beginning of knowledge*,  
and it is alluded to in the word Be-REiShYT.[[427]](#endnote-359)  
And there is a fear that is bad,  
a strap to whip the wicked.

And this point,  
is the sign of the Sabbath and Festivals,  
and the sign of the phylacteries,  
and the sign of the covenant of circumcision,  
that strap[[428]](#endnote-360) is ‘bad fear’[[429]](#endnote-361), it is the foreskin.  
Worthy is he who removes it from himself,  
For then the strap has no permission to whip him.[[430]](#endnote-362)

And about this strap it is stated:  
{Ex. 31:14}*…its profaners shall surely die…*Who are *its profaners*?  
But it is one who causes a foreign domain to enter Her space,  
which is a private domain,  
about which it is stated:  
{Num. 19:20}*…and that soul will be cut off from the assembly,  
for he has impurified the sanctuary of Y”Y...*[[431]](#endnote-363)

And all is alluded to in this word Be-REiShYT:  
YiRAH, BRYT, ShaBaT,[[432]](#endnote-364)  
like this:  
YiRAT❖‹❖fear› of Be-REiShYT  
BRYT❖‹❖covenant› of Be-REiShYT  
ShaBaT❖‹❖Sabbath› of Be-REiShYT

And this point is REiShYT❖‹❖beginning›:  
{Prov. 8:22}*Y”Y has acquired me as the beginning*❖‹❖*reishyt*› *of His way*,  
similarly, Be-REiShYT, all is about one point,  
which is REiSHYT❖‹❖beginning›,  
and it is the sign of the covenant,  
and it is the sign of the Sabbath,  
and it is the ‘fear of’❖‹❖*YiR-AT*› *Y”Y*.

What is ‘Her space’?  
The letter Beiyt◘‹◘בּ›.  
Vav◘‹◘ו› is Her husband – through Him,  
She is preserved and concealed in exile,  
it is this that is written:  
{Ez. 46:1}*…it will be closed for the six working days…*like this closed Final Mem with dagesh.ai◘‹◘final-Mem›,  
and so it has already been stated.

And the point is the seventh,[[433]](#endnote-365)  
a crownlet❖‹❖*taga*› upon its head,  
the crownlet of the scroll of the Torah,  
the crown❖‹❖*ʼatarah*› upon the covenant  
– Zayin◘‹◘ז›‹7›,  
which is the seventh day,  
the Sabbath Day,  
the ‘seventh’, specifically.  
And about it is stated:  
*…and on the Sabbath-day it will be opened*,  
but on weekdays:  
{Song. 4:12}*A locked garden is my sister the bride…*

**[73b]**

She is called ‘closed-up’,  
with the letter Vav◘‹◘ו›.  
And this foreskin and membrane  
are like the chaff and straw[[434]](#endnote-366) of wheat.

On weekdays, She is called Hei◘‹◘ה›,  
which is HeVeL❖‹❖breath›,  
whose letters form LaHaV❖‹❖flame› of the altar,  
to kindle the chaff  
– and She remains as clean fine flour.

But on Sabbath Days, and Festivals,  
She is called Yod◘‹◘י› – the crown upon everything,  
and Her house [Var. throne]  
is the 32[[435]](#endnote-367) mentions of of ELQYM in the act of creation.  
And She is Beiyt◘‹◘ב›‹2›,  
comprised of ‘ten sayings’ on every side.[[436]](#endnote-368)

This Yod◘‹◘י› is called fear❖‹❖*yir-ah*›,  
whether on Sabbath,  
whether of the covenant of circumcision,  
whether of judgement,  
and thus it is with every commandment.

ELQYM – this is the first **path**❖‹❖*ne-tiv*›,[[437]](#endnote-369)  
about it is stated:  
{Job 28:7}*The path* *that the eagle has not known,  
and which ‘the eye of the hawk’*❖‹❖*ʼeyn ayah*› *has not seen*.

What is *’eyn ayah*❖‹❖eye of the hawk›?  
But from those angels who say:  
‘Where❖‹❖*ayeh*› is the place of His glory to praise Him?’  
When She is on this path,  
they have no knowledge of Her,  
for She is concealed,  
from the angelic-beasts of the Chariot.[[438]](#endnote-370)

{Gen. 1:2}*And the land was chaos and void…*– what is: *and the land was chaos and void*?

But one who takes an object out  
from a private domain into a public domain,  
causes the Shekhinah to be in  
‘chaos and void, darkness, and abyss’,[[439]](#endnote-371)  
for She becomes enclothed in those ‘husks’,  
which are the four exiles.[[440]](#endnote-372)

And moreover,  
he causes Her to be dry land – chaos –  
for the point is withdrawn from Her space,  
for She is Beiyt◘‹◘ב›,  
and She is left dry.

The second **path**:[[441]](#endnote-373)  
*…and the spirit*❖‹❖*ru-aḥ*› *of ELQYM,  
 was hovering over the face of the waters*.

What is: *and the spirit*?  
But surely,  
at the time when the Shekhinah descends into exile,  
this *ru-aḥ*❖‹❖spirit›❖‹❖wind› blows,  
upon those occupied in Torah,  
for the sake of the Shekhinah,  
who is found amongst them.

And this spirit-wind›❖‹❖*ru-aḥ*› is made into a voice,  
and it says this:

[[442]](#endnote-374)‘Those who sleep,  
with slumber in their nostrils,  
with closed eyes, and blocked of heart,  
arise and be aroused towards the Shekhinah!  
For you have a heart,  
but without understanding to know Her,  
and yet She is amongst you!’

And the mystery of the word:  
{Is. 40:6}*A voice says: ‘Call! ...*’  
like: {Job 5:1}*Call please, if there is anyone who answers you,  
and to whom of the holy ones will you turn*?  
And She says:  
{Is. 40:6}*…What shall I call? All flesh is grass…*– all are as cattle who eat grass,  
*…and all its kindness is as the blossom of the field*,  
– and all kindness that they do,  
they do for their own benefit,[[443]](#endnote-375)  
and even those who strive in the Torah,  
all the kindness they do,  
+they do for themselves.[[444]](#endnote-376)

At that time:  
{Ps. 78:39}*And He remembered that they are flesh,  
a spirit that goes and will not return* – to the world,  
and that is ‘the spirit of the Messiah’.

Woe to them, who cause him to go from the world,  
and not to return to the world,  
for they are the ones who make of the Torah ‘a dry land,’[[445]](#endnote-377)  
for they do not want to strive in the wisdom of Qabbalah,[[446]](#endnote-378)  
for they cause the withdrawal of the wellspring of wisdom  
– which is Yod◘‹◘י› – from Her,  
and She is left as a ‘dry ב◘‹◘Beiyt› without *dagesh*.’

Woe to those who cause poverty and the sword,  
and scorn and killing and destruction in the world.

And this spirit that is removed,  
it is the spirit of Messiah,  
as has been stated.  
And it is ‘the holy spirit’.  
And it is: {Is. 11:2}*…a spirit of wisdom and understanding,  
a spirit of counsel and might,  
a spirit of knowledge, and the fear of Y”Y*.

The second **commandment**:[[447]](#endnote-379)  
{Gen. 1:3}*And ELQYM said: ‘Let there be light*.’  
*And there was light*; – and this is love,  
which is the ‘love of ḥesed’❖‹❖kindness›,  
it is this that is written:  
{Jer. 31:2}*And with an eternal love I have loved you,  
therefore, I drew you near with kindness*❖‹❖*ḥesed*›.

And about that it is stated:  
{Song. 2:7}*…not to awaken or arouse the love,  
until it is desired*.

She is called ‘fear’❖‹❖*yir-ah*›,  
from the side of the left,  
and She is called ‘love’❖‹❖*ahavah*›,  
from the side of the right.

There is fear and there is fear.  
There is love and there is love.

There is a ‘fear’,  
when a person fears the blessed Holy One,  
so that he will not be reduced in assets,  
or so that his children do not die in his lifetime.  
Subsequently,  
if he does become reduced in assets,  
or his children do die in his lifetime,  
then he would not fear Him,  
and only because of that does he love Him.  
This type of fear and love,  
does not place ‘the fear of Y”Y’,  
and the love of Him,  
as the main principle,  
– although the main principle of his fear and love,  
should be whether good or bad –  
and because of this,  
this type of ‘fear and love’ is called:  
‘in order to receive reward’.[[448]](#footnote-69)

And because of this,  
the blessed Holy One has said:  
*I have adjured you O daughters of Jerusalem  
by the hosts or the hinds of the field,  
not to awaken or arouse the love,  
until it is desired*[which is love] [Var. which is mercy]  
without reward [until it is desired],  
and not ‘in order to receive reward’[[449]](#footnote-70)  
– for ‘fear and love on condition of receiving a reward’,

**[74a]**

is of the maidservant:  
{Prov. 30:21-3}*And due to three does the Earth tremble, etc.,  
Because of a slave who rules…  
…and a maidservant when she inherits her mistress.*[[450]](#endnote-380)

This ELQYM of:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light’*– it is the third **path**.  
*Ye-HiY AUR* ❖‹❖Let-there-be light› forms:   
Y-H AVYR❖‹❖air›,  
composed of AUR ❖‹❖light› and the letter Yod◘‹◘י›,  
and when this point of Yod is wrapped [Var. extended]  
in this ‘light’,  
and is made air,  
from here are drawn all *HaVaYOT*.[[451]](#endnote-381)

**Arose** one Elder.  
He began and said:  
{Gen. 1:3}*…Let there be light and there was light*.  
*Let there be light* – this is the right-hand,  
*and there was light* – this is the left-hand.  
For in every place that Scripture states ‘*VaYe-Hi*’❖‹❖And it was…›,  
it is a language of anguish❖‹❖*tza’ar*›,[[452]](#footnote-71)  
and because of this: {Job 1:6}*And it was, the day…*– for this is the New Year,[[453]](#endnote-382)  
which is of the left hand,  
which judges judgement for the whole world,  
and because of it is stated: {Gen. 1:3}*…and there was light*.

{Gen. 1:4}*And ELQYM saw that the light was good*– this is the Middle Pillar, which is ‘*good*’❖‹❖*tov*›,  
*and ELQYM divided between the light and the darkness*,  
*between the light* – this is Aaron the priest,  
*and between the darkness* – this is Koraḥ.[[454]](#endnote-383)

Moses said:  
‘It would be appropriate for me to resolve the dispute,  
since I am the image of *good* above.’  
He saw that Koraḥ was attached,  
to the darkness of the other side,  
and he had denied ‘the act of creation’,  
because he did not wish to be attached to ‘the left’,  
which is the tribe of Levi.  
He Y”Y said: {Num. 16:21}*Separate yourselves,  
from the midst of this assembly...*And the mystery of the word:[[455]](#endnote-384)  
*…and ELQYM separated,  
between the light and between the darkness*.

{Gen. 1:5}*And ELQYM called the light ‘day’,  
and the darkness He called ‘night’…*The right thigh, which is ‘light,’  
– for it is stated: *And ELQYM divided between the light* –  
is the right thigh, the ‘priest’,[[456]](#endnote-385)  
of which it is stated:  
{Ps. 16:11}*…pleasantness* *in your right hand for ever*❖‹❖*netzaḥ*›.  
And to the extent that Netzaḥ is bound to the right,  
so is Hod bound to the left.

{Gen. 1:5}*…and it was evening, and it was morning, one day*,  
*evening* – this is the evening of Isaac,  
*morning* – this is ‘the morning of Abraham,’  
*one day* – this is the Middle Pillar and the Righteous-One,  
which are considered as One,  
and there is no day without night,[[457]](#endnote-386)  
which is the Shekhinah.’

**Meanwhile**,[[458]](#endnote-387)  
a voice then ascended,  
and burst[[459]](#endnote-388) through the heights of the firmaments,  
and it was saying:  
‘Holy camps of the Academy of the firmament,  
above and below!  
Make haste and prepare to greet the Queen!  
For She is coming to enter before the King,  
with many adornments of positive precepts.  
Rise, O camps, to greet Her!’

Meanwhile,  
a second voice was aroused,  
towards the Master[[460]](#endnote-389) of the Keys:  
‘Behold the Shekhinah is coming to enter Her chamber:  
{Ps. 51:17}***ADNY****! Open My lips!*

At that time,  
Higher Queen descends towards Her,  
to receive Her with the first commandment,[[461]](#endnote-390)  
with numerous sounds and trumpet-blasts,  
and they both ascend towards the King,  
and all of them[[462]](#endnote-391) are asking:  
{Song. 8:5[[463]](#endnote-392)}*Who* ❖‹❖MiY› *is ‘this’ ascending from the desert?  
MiY* ❖∞‹❖Who›‹∞Binah›,  
– which is Higher Mother –  
is ascending with ‘this’❖∞‹❖*zot*›‹∞Malkhut›.[[464]](#endnote-393)

And when She ascends on high,  
She is made into a ‘throne’ for Higher King,  
and, through Her,  
He began[[465]](#endnote-394) with the word: *Anokhiy*❖‹❖‘I’›  
– for it amounts to the numeric-value of KiSEi❖‹❖throne›.  
And when both-of-Them are joined,  
it is stated of them:  
{Ex. 20:2}*‘I’*❖‹❖*Anokhiy*› *am Y”Y ELoQeYKha,  
Which*❖‹❖*asher*› *brought you out of the land of Egypt*.

The word ASheR is alluded to,[[466]](#endnote-395)  
in the word Be-REiShYT,  
*asher*❖‹❖‘which’› – this is Mother,  
Who is:  
{Ex. 3:14}*…that which*❖‹❖*asher*› *EQYeQ*❖‹❖*I will be*›*…*‘Which❖‹❖*asher*› has sanctified us,  
through His commandments;’[[467]](#footnote-72)  
‘That which❖‹❖*asher*› He sanctified,  
the beloved from the womb’[[468]](#footnote-73)  
– which is the womb of which it is stated:  
{Job 38:29}*From womb of whom*❖‹❖MiY›,  
*did the ice emerge?...*– {Ez. 1:22}*…the ‘awesome’*❖‹❖*nora*› *ice...*What is ‘*awesome*’?  
It is the Middle Pillar.

What is: *sanctified the beloved from the womb*?  
The womb of which is spoken  
– that is ‘the Righteous-One’❖‹❖*tzadiq*›.  
*ASheR* ❖‹❖‘which’›  
– who is Higher Mother –  
‘has sanctified us’ – through the Middle Pillar,  
‘and has commanded us’ – through the Righteous-One,  
on each and every precept,  
because one is commanded,  
and one performs.

One is commanded about the precept,  
which is the Shekhinah:  
{Ps. 19:9}*…the commandment*❖‹❖*mitzvah*› *of Y”Y is pure,  
enlightening the eyes*.  
and one performs its doing,  
which is the ‘doing’ of the commandment.  
For thus did the Masters of *Mishnah* establish:[[469]](#footnote-74)  
‘Greater is one who is commanded and does,  
than one who is not commanded and does’.

And furthermore:  
‘is commanded’ – this is the Middle Pillar,  
who is commanded from the aspect of Father,  
– who is ROSh❖‹❖head› –  
and from the aspect of Mother,  
who is ASheR❖‹❖which›.

And thus,  
the Righteous-One is ‘commanded’ *and* ‘performs’,  
– from both-of-them.  
And because of this it is stated of both-of-them:  
‘Who❖‹❖*asher*› has sanctified us’  
– Mother has sanctified us,  
and Father has commanded us,  
about Whom?  
About the lower Shekhinah, Who is:  
{Ex. 13:2}*the breech of every ‘womb’*❖‹❖ReḤeM›‹248›*…*– the opening of the ‘womb’,  
which is 248❖‹❖RaMaH› precepts.  
She is the ‘precept of Y”Y’.  
In each-and-every limb of the King,  
She is a ‘commandment’.

And furthermore:  
‘Who has sanctified us’  
– from the aspect of Father,

**[74b]**

and Mother,  
this is what is written:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light,’  
and there was light.  
And He said* – from the aspect of Father,  
who is Yod◘‹◘י›.  
*let it be* – from the aspect of Mother,  
who is Hei◘‹◘ה›,  
one ‘saying’❖‹❖*amirah*›,  
and one ‘state of Being’❖‹❖*havayah*›,[[470]](#endnote-396)  
– the ‘doing’ ❖‹❖*ʼasiyatah*›[[471]](#endnote-397) of both-of-them is:  
*let there be light*.

And furthermore:  
ASheR❖‹❖‘which’› for the sake of:  
{Gen. 30:13}*…in my good fortune*❖‹❖*be-oshri*›*,  
because daughters have declared me happy*❖‹❖*ishruni*›,  
{Ex. 20:2}*…which*❖‹❖*asher*› *I brought you out,  
of the land of Egypt*.

And is it the case, that a slave,  
who is in the prison of the King,  
and whom the king has promised to take out of prison,  
is it for the King to praise Himself:  
*…that I have brought you out of Egypt* many times? [[472]](#endnote-398)

But fifty times,  
the exodus from Egypt is mentioned in the Torah,[[473]](#endnote-399)  
corresponding to ‘the fifty gates of understanding❖‹❖*binah*›’,[[474]](#footnote-75)  
to make known to them from which place,  
He brought them out of exile.[[475]](#endnote-400)

And when She[[476]](#endnote-401) descends towards them,  
She descends to redeem them,  
with much thunder and lightning,  
it is this that is written:  
{Ex. 19:16}*And it was on the third day,  
as it was morning,  
and there was thunder and lightning, etc*.  
and about that them is stated:  
{Ex. 20:18}*And all the people were seeing  
‘et ha-qolot’*❖‹❖the sounds›  
– object indicator ‘*ET*’is the lower Shekhinah,  
Who ascended with each-and-every sound,  
of those seven sounds,  
and She was ‘the heavenly echo’❖‹❖*bat qol*›,[[477]](#endnote-402)  
of each-and-every one.

{Deut. 4:12}*…the sound of words you were hearing…*– this is a ‘higher voice’,  
comprising three higher voices,  
which are the three higher *sephirot*,  
and about Higher Mother it is stated:  
…*and no picture did you see,  
only a voice*.

But of the‘*bat qol’*❖‹❖heavenly echo› it is stated:  
*and all the people were seeing ‘the voices’*❖‹❖*ha-qolot*› *‘ve-et’…  
ve-et*❖‹❖and the…›[[478]](#endnote-403) – specifically, of which it is stated:  
{Num. 12:8}*…‘and the’*❖‹❖*ve-et*› *picture of Y”Y he shall see...*

*Voices* [[479]](#endnote-404)– are from the aspect of the Middle Pillar.  
It – *the sound of the shophar* –  
is the seventh, in Higher Mother,  
and below there are six voices.

*Lightnings*– from the aspect of the Righteous-One,

of whom it is stated:  
{Zech. 9:14}*…and his arrow shall go forth like lightning...*

*A cloud*– this is the Shekhinah,[[480]](#endnote-405)  
comprising the seven clouds of glory,  
with which the thunder and lightning are covered.

And from the aspect of right-hand,  
She is called ‘cloud’,  
and from the aspect of the left-hand,  
‘mist’❖‹❖*’araphel*›,  
this is what is written:  
{Ex. 20:21}*And Moses approached the’araphel*❖‹❖mist›*,  
where ELQY”M was*.

And furthermore:  
*Anokhiy*❖‹❖‘I’› – this is the lower Shekhinah,  
and the mystery of the word:  
{Is. 51:12} ‘*I’,*❖‹❖*Anokhiy*›*, I,  
He that is your comforter…*  
– Higher Mother is *Anokhiy*❖‹❖I› above,  
*Anokhiy* is lower Mother below,  
and about both-of-them it is stated:  
{Deut. 32:39}*See now, that I*❖‹❖*ani*›*, I am He*,  
{Ps. 48:11}*As your Name ELQYM so is Your praise,  
to the ends of the Earth...*

Behold here is the first commandment,  
and there is no commandment  
that was not given in ‘fear and love’  
– which is Beiyt◘‹◘ב›‹2›,  
and this is ב◘‹◘Beiyt› of Be-REiShYT❖‹❖In the beginning›  
– the fear that is of ‘fear and love’,[[481]](#endnote-406)  
which are higher Beiyt and lower Beiyt,

Higher Beiyt, it has been stated,  
that it is fear and love,  
the latter Beiyt◘‹◘ב› [Var. lower Beiyt]  
is Torah and precept,  
and that is the ב◘‹◘Beiyt› of BaRA❖‹❖He-created›,[[482]](#endnote-407)  
which, in a reversal of letters, is EVeR❖‹❖limb›,  
because She is a precept❖‹❖*mitzvah*›  
– through each [Var. of each] and every limb.

The first commandment is:  
{Ex. 20:2} *‘I’*❖‹❖*Anokhi*› *am Y”Y ELoQeYKha*– and it is Beiyt◘‹◘ב›‹2›: fear and love.  
{Lev. 19:3}*A man should fear his father and his mother…*– from the aspect of fear,  
{Ex. 20:12}*Honour your father and your mother…*– from the aspect of love,  
and both-of-them are:  
{Ex. 20:8}*Remember* and {Deut. 5:12}*Observe*.

The phylacteries❖‹❖*tephilin*› of the head,  
and the phylacteries of the hand:  
Father is the phylacteries of the head [Var. upon the head],  
which is:  
{Ps. 119:160}*The rosh*❖‹❖*beginning*›❖‹❖*head*› *of Your word is truth…*– the Middle Pillar.  
Mother is the phylacteries of the hand,  
which is the lower Shekhinah.

Father and Mother are:  
the phylacteries of the Master of the Universe.[[483]](#endnote-408)  
The blessed Holy One and His Shekhinah  
– who are son and daughter – [[484]](#endnote-409)  
are *our* phylacteries.[[485]](#endnote-410)

And **furthermore**:  
The third path:  
in it is the third **commandment**,  
which is ‘prophecy’.[[486]](#endnote-411)  
This is what is written:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light!’  
And there was light*.  
There are five mentions of light,  
and about them it is stated:  
{Ez. 1:1}*The heavens opened,  
and I saw visions of ELQYM*.

Higher Mother is a closed vision,  
in which there is no imagining,  
lower Mother is a revealed vision,  
in which there is imagining,  
and about it is stated:  
{Hos. 12:11}*…and by the hand of the prophets,  
I shall be imagined*.  
*I shall be imagined*– She is an imagining for all prophets,  
and each one according to his strength.

And because She rules,  
over all the chariots below,  
and over all stars and zodiacal signs,  
and trees and grasses,  
and over all birds of the sky,  
and beasts,  
and the land,  
and the fish of the sea,  
because of this,  
She is called by the name of all of them.[[487]](#endnote-412)

From the aspect of the angelic-beasts,  
She is called *ḥayah*❖‹❖angelic ‘beast’›,  
and from the aspect of birds:  
eagle, dove, bird,  
and from the aspect of fish: ‘the fish❖‹❖*ha-dag*›’  
– on the evil side [Var. maidservant], this is inverted to *dagah* –  
and from the aspect of plants,  
the Shekhinah is called ‘rose’❖‹❖*shoshanah*›.

**[75a]**

The fourth **path**:  
{Gen. 1:4}*…and ELQYM separated,  
between the light and between the darkness*,  
– they are male and female.  
Darkness is night; it is this that is written:  
{Gen. 1:5}*…and He called the darkness ‘night’...*

And there is darkness from the aspect of purity,[[488]](#endnote-413)  
and night from the aspect of purity,  
it is this that is written:  
{Ps. 139:12}*Even darkness is not darkened from You,  
and night shines like day,  
like darkness is light*.

And darkness is female,  
For it receives from light,  
which is *AUR*❖‹❖light›, which is masculine,  
like the moon, which receives from the sun,  
and both-of them-are:  
‘the looking glass that shines’,[[489]](#endnote-414)  
and ‘the looking glass that does not shine’.

And there is the darkness of the other side,  
in which there is separation, and not joining,  
yet that light is like the fruit in the nut.[[490]](#endnote-415)

**Meanwhile**,  
a voice was heard in the heights of the firmament:  
‘Masters of the treasure! Masters of the chambers!  
Open the chambers!  
For behold the Queen wishes to enter His Chamber!’  
At that time: {Ps. 51:17}*ADNY! Open my lips…*– the chamber comprising seven chambers.

At that time,  
many prophets ascend with Her,  
and are gathered with Her.

For there are prophets and there are prophets:[[491]](#endnote-416)  
there are prophets who are  
Masters of the House of the Queen,  
and there are prophets who are  
Masters of the House of the King,  
these are of the looking glass that shines,[[492]](#endnote-417)  
and these are of the looking glass that does not shine.

The prophets of the looking glass that shines,  
are of the aspect of YQVQ,  
and the prophets of the looking glass that does not shine,  
are of the aspect of ADNY,  
and they equate to the written Torah and the oral Torah,  
the prophets of the aspect of ADNY,  
are of the aspect of fear❖‹❖*yir-ah*›,  
and the prophets who are of the aspect of YQVQ.  
are from the aspect of love❖‹❖*ahavah*›.

At that time:  
many masters of the gates are quaking,  
and readying themselves for the chamber,  
and many masters of seals,  
and many masters of questions,  
and many masters of answers,  
with which a prophet ‘asks and answers’,[[493]](#endnote-418)  
and many masters of futures:  
that which has been, and that which is destined to be.

And many masters of eyes,  
which are the visuals and visions of the prophets,  
and many masters of the ears,  
who are the masters of wings,  
of whom it is stated:  
{Ez. 1:24}*And I heard the voice of their wings…*And many masters of the nose,  
– where there is ‘smell’❖‹❖*rei-aḥ*› –  
of whom it is stated:  
{Lev. 1:13}*…a fire of sweet savour…*

And many masters of faces,  
of whom it is stated: {Ez. 1:6}*And four faces to each one…*And many masters of voices,  
and masters of speeches,  
and masters of breaths  
– which are the ‘flames of fire’,  
this is what is written:  
{Ps. 29:7}*The voice of Y”Y hews flames of fire…*And many masters of hands,  
of which it is stated:  
{Ez. 1:8}*And the hands of a man beneath their wings…*

And many ‘masters of stature’  
– and they are:  
the ‘dimension of stature’❖‹❖*shi’ur qomah*› of the throne,  
and many ‘masters of the sign of the covenant’,  
of which is stated: {Ex. 3:12}*…and this is the sign for you…*[[494]](#endnote-419)And many ‘masters of legs’,  
of which is stated:  
{Ez. 1:14}*And the ḥayot were running and returning…*

All the constructs[[495]](#endnote-420) of the prophets,  
are of the outside [Var. inside[[496]](#endnote-421)] of the body  
– of the limbs of the body,  
whereas the masters of wisdom❖‹❖*ḥokhmah*› are inside,  
in the brain.  
And because of this, ‘a sage is preferred to a prophet’,[[497]](#footnote-76)  
and from the brain are suspended 32❖‹❖LeV› paths,  
and this is *lev*❖‹❖heart ›‹32›,  
that of which is stated:[[498]](#footnote-77)  
‘heart❖‹❖*lev*› understands’.

{Gen. 1:4}*…and ELQYM divided,  
between the light and between the darkness*– here is the mystery of the fourth path.

What has division❖‹❖*havdalah*› to do here with prophecy?  
But there are many false prophets,  
of the aspect of darkness,  
who travel through the air to cause people to err.

At that time,  
when the blessed Holy One shall be with His Shekhinah,  
then: *And ELQYM divided,  
between the light and between the darkness*.

The fifth **path**:  
{Gen. 1:5}*And ELQYM called the light: ‘day’…*These are the masters of Scripture,  
for the masters of Scripture are a wick,  
and the ‘masters of the *Mishnah*’ are oil of olive,  
and the ‘masters of *Talmud*’ [[499]](#endnote-422)  
– which is ‘received tradition’❖‹❖*qabalah*› of Moses at Sinai –  
are a candle.[[500]](#endnote-423)

The fourth **commandment**:  
to be occupied in the Oral Torah,  
and to discern[[501]](#endnote-424) within it six levels:[[502]](#endnote-425)  
‘prohibition’ and ‘permission’,  
‘impurity’ and ‘purity’,  
‘valid’ and ‘invalid’.  
This is what is written:  
{Gen. 1:6}*And ELQYM said:  
‘Let there be a firmament,  
in the midst of the waters,  
and let it separate between the waters and the waters*– between the waters of purity:  
of ‘purity’, ‘permission’, ‘valid’,  
and between the waters of pollution,  
which are: ‘prohibition’, ‘impure’, ‘invalid’,  
which are the waters of:  
{Jer. 2:13}*…the broken cisterns…*[[503]](#endnote-426)of filthy waters, dirty waters,[[504]](#endnote-427)  
and about them it is stated:  
{Ex. 20:3}*You shall have no other gods before Me*.

And this firmament❖‹❖*raqi’a*› which separates between them,  
this is the firmament,  
that is above the heads of the angelic-beasts❖‹❖*ḥayot*›,  
and this is Metatron,  
about whom it is stated:  
{Ez. 1:22}*And the image above the heads of*

**[75b]**

*the ḥayah*❖‹❖angelic-beast› *– a firmament*,  
and about it is stated:  
{Gen. 1:7}*And ELQYM made…etc*.

And about this is the sixth **path**.

And there is a firmament above the firmament,  
and this is the Righteous-One❖‹❖*tzadiq*›,  
who separates between female and male waters,  
in order to become known through it,  
and about that it is stated:  
{Gen. 1:7}*And ELQYM made the firmament,  
and He divided,  
between the waters that were beneath the firmament,  
and between the waters that were above the firmament…*and this is the seventh **path**: Righteous-One❖‹❖*tzadiq*›.

The eighth **path**:  
{Gen. 1:8}*And ELQYM called the firmament ‘heaven’…  
And ELQYM called* – this is Higher Mother,  
*to the firmament* – this is the Middle Pillar,  
which is between right and left,  
and includes both-of-them,  
it is this that is written:  
{Gen. 1:5}*…and it was evening,  
and it was morning, one day*– and they are:  
the evening of Isaac,  
and the morning of Abraham.

**Tiqun 31**[[505]](#endnote-428) **for Day 16**

**Be-REiShYT**  
composed of BaRA❖‹❖He-created› and ShTeY❖‹❖two›,  
and about them it is stated:  
{Ruth 1:19}*And they went, the two of them…etc*.  
And they [[506]](#endnote-429) are the two Torahs:  
the written Torah and the oral Torah.

And furthermore:  
the two tablets[[507]](#endnote-430) went to Mount Sinai.  
Immediately:  
*…and the city was astir on their account*,  
– the whole world[[508]](#endnote-431) shook,  
it is this that is written:[[509]](#endnote-432)  
{Ex. 20:18}*And the whole nation were seeing the voices…  
…and the nation saw and they trembled…*and they said: {Ruth 1:19}*Is this Naomi?*– is this the pleasantness❖‹❖*ne**-ʼimu*› of the Torah?[[510]](#endnote-433)

Immediately, it is stated:  
{Ex. 32:19}*…and he smashed them under the mountain*.  
The Torah flew up from there, and said:  
{Ruth 1:21}*I came full*❖‹❖*me-leiyah*›–to Mount Sinai,  
and now *…Y”Y has returned me empty…*

*MeLEiYaH* [[511]](#endnote-434) is composed of *malei*❖‹❖full of› Y-Q,  
and now *Malei Y-H* has flown away from me,  
which is YQ-V.[[512]](#endnote-435)  
And the Hei◘‹◘ה› is left alone[[513]](#endnote-436)  
making *ILEM* ❖‹❖dumb›, as in:  
{Ps. 39:3}*I was dumb*❖‹❖*ne-elamti*› *with silence…  
silence*❖‹❖*dumiyah*› which is DuM YaQ,  
followed by*…and I was silent from good…*– which is Vav◘‹◘ו›.

Another word:  
*and they went, the two of them…*– body and soul.  
To which place did they go?  
To the cemetery,  
where the body is judged and decomposes,  
while of the animating-soul it is stated:  
{Ruth 3:7}*…and she uncovered his feet and lay down*.

**Arose** one Elder and said:  
‘Holy Lamp, go back upon what you have said![[514]](#endnote-437)  
’Orpah is the body,  
Ruth is the animating-soul❖‹❖*nephesh*›.  
Her partner Naomi is:  
{Gen. 2:7}*the* *soul*❖‹❖*neshamah*› *of life*,  
Maḥlon is the spirit ❖‹❖*ruḥa*›.  
The ‘body’, which is Orpah, ‘turned her neck’❖‹❖*’oreph*›,  
towards the soul[[515]](#endnote-438) [Var. Shekhinah],  
whereas animating-soul cleaved to soul.  
It is this that is written:  
{Ruth 1:16}*…wherever you shall go, I shall go…*– in positive commandments,  
*…and wherever you shall reside, I shall reside…*– in negative commandments.

Another word:  
 …*wherever you go, I shall go*– in exile.  
Of which it is stated: {Is. 50:1}*…and for your crimes,  
was your mother sent away*.

{Ruth 1:16}*…and wherever you shall reside, I shall reside*– for your lying down is in exile.  
It is this that is written:  
{Song. 3:1}*Upon my resting place at nights…*

{Ruth 1:16}*…your people are my people*– these are Israel,  
*…and your God is my God*– that is the blessed Holy One.  
Elimelekh is Yod◘‹◘י›,[[516]](#endnote-439)  
Naomi is Hei◘‹◘ה›,[[517]](#endnote-440)  
Maḥlon is Vav◘‹◘ו›,  
to RUT❖‹❖Ruth› cleaved Hei◘‹◘ה›,  
and she is made into the word *TORaH*,  
and about her it is stated:  
{Song. 2:12}*…and the voice of HaTOR*❖‹❖*the turtledove*›*,  
is heard in our land*.

’Orpah is the mother of ‘the mixed multitude’,[[518]](#endnote-441)  
of whom it is stated:  
{Ex. 32:9}*…for they are a stiff-necked people*,  
for she returned to her decrepitude,  
and she ‘turned her *’oreph* ❖‹❖neck›’,  
towards her mother-in-law.  
Kilyon, the husband of Orpah,  
is ‘the evil inclination’,  
from which *klayah*❖‹❖destruction› comes to the world.  
And he is Kilyon,  
and his wife Lylyt: who is destruction❖‹❖*klaya*›.

Soul❖‹❖*neshamah*› and animating-soul❖‹❖*nephesh*›:  
When a man is guilty of sins,  
and they overpower his limbs,  
then the soul of life withdraws from the body,  
and the animating-soul remains there,  
and it is stated of it:  
{Ruth 3:7}*…and she uncovered his feet…*

And to whom does this refer?  
To the Righteous-One!  
And this is the covenant of circumcision,  
which is Boaz composed of:  
*Bo* ❖‹❖‘in him’› and *‘Az* ❖‹❖strength›,[[519]](#endnote-442)  
– he overcame his desire.[[520]](#endnote-443)

{Ruth 3:15}*…and he measured out six*❖‹❖*shesh*› *measures of barley,  
and placed it upon her…*{Song. 5:15}*His thighs are pillars of marble*❖‹❖*shesh*›,  
– he placed them upon her to protect her.

And they have established:  
{Ruth 1:19}*And they went, the two of them…*of referring to the Shekhinah, higher and lower,  
about Whom it is stated:  
{Ruth 4:17}*And the neighbours called him a name,  
saying: ‘a son has been born to Naomi…’* [[521]](#endnote-444)  
– this is the Middle Pillar, of which it is stated:  
{Ex. 4:22}*…My son, my firstborn, Israel*.

When Israel sinned,  
and caused the Shekhinah to depart,  
then it is stated of the lower Shekhinah:  
*…and she uncovered his feet…*

Another word:  
{Ruth 1:19}*And they went, the two of them…*– it the verse speaks of the body and the animating-soul,[[522]](#endnote-445)  
and from its love of the body,  
when he its owner has mastered repentance,  
then the animating soul will say to it the body:  
{Ruth 1:17}*Wherever you die I will die,  
and there I will be buried…*  
and the soul does not depart from it in the grave,  
and upon it is stated:  
{Prov. 6:22}*In your walking…*

**[76a]**

{Prov. 6:22}*…it will lead you* – in this world,  
*in your lying down, it will watch over you* – in the grave,  
*and when you will wake up* – for the resurrection of the dead  
[Var. for the world to come],[[523]](#footnote-78)  
*it is your conversation* – this is the soul in relation to the body.

‘And, holy lamp,  
if the body has not returned in repentance,  
and has ‘turned the neck’ towards repentance,  
then the soul is separated from it and it is called Orpah,  
and this body is lost from both worlds.’

**He**[[524]](#endnote-446) **said** to him: ‘Elder! Elder!  
And so how many graves are in vain!  
Now if the body is lost,  
upon what will the soul rise at the resurrection of the dead?[[525]](#endnote-447)  
For certainly, the body is lost,  
and it has been stated that it is lost from both worlds!  
And it descends to ‘oblivion’,[[526]](#endnote-448)  
where it is forgotten for countless generations,  
if so, how many graves are in vain!

‘But surely,[[527]](#endnote-449)  
the blessed Holy One does not change the work of His hands!  
For surely, this world, and the world to come,  
– which are heaven and earth –  
they are of belong to the blessed Holy One,  
and about them David has stated:  
{Ps. 115:16}*The heavens are the heavens of Y”Y…*[[528]](#endnote-450)

Of the land:  
{Ps. 116:9}*I shall walk before Y”Y in the lands of the living*,  
about them it is stated:[[529]](#endnote-451)  
‘this world and the next world exist[[530]](#endnote-452) in the Name of YQV”Q’,  
it is this that is written:  
{Ps. 96:11}*Let rejoice  
the heavens  
and be glad  
the earth*.[[531]](#endnote-453)

When? At the time when it is stated,  
of ‘the heaven and earth of Samael and the serpent’:[[532]](#endnote-454)  
{Is. 51:6}*…for the heavens like the smoke will dissolve,  
and the earth will become worn out like a garment...*

And after He destroys them,  
and smashes those who are appointed over them,  
then immediately,  
the blessed Holy One will renew heaven and earth,  
which were destroyed because of those evil appointees,  
it is this that is written:  
{Is. 66:22}*For when the new heavens,  
and the new earth, which I am making…etc*.  
And all so that the work of His hands be not destroyed  
– which are the souls and bodies who have been lost,  
from both worlds.

And these are the wealthy in exile,[[533]](#endnote-455)  
for this world is theirs,  
but the poor who are righteous,  
their goodness is of those  
worlds [Var. which are deeds] which are good,  
with which were created the two Torahs[[534]](#endnote-456)  
– the written Torah and the oral Torah –  
whose reward is there,  
and for the sake of below, of the land of the living,  
there are to be found the bodies for holy souls,  
which were created in the Name of Y”Y.

And the body of Moses – of whom it is stated:  
{Deut. 34:7}*…his eye had not dimmed,  
nor his moisture dried up*.  
– it was from there,[[535]](#endnote-457)  
and because of it he was seeking mercy,  
that he would not die and be taken from it,  
and this was not about the body of this world,  
which is called ‘footwear’ in relation to it,  
about which it was said to him:  
{Ex. 3:5}*…Remove your shoes from off your feet...*

And humanity,  
and the beasts and cattle and birds of there,  
are the work of Creation,  
and they are in the higher image,   
of those of whom it is stated in the Chariot:  
{Ez. 1:10}*And the image of their faces,  
the face of a man…etc.*– which are higher cattle,  
about them it is stated:  
{Is. 64:3}*…what He will do for those who wait for him*.  
And there is found the Tree of Life,  
that of anyone who eats of it, it is stated:  
{Gen. 3:22}*… and he shall eat and live forever*.

And there is found,  
thrones of gold and silver and precious stones,  
and couches of silver and gold.[[536]](#endnote-458)  
And the 248 positive precepts that Moses commanded to Israel,  
in this world,  
are to purify the 248 limbs of that body,[[537]](#endnote-459)  
and the body of this low world,  
is a ‘shoe’ for the soul,[[538]](#endnote-460)  
which becomes sullied [Var. and is sullied]  
with the pollution of this world.

To here,[[539]](#endnote-461)  
Be-REiShYT has been explained thirty-one times.  
And ten sayings and thirty-two paths  
– behold seventy-two,[[540]](#endnote-462)  
and they require explanation.

He opened and said: *Be-REiShYT*…

**Tiqun Thirty-Two**[[541]](#endnote-463)

**‘In the beginning’**❖‹❖*Be-REiShYT*›:  
the first statement of all,  
and it includes two ‘speakings’:  
{Ex. 20:2-3} *‘I’*❖‹❖*Anokhi*›*…* and *There shall not be…*– that were stated simultaneously in one speaking,[[542]](#footnote-79)  
and both-of-them are alluded to,  
in the word *Be-reishyt*❖‹❖In the beginning›.

Because of this, Be-REiShYT is composed of  
AB❖‹❖father› and ReShYT❖‹❖beginning ›,  
Aleph-Beiyt❖❖◘‹❖A-B›‹❖1-2›‹◘א-ב›:  
Aleph◘‹◘א› is *Anokhiy* ❖‹❖‘I’›,  
and Beiyt◘‹◘ב› is ‘*There shall not be…*– and all through one letter: ב◘‹◘Beiyt›‹2›,  
and that is the Beiyt of Be-REiShYT.

Rabbi El’azar said:  
‘And would one who has a slave,  
and sets him free from his servitude,  
is it proper for his Master to praise himself,  
in setting his servant free?  
And yet it is the blessed Holy One Who said to Abraham:  
{Gen. 15:13}*For your seed will be a stranger etc*.  
– is it for Him to praise Himself many

**[76b]**

times:  
{Ex. 20:2}*Which I brought you out of the land of Egypt*?’

Rabbi Shim’on said to him:  
‘That is certainly how it is!  
But here, the blessed Holy One does not praise Himself  
that he brought them out of exile,  
but ‘the fifty times’  
– which mention the exodus from Egypt in the Torah –  
make known the level at which he took them out,  
which is the level of ‘jubilee’,[[543]](#endnote-464)  
of which it is stated:  
{Lev. 25:11}*It is a jubilee, the fiftieth year*– and they are ‘the fifty gates of Binah’,  
that were transmitted to Moses at Mount Sinai,  
except for one that was not transmitted to him,[[544]](#footnote-80)  
and because of this,  
is mentioned fifty times in the Torah,  
the exodus from Egypt.’

He said: ‘My mind is definitely settled with this explanation.’

Who are: {Ex. 20:3}*other gods*?

These are the appointees of the seventy nations,  
and together with Samael and the serpent, are 72,[[545]](#endnote-465)  
because of this, the blessed Holy One gave the Torah:  
from the right-hand, which is Ḥesed,  
and from the left-hand,[[546]](#endnote-466) which is Gevurah,  
in which there are seventy faces,  
in-order-to be saved from the seventy nations.

And the Torah was given from water and fire,[[547]](#endnote-467)  
which are two,  
in-order-to be saved from Samael and serpent,  
which are of fire and water,[[548]](#endnote-468)  
and because of them it is stated:  
{ibid} *You shall have no other gods before me…*

And corresponding to the 70 nations, are ‘the 70 souls’,[[549]](#endnote-469)  
and whoever transgresses upon ‘the 70 faces of the Torah’,[[550]](#footnote-81)   
of which is stated: *You shall have no other gods before me*,  
causes the rule of the seventy appointees  
– and the nations of the evil inclination –  
over the 70 souls.[[551]](#endnote-470)

And many reincarnations come upon a person,  
because of these sins,  
and if a person does not do repentance in these reincarnations,  
then that body descends into destruction.

The first reincarnation:  
he is ‘painted’ with the colour white,  
and the soul rides upon a white horse,  
which is the body:  
if he returns in repentance it is stated of him:  
{Is. 1:18}*…if your sins be as scarlet,  
they shall be whitened like snow…*

And if not, then he comes into a second reincarnation,  
and he rides upon a red horse,  
and if he returns in repentance, it is stated of his sin:  
*…if they be red like a worm,  
they shall be like wool*.

And if he still does not return,  
he is reincarnated a third time,  
and he rides upon a green horse[[552]](#endnote-471)  
– and this is the body.

And they these three are:  
*mazal* [[553]](#endnote-472) of lion,  
*mazal* of ox,  
*mazal* of eagle,[[554]](#endnote-473)  
about which it is stated:  
{Job 33:29}*Behold all these shall God enact,  
twice or three times with a man*.  
{Ex. 21:11}*And if these three he does not do for her…*– for the soul, in three reincarnations,  
to perform for her:  
‘sustenance, ‘clothing,’ ‘conjugal satisfaction’  
– then: {ibid}*…she goes out free without money*.

And: {Amos 2:6}*…For three sins of Israel,  
and upon the four I shall not return him*.  
*…and upon four…*– which is the *mazal* of the *human*❖‹❖*adam*› –  
*…I shall not return him*– so that he does not damage it the higher realm.

But for the righteous,  
{Ex. 20:6}*And He performs kindness to thousands*❖‹❖*alaphim*›*…*– specifically, thousands:[[555]](#endnote-474)  
three reincarnations,  
in which he earns three ‘faces’❖‹❖*anpin*› or ‘thousands’,[[556]](#endnote-475)  
which are ‘the worlds of desires’.[[557]](#endnote-476)  
And for whom?  
{Deut. 7:9}*…for those who love Him and keep His commandments…*

For of the wicked,  
who do not return in repentance,  
through these three reincarnations,[[558]](#endnote-477)  
it is stated of them: {Lev. 23:30}*…and I shall destroy  
that soul from the midst of its people*.’

He the Elder said: ‘Rabbi!  
If so, to where does it descend?’

But there are seven lands,  
and they amount to seventy,  
to correspond to the seventy souls,  
and the seven lands are:[[559]](#footnote-82) [[560]](#endnote-478)  
*eretz*; *adamah*; *arqa*; *gei*; *tziyah*; *neshiyah*; *tevel*,  
and they are ‘the seven habitations of *Gehinom*.’[[561]](#footnote-83) [[562]](#endnote-479)  
The soul that does not return in repentance,  
through these three reincarnations,  
the blessed Holy One lowers it,  
into these habitations of *Gehinom*,  
and there it is forgotten for countless generations.

And if he is righteous, it is stated of him:  
{Prov. 24:16}*For seven times shall the righteous person fall,  
and rise-up...*

Rabbi El’azar said to him:  
‘And if he is righteous, why does he descend there?’

But in-order-to bring out, from there,  
each-and-every soul,  
of those who had thoughts of repentance,  
and yet died in ‘shortness of years’,  
and he the righteous person exerts himself for that.[[563]](#endnote-480)

This is ‘the first statement’:[[564]](#endnote-481)  
which is *Be-REiShYT*❖‹❖In the beginning›.

**Tiqun Thirty-Three**[[565]](#endnote-482) **For Day 17**

**‘In the beginning’**❖‹❖*Be-REiShYT*›   
– this is the first commandment,  
which is alluded to in all 32 paths,  
which are 32 mentions of ELQYM of the act of creation:  
22 letters and ten ‘sayings’ that are included within them.

The first *tiqun*[[566]](#endnote-483) is ‘fear’❖‹❖*yir-ah*›,  
and about it is stated:  
{Ps. 111:10}*The beginning of wisdom is the fear of Y”Y*– for there is fear and there is fear.[[567]](#endnote-484)

**[77a]**

‘The fear of Y”Y’ – this is the Shekhinah,  
the holy Malkhut,  
bad fear is a strap,  
with which to whip the wicked.  
And what is it?  
The ‘elixir of death’❖‹❖*sam ha-mavet*›[[568]](#endnote-485) of Samael  
– his female.

‘The fear of Y”Y’ is the reward,  
for whoever observes the negative precepts,  
bad fear is the strap,  
with which to whip those who transgress upon them.[[569]](#endnote-486)

A**rose** Rabbi Shim’on and said:  
‘El’azar, my son.  
There are those who fear the blessed Holy One,  
but only in order that his children may live,  
and that his wealth may prosper in this world,  
and if any of this is missing, he does not fear Him.  
This person does not place the fear of Y”Y  
as the main principle.  
But one who does fear the blessed Holy One,  
whether in good or distress,  
places the fear of Y”Y as the main principle.

For there are three levels of fear:  
there is fear whether conditions are good or distressing,  
and there is the fear of one who fears the blessed Holy One  
– in good, but not in distress,  
and there is the fear of one  
who does not place it as a main principle,  
whether good or distressful.

The completely righteous places it fear as a main principle,  
whether for good or for judgment,  
an ‘average’ person prioritises it,  
for good, but not for judgement,  
the completely wicked do not place it as a main principle,  
whether for good or for judgement.

And why is the Shekhinah called ‘fear’❖‹❖*yir-ah*›,  
since She is derived from the aspect of the Middle Pillar?  
But just as the Middle Pillar takes from mercy and judgement  
– which are right and left –  
so She also takes from both-of-them.

From the left side, this is called ‘fear’  
– {Gen. 31:42}*the terror*❖‹❖*paḥad*› *of Isaac*,  
for from the right side, it is called ‘love’❖‹❖*ahavah*›,  
and this is the second commandment,  
of which it is stated:  
{Jer. 31:2}*…and an eternal love I have loved you,  
therefore, I drew you with kindness* ❖‹❖*ḥesed*›.

And from these two sides,  
the Middle Pillar is called ‘light and candle’,  
and the Shekhinah is called ‘illumination’ and ‘bonfire’:[[570]](#endnote-487)  
*aurah*❖‹❖illumination›:  
{Esth. 8:16}*For the Jews there was illumination…  
avuqah*❖‹❖bonfire›:  
thus have the Masters of the *Mishnah* established:[[571]](#footnote-84)  
‘The righteous stand before the Shekhinah,  
like a candle before a bonfire’.

From the right-hand side: YQV”Q,  
and from the left-hand side: ADNY,  
for judgement is there.  
And because of this, on the first day:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light…’*

For there are five occurrences of ‘light’ on the first day,  
and they are Higher Hei‹5›,  
and from there they shine,  
Yod◘‹◘י› in the left, and that is ‘candle’.  
And this is H-Y◘‹◘ה-י› of ELQYM:  
Hei◘‹◘ה › to the right,  
Yod◘‹◘י› to the left.

[[572]](#endnote-488)[Vav◘‹◘ו› full❖‹❖*malei*› of both-of-them is the Middle Pillar  
– the son of Y-Q,  
and this is the mystery of:  
ELQYM – MaLEi❖‹❖full› of H-Y◘‹◘ה-י›,  
this is the first ‘writing’.[[573]](#endnote-489)

And the mystery of the word: HE◘‹◘הא›:  
This ELQYM is ‘full’❖‹❖*me-lei-ah*› with a switching of the letters,  
and this is ‘small Hei’,  
which is ‘filled’ with three letters,  
and is made QYV”Q.  
Above, it is QVY”Q,  
and through it begin the letters of the Torah,  
H-V◘‹◘ה-ו›, following which is T-Y◘‹◘ט-י›.[[574]](#endnote-490)

And where is found the final Hei◘‹◘ה›?  
But Dalet◘‹◘ד› should have been Hei◘‹◘ה›,  
but Who caused to fly away from it the Vav◘‹◘ו›  
 – which is its ‘thigh’?  
But {Lam. 1:13}*…He has made me desolate,  
faint*❖‹❖*davah*› *all day long*– this is Hod, which is her thigh,  
which returns to be ‘*davah*’❖‹❖sickly› anagram of Hod,  
in the fifth millennium,[[575]](#endnote-491)  
because the thigh has flown away from it,[[576]](#endnote-492)  
about which it is stated:  
{Gen. 32:26}*And it was dislocated,  
the hollow of the thigh of Jacob ….*[[577]](#endnote-493)

It is thus made known,  
that it is from the right-side that one begins to count,[[578]](#endnote-494)  
the letter Dalet◘‹◘ד› is related to Netzaḥ,  
and Hod is the thigh, its Her completion.  
And it is this that was given to Moses,  
it is this that is stated:[[579]](#footnote-85) [[580]](#endnote-495) that He gave *hod* to Moses].

**Tiqun Thirty-Four**[[581]](#endnote-496)

**Be-REiShYT:**  
Beiyt◘‹◘ב› is female  
– open to receive from the right,[[582]](#endnote-497)  
to that [Var. from that] one  
who bestows❖‹❖*gamil*› kindness❖‹❖*ḥesed*› to Her,[[583]](#endnote-498)  
and why?  
For the letter Yod◘‹◘י› is upon its head,  
like this: ג◘‹◘Gimmel›  
– and because of this:  
‘one who wishes to become wise should head south.’[[584]](#footnote-86)

If so,  
why is Gimmel◘‹◘ג› facing away from Beiyt◘‹◘ב›?

But the mystery of the matter is:  
{Lev. 20:17}*And a man, when*[[585]](#endnote-499) *he takes his sister,  
the daughter of his father or the daughter of his mother,  
and sees her nakedness,  
and she sees his nakedness,  
it is a ‘disgrace’*❖‹❖*ḥesed*›[[586]](#endnote-500)*...*

Beiyt◘‹◘ב› turns its face away from Aleph◘‹◘א›,  
Gimmel◘‹◘ג› turns its face away from Beiyt◘‹◘ב›,  
Dalet◘‹◘ד› turns its face away from Gimmel◘‹◘ג›,[[587]](#footnote-87)  
Hei◘‹◘ה› turns its face away from Dalet◘‹◘ד›,  
all letters turn their faces

**[77b]**

one from the other,[[588]](#endnote-501)  
and they are not face to face,  
and why?  
But the mystery of the matter:   
{Ex. 33:23}*…and you shall see My back*❖‹❖*aḥoraiy*› *etc*.

And why do they turn their faces away from each other?  
Because of the forbidden sexual acts that correspond to them:  
Aleph◘‹◘א› corresponds to *cursed* ❖‹❖*arur*›,  
which is relates to a forbidden sexual act❖‹❖*ʼervah*›,  
and about it is stated:  
{Deut. 27:22}*Cursed is one who cohabits with his sister…*

For of these forbidden ‘sexual acts❖‹❖*ʼeryan*›’,  
each one is cohabiting with his mother,  
and with his sister, and with his daughter,  
and they turn their faces towards them,  
for they have no shame;  
but the holy letters turn their faces away,  
in shame and humility.

{Ḥab. 3:9}*Your bow bared itself* ❖‹❖*ʼeryah tei’or*›*…*– and for its sake it is stated:  
{Lev. 19:14}*…and before the blind do not place a stumbling…*– the *blind*❖‹❖*ʼiver*› who is same letters as ‘skin’ ❖‹❖*ʼor*›,[[589]](#endnote-502)  
And the mystery of the word:  
{Prov. 22:3}*A cunning*❖‹❖*ʼarum*›❖‹❖*naked* › *man sees harm and hides*.

But after they shall become divested of them,  
they all become united:  
{Gen. 2:25}*…and they were not ashamed*.  
And they become united:  
Father with Mother,  
brother with his sister.

Now however that *ʼervah* is between them,  
there is separation in the letters which are YQV”Q,  
it is this that is written: {Ruth 1:17}*…for death shall separate,*[see Hos. 13:15 “between siblings”[[590]](#endnote-503)] *between me and you*.

But after the *ʼarayot* shall have been removed from them,  
then it shall be:  
{Zech. 14:9}*…YQVQ is one and His Name is one*,  
and the mystery of the word EḤaD❖‹❖One›  
is *Aḥ*❖‹❖brother› with Dalet◘‹◘ד›,  
the *ʼervah* of both-of-them is ‘another’❖‹❖AḤeR›.  
When the tip is removed from the Dalet◘‹◘ד› of EḤaD,[[591]](#endnote-504)  
then AḤeR remains,[[592]](#endnote-505)  
and about it is stated:  
{Prov. 25:9}*…and the secret of ‘another’*❖‹❖*aḥer*› *do not reveal*.

**Tiqun Thirty-Five**[[593]](#endnote-506) **for Day 18**

**Be-REiShYT** is the letters of:  
Be-TiShReY ❖‹❖in the month of Tishrey› was the world created,[[594]](#footnote-88) [[595]](#endnote-507)  
missing the letter Aleph◘‹◘א› – so as to be Be-REiShYT.  
This Aleph is Adam, who was created in Tishrey,  
and because the earth❖‹❖A*retz*› was destined,  
to be cursed because of him,  
– this is: {Gen. 3:17}*…cursed*❖‹❖A*rurah*› *is the land for your sake…* –  
it Aleph[[596]](#endnote-508) was removed from Tishrey,  
and it the Torah began with the letter Beiyt◘‹◘ב›,  
which is the first letter of ***B****rakhah*❖‹❖blessing›,[[597]](#footnote-89) [[598]](#endnote-509)  
so that the land may be blessed,  
and to take it out of curse.

And furthermore:  
but because Tishrey is ‘judgement’❖‹❖*din*›,[[599]](#endnote-510)  
it Aleph[[600]](#endnote-511) was not mentioned in Tishrey,  
since it would not be proper to mention judgement yet another time.  
It is this that is written:  
{Prov. 20:27}*A candle of Y”Y, is the human*❖‹❖*adam*› *soul...*[[601]](#endnote-512)

[Thus I have found][[602]](#endnote-513)

**Tiqun Thirty-Six**[[603]](#endnote-514)

**Be-REiShYT**  
– which is the Sabbath of creation the first Sabbath,  
for there are seven Sabbaths,  
and each one has six working days.[[604]](#endnote-515)

And every day of the blessed Holy One,  
is a thousand❖‹❖*Eleph*› years,  
it is this that is written:  
{Ps. 90:4}*For a thousand years in your eyes etc…*And the Sabbath of creation, its six days are:  
2 thousand years of chaos❖‹❖*tohu*›,  
2 thousand years of Torah,  
2 thousand years of the days of the Messiah.[[605]](#footnote-90)

‘2 thousand of chaos’:  
{Gen. 1:2}*And the earth was chaos*❖‹❖*tohu*›*…*

‘2 thousand of Torah’:  
 …*and the spirit of ELQYM was hovering,  
on the face of the waters*– and there is no water but Torah,[[606]](#footnote-91)  
*the face of the waters* – its two faces,  
which are: positive precepts and negative precepts,  
white and red,  
right and left,  
and they are the ‘2 thousand of Torah’.

‘Two-thousand of the days of the Messiah’,  
{Gen. 1:3}*And ELQYM said:  
‘Let there be light!*’ *And there was light*.  
About them it is stated: {Is. 24:15}*Therefore,  
with the lights*[[607]](#endnote-516)❖‹❖*ba-urim*› *honour Y”Y...*‘Therefore’❖‹❖*ʼal ken*› – specifically,  
of which it is stated:  
*…and it was*❖‹❖*va-ye-hi*› *so*❖‹❖*khen*›‹70›– and they are seventy.[[608]](#endnote-517)  
And about these 2 luminaries,  
it is stated that they are two faces:[[609]](#endnote-518)  
male and female.

*Let there be*❖‹❖*ye-hi*› *light* – this is Passover:  
‘the light of the fourteenth,’[[610]](#footnote-92)  
*and there was*❖‹❖*va-ye-hi*› *light* – the New Year,[[611]](#endnote-519)  
of which it is stated:  
{Job 1:6}*And it was*❖‹*va-ye-hi*› *the day…*[[612]](#endnote-520)– here ‘*va-ye-hi*’❖‹❖and it was›, and there ‘*va-ye-hi*’,  
– and everywhere,

*va-ye-hi* is the language of suffering.[[613]](#footnote-93) [[614]](#endnote-521)

The **Sabbath of creation**[[615]](#endnote-522)– the point in its space❖‹❖*ḥalal*›  
[which is Sabbath, covenant] is Yod◘‹◘י›,  
the Sabbath he its transgressor has profaned❖‹❖*ḥilel*›.  
Profaned what?  
That point.  
{Ex. 31:14}*…its profaners*❖‹❖*me-ḥalaleha*› *shall surely die…*Whoever causes something foreign to enter Her space,  
which is the public domain,  
causes the wine of idolatrous libation, a harlot,  
and because of this one needs fear here,  
and this is BeREiShYT:  
letters of YeREi ShaBaT❖‹❖fear Sabbath›,  
it is this that is written:  
{Lev. 19:3}*A man should fear his mother and his father,  
and you shall observe My Sabbaths...*

And one who enters something foreign,  
into Her space,

**[78a]**

Her space,  
which is the public domain,  
the wine of idolatrous libation – the harlot,  
upon him it is stated:  
{Num. 19:20}*…he has defiled the sanctuary of Y”Y,[[616]](#endnote-523)  
and he will be cut off…etc*.

And this point is the sign of Sabbath,  
the sign of Festivals,  
the sign of phylacteries,  
the sign of the covenant of circumcision,  
the diadem❖‹❖*ʼateret*› of the covenant,  
we call it ‘the crownlet’❖‹❖*taga*› of the scroll of the Torah,  
‘the crown❖‹❖*kitra*› on the head of every righteous person’.[[617]](#footnote-94) [[618]](#endnote-524)  
It is the point, of which it is stated:[[619]](#footnote-95)  
‘Adam and Eve were two faces’,[[620]](#endnote-525)  
and about it the moon said:[[621]](#footnote-96)  
‘it is impossible for 2 kings to use one crown.’

This mystery was transmitted to the wise of heart,  
[this❖‹❖*da*›][[622]](#endnote-526) [Var. two❖‹❖*du*›] is the final Hei◘‹◘ה›,  
for both-of-them are Yod◘‹◘י›,  
and through Her they are made into one.[[623]](#endnote-527)

And this point is hidden and sealed,  
in the six weekdays,  
it is this that is written:  
{Ez. 46:1}*…it will be closed the six working days…*– with what?  
With the letter Vav◘‹◘ו›,  
[ב◘‹◘Beiyt›] it is closed with the letter Vav◘‹◘ו›,  
in the six weekdays.

And on the seventh day,  
She is opened to receive Her Husband,  
and because of this,  
the coupling of scholars is from Sabbath to Sabbath,[[624]](#footnote-97)  
and they inherit holy new souls for their children.

And because of this,  
that point is called:  
{Gen. 24:16}*…a virgin, no man had known her…*when She is:  
{Song. 4:12}*A locked wave*❖‹❖*gal*›[Var. *garden*❖‹❖*gan*›]*,  
 a sealed wellspring*,  
until She is opened for Her Husband.  
And when She is closed,  
She is called ‘fear’❖‹❖*yir-ah*›,  
throughout the 6 weekdays that She is closed and guarded,  
with the ten ‘sayings’,  
and the 32 mentions of ELQYM,  
which are the 42 letters of Gevurah,  
for Binah is there.

On Sabbath: {Gen. 2:1}*And the heavens were completed…  
they were completed* ❖‹❖*va-ye-khulu*›‹72› is the value of Ḥesed,  
for the right side comprises 72 Names,  
for Ḥokhmah is there,  
as they say:  
‘Whoever wishes to become wise should head south.’[[625]](#footnote-98)

‘Fear’ is of the six weekdays:  
{Lev.19:3}*A man should fear his mother and his father*,  
‘love’ is of the Sabbath:  
{Ex. 20:12}*Honour your father and your mother…*

When She is opened towards Her Husband,  
She is called ‘love’❖‹❖*ahavah*›.[[626]](#endnote-528)

And from fear and love,  
were given the positive and negative commandments.

[Var. Tiqun 1 belongs here,  
which is written on page 137a[[627]](#endnote-529) and printed on page 72b.[[628]](#endnote-530)]

**Tiqun 37** [[629]](#endnote-531)  **For Day 20** [[630]](#endnote-532)

**Be-REiShYT** is contains BRYT❖‹❖covenant›:  
precisely when it[[631]](#endnote-533) is in the garments of these husks,  
which are the foreskin and membrane,  
one requires fear there,  
and about them it is stated:  
{Ex. 20:3}*You shall have no other gods before me…*

And this sign,  
only Israel inherits it,  
for there is no sign of the covenant  
until these husks are removed from it,  
which are the foreskin and membrane,  
with a dropping of blood.[[632]](#endnote-534)

There are three husks of the foreskin,  
corresponding to the three husks of a nut,  
and about them it is stated:  
{Gen. 1:2}*And the earth was chaos and void and darkness*:  
*chaos* ❖‹❖*tohu*› – ‘the green line,’[[633]](#footnote-99) [[634]](#endnote-535) the first husk,  
*void* ❖‹❖*bohu*› – the second husk,  
*darkness* ❖‹❖*ḥoshekh*› – the third husk.

And these three are on top of one another,  
corresponding to the three colours of the eye,  
of which it is stated: {Num. 15:39}*…and you shall not stray,  
after your hearts, and after your eyes… etc*.,  
– corresponding to the three colours of the rainbow,[[635]](#endnote-536)  
through which it∞‹∞Malkhut› is called:  
{Ps. 17:8}*the daughter of the eye*,  
which is the point of the sign of the covenant,  
about Her it is stated: {Gen. 9:16}*And I shall see it,  
to remember the eternal covenant*.

And about them it is stated, three times:  
{Ps. 118: 10-12}*All the nations…etc… I shall cut them off*.  
And when will the blessed Holy One remove  
these husks from the world,  
and remember the eternal covenant?  
At the time of redemption  
– it is this that is written:  
{Is. 30:20}*…and your teachers shall no longer be obscured…*– when?  
After the three husks are removed from Her.[[636]](#endnote-537)

And when She is enclothed in these husks,  
She says: {Song. 1:6}*Do not look upon me for I am blackened...*For with these husks She is profaned,  
and because of this: {Ex. 31:14}*Its profaners shall surely die...*

{Gen. 1:2}*TeHOM* ❖‹❖abyss› is an anagram of *Ha-MaVeT*❖‹❖the death›,  
in relation to it one needs ‘removal of membrane’❖‹❖*pri-’ah*›,  
with a dropping of blood,  
and until this membrane is ‘paid back’❖‹❖*it-par-’a*›,  
She is not revealed in the world,  
and there will be no sign in the world.

And the mystery of the word:  
when the foreskin and membrane are removed from Her,  
GPYM DPBNTTQMTT[[637]](#endnote-538)  
– then immediately, the sign is revealed in the world,  
to him[[638]](#endnote-539) of whom it is stated:  
{Ex. 3:12}*And this is your sign that I have sent you*,  
to fulfil through it him the verse:  
{Mic. 7:15}*Like the days of your going out of the land of Egypt,  
I shall show him wonders*.

And because of this, El’azar my son,  
do not expect the feet of the Messiah,  
until the rainbow is seen in luminous colours,[[639]](#endnote-540)  
or until the sign is revealed in the world.  
What is the sign?  
But: {Num. 24:17}*A star out of Jacob shall step forth…*– this is the letter Yod◘‹◘י›, the sign of the covenant,  
and immediately: *…and a sceptre shall arise from Israel…*– towards Her – [[640]](#endnote-541)  
of He of Whom it is stated:  
{Deut. 33:5}*And He was King in Jeshurun…*

[missing][[641]](#endnote-542)

Come and see:  
One day, I asked of Elijah:

**[78b]**

I asked of Elijah:

Why do we place the foreskin in a bowl of earth?’

He said to me:  
‘I have heard in the Academy,  
that the foreskin is the serpent,[[642]](#endnote-543)  
and since we remove it from its place,  
one needs to grant its food,  
it is this that is written:  
{Is. 65:25[[643]](#endnote-544)}*and the serpent, dust is its bread*.

And certainly, my son,  
with this a man is saved,  
from the ‘beating of the grave’,[[644]](#endnote-545)  
and the blood that drips from the ‘removal of membrane’,  
is to give sustenance to that dog, [[645]](#endnote-546)  
who is a murderer,[[646]](#endnote-547)  
and with this a man is saved,  
from the sword of the angel of death.

[[647]](#endnote-548)And about this did the first man[[648]](#endnote-549) say,  
before the blessed Holy One:[[649]](#footnote-100)  
‘Who will save my son from the swivelling sword?’  
He said to him: The ‘sword of circumcision’,[[650]](#endnote-550)  
as it says: {Josh. 5:2}*…Make for yourself swords of stones...*

And the sword of the blessed Holy One has  
16 edges, corresponding to:  
circumcision❖‹❖*milah*›,  
removal of the membrane❖‹❖*priy-ʼah*›,  
and ‘sucking’❖‹❖*me-tzitzah*›,[[651]](#footnote-101) [[652]](#endnote-551)  
and the 13 covenants that are cut upon it,[[653]](#footnote-102) [[654]](#endnote-552)  
and so, the Torah saves a person,  
from the 16 edges of the sword,  
as King Solomon said:  
{Prov. 3:18}HYI❖‹❖‘It’›‹16› *is a tree of life…*which adds up to 16.

And corresponding to these two,  
has the Torah said:  
{Ex. 20:13-14}*Do not murder*,  
and *Do not commit adultery*.  
*Do not commit adultery*– corresponding to the snake, the whoring wife,  
*Do not murder*– corresponding to Samael.  
And David said about it:  
{Ps. 22:21}*Save my soul from the sword,  
my unique one* [[655]](#endnote-553)  *from the hand of the dog*.

There are three husks of the foreskin:  
*mash-ḥit*❖‹❖destroyer›,  
*aph*❖‹❖anger›,  
*ḥeimah*❖‹❖fury›.  
Corresponding to the foreskin is *ʼavon*❖‹❖iniquity›.

And this is why they established in prayer, regarding them:  
{Ps. 78:38}*And He is merciful, He will atone iniquity,*– this is ‘iniquity’❖‹❖*ʼavon*›,  
*and will not destroy…*– this is ‘the destroyer’❖‹❖*mash-ḥit*›,  
*and increases to return withhold His anger*– this is ‘anger’❖‹❖*aph*›,  
*and will not arouse his fury*– this is ‘fury’❖‹❖*ḥeimah*›.

And one who enters the sign of the covenant  
into a foreign domain,  
then these four rule over him,  
it is this that is written:  
{Gen. 7:19}*And the waters were very, very mighty,  
upon the earth…  
upon the earth* – this is his body,[[656]](#footnote-103)  
and four times it is stated,  
in the scriptural passage of Noah:  
*and the waters became mighty*❖‹❖*va-yigbe-ru*›,[[657]](#endnote-554)  
*they were mighty*❖‹❖*gavru*› – to correspond to them the four husks,  
and so it is established.’

‘I have heard that ‘foreskin and membrane’,  
– which are ‘greater Rome’ and ‘lesser Rome’ –  
at the time when they are removed from the world,  
the sign of the covenant is revealed,  
which is ‘the daughter of the eye’,  
– Zion, which is the point of the world.[[658]](#endnote-555)

For at the time that these husks rule in the world,  
the world returns to chaos and void,  
it is this that is written:  
{Gen. 1:2}*And the earth was chaos and void…*

At the time when the redemption shall come,  
immediately:  
{Gen. 1:3}*And ELQYM said:  
‘Let there be*❖‹❖*ye-hi*› *light!’  
and there was*❖‹❖*va-ye-hi*› *light*,[[659]](#endnote-556)  
“There was❖‹❖*hayah*› light” is not written,  
but rather: *Let there be*[*light*, *and there was*❖‹❖*va-ye-hi*› *light*][[660]](#endnote-557)  
{Gen. 1:5}*…and it was evening and it was morning,  
one day*.  
{Zech. 14:9}*…on that day,  
Y”Y will be one and His Name one*.

**Tiqun Thirty-Eight**[[661]](#endnote-558)

{Gen. 1:1}***In the beginning***❖‹❖*Be-reishyt*› *ELQYM created…*He began a discourse and said:  
{Song. 2:2}*Like a rose among the thorns… etc*.  
A rose❖‹❖*shoshanah*› has five leaves on the inside,  
and five leaves on the outside,  
and they are Hei- Hei◘‹◘ה-ה›‹5-5›,  
its stem is Vav◘‹◘ו›,  
its apple is Yod◘‹◘י›.

And all is ELQYM  
– Its five letters are:  
Hei◘‹◘›‹5› – five leaves on the outside,  
Hei◘‹◘›‹5› – five leaves on the inside,  
Yod◘‹◘י› is the apple  
– the ‘full’❖‹❖MaLEi›[[662]](#endnote-559) Vav◘‹◘ו› is the stem.[[663]](#endnote-560)

When this rose is in exile,  
it is closed-up.  
When redemption shall come into the world,  
She opens with five times light,[[664]](#endnote-561)  
it is this that is written:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light!*’

And at that time when She opens-up,  
She is enclothed in many garments,  
of the lights of the Torah,  
and She is adorned with many adornments,  
of the positive precepts.

And when She opens-up,  
and is adorned in Her adornment,  
in the four white garments  
– which are YQVQ,  
and in the four garments of gold  
– which are ADNY,[[665]](#endnote-562)  
in the four housings of phylacteries◘‹◘*tephilin*› of the hand,  
and in the four housings of phylacteries of the head,  
which are corresponding to them.  
The four garments of the ordinary priest  
are to correspond to:  
{Deut. 22:12}*…the four corners of your garment,  
with which you cover yourself*.[[666]](#endnote-563)

And when She becomes arranged[[667]](#endnote-564) in these garments,  
then, immediately, the chamber is opened towards Her,  
it is this that is written: {Ps. 51:17}*ADNY! Open my lips…*

And of the pleasant sound of the ‘pomegranates and bells’,[[668]](#endnote-565)  
of Her clothing,  
it is stated of the angelic-beasts:  
{Ez. 1:24}*And I heard the voice of their wings…*

And when the People of Israel say the recital of the *Shm’a*,  
what is written of Her?  
{Num. 7:89}*…and he heard the voice speaking to him…*– the voice to Her was heard,[[669]](#endnote-566)  
from between the two cherubs,  
which are ‘the two faces’.

And when speech is united with voice,  
they are made into: {1 King. 19:12}*…the still thin voice*– and this is silent prayer.[[670]](#endnote-567)

And at that time,  
whoever wishes to ask a request may ask,  
for at that time it will be:  
{Ps. 69:14}*…a time of favour...*For the two Names are as one: Y-A-Q-D-V-N-Q-Y,  
{Is. 58:9}*Then*❖‹❖*az*› *shall you call and Y”Y shall answer*…

Immediately:  
*A”Z* ❖‹❖‘then’›‹8› – Y-A-Q-D-V-N-Q-Y:  
two Names and eight letters,  
in which, behold, there are ten.

[Var. and this is the mystery of:  
{Deut. 27:26}*Cursed is he who shall not fulfil,  
the words of this Torah…etc*.  
– this is the joining of groom and bride:[[671]](#endnote-568)

**[79a]**

the groom and the bride.  
{Tzeph. 3:9}*For then I shall transform, for the nations,  
a pure speech… etc*,  
and this is the mystery of:  
{Deut. 27:26}*…and all the People said: ‘Amen.’*]

And until Israel emerge from exile,  
They[[672]](#endnote-569) will not be of one coupling,  
and when Israel shall emerge from exile,  
They will join as one.

At that time,  
{Ex. 15:1}*Then* ❖‹❖*az*› *shall Moses sing*,  
and immediately:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light!’*– which is the going out of exile.

At that time,  
when the Queen wishes to enter Her chamber,  
a voice ascends in the heights of the firmaments,  
and says thus:  
‘O numerous camps,  
of the Higher and lower Academy of holy souls!  
Become prepared to greet the Queen,  
who is coming to be made ready,[[673]](#endnote-570)  
to redeem her children from exile’.

At that time,  
there are many masters of the rams’ horns,  
and masters of sounds,  
and masters of lightning,  
of whom it is stated:  
{Ex. 19:16}*…and there were sounds and lightning,  
and a heavy cloud upon the mountain,  
and the voice of the shophar grew very strong… etc*.  
{Ex. 19:19}*…Moses would speak,  
and The ELQYM would answer him in voice*.

At that time,  
Moses will speak[[674]](#endnote-571) with the Shekhinah,  
it is this that is written:  
{Num. 12:8}*Mouth to mouth I shall speak with him…  
…and The ELQYM*– who is Higher Mother  
– *would answer him in sound*– which is the Middle Pillar,[[675]](#endnote-572)  
and the Masters of the *Mishnah* have indeed established:[[676]](#footnote-104)  
‘with the voice of Moses’.

And at that time,  
the Higher and lower Shekhinah ascend,  
one upon the other,  
as is the case that is stated at Mount Sinai,  
for it is stated there:  
{Song. 3:6}*‘Who’*❖‹❖*MiY*› *is ‘this’*❖‹❖*ZoT*› *ascending from the desert?*MiY❖‹❖Who› with ZOT❖∞‹❖‘this’›‹∞Malkhut› is arising.  
MiY∞‹50›‹∞Binah› is Higher Mother,  
through Whom the blessed Holy One began at Mount Sinai:  
{Ex. 20:2}‘*I*’❖‹❖*Anokhiy*›…’

**Arose** an Elder,  
from behind the shade of Rabbi Shimon,  
and he said: ‘Rabbi! Rabbi!  
We have seen that it is stated:  
{Deut. 4:36}*From the heavens,  
He has caused you to hear His voice,  
to chastise you… etc*.

And, in another place, we have heard,[[677]](#endnote-573)  
that He spoke to Israel from the aspect of angels,  
for thus did they establish:[[678]](#footnote-105)  
that ‘each-and-every speech which emerged from His mouth,  
was made an angel’,  
and this is:  
{Ex. 20:18}*And all the People were seeing the voices,  
and the flames…*  
and in another place the verse has said:  
{Ps. 62:12}*One* thing *has ELQYM spoken,  
two - this have I heard*.[[679]](#endnote-574)  
What is this?’[[680]](#endnote-575)

Rabbi Shim’on said:[[681]](#endnote-576) ‘Sava! Sava!  
We have heard,  
that the blessed Holy One gives a person  
three ‘bindings:’[[682]](#endnote-577)  
‘soul’, and ‘spirit’, and ‘animating-soul’.

‘Soul’❖‹❖*nishmata*› is from the throne of glory,[[683]](#endnote-578)  
there the Higher Shekhinah descends,  
comprising three higher *sephirot*,  
and about them it is stated:  
*One thing has ELQYM spoken,  
two things this have I heard*– one and two make three higher *sephirot*,  
of which it is stated:[[684]](#footnote-106)  
‘one, one and one’ – three ‘ones’,[[685]](#endnote-579)  
and this is:  
*Once has ELQYM spoken,  
twice have I heard ‘this’*❖‹❖*zu*›– *zu*❖❖‹❖‘this’›‹❖7+6› –  
through it, He made them ‘One’❖‹❖*eḥad* ›‹13›.

After which,  
He spoke with them from ‘spirit’❖‹❖*ruḥa*›,  
which is Metatron[[686]](#endnote-580)  
– comprising all the Host of the Heavens below,[[687]](#endnote-581)  
because enclothed within it  
– and riding upon it –  
is the Middle Pillar, comprising six *sephirot*.

And because of this,  
with each-and-every speaking that emerged from Him,  
there emerged from Him an angel,  
and this is:  
*And all the People were seeing the voices*.

After which,  
the lower Shekhinah descends,  
a tenth in *ophan*,[[688]](#endnote-582)  
from where is the animating-soul❖‹❖*nephesh*› of a person,  
and it is stated of it:  
{Deut. 4:36}*…and upon the earth,  
He has shown you His great fire…*Because about it is stated:  
{Ez. 1:15}*…and behold one ophan in the earth…*in order that His voice and His speech be heard  
from the throne, and the angels,  
and heaven and earth,[[689]](#endnote-583)  
that He be recognised by all,  
above and below,  
like the soul which governs the body,  
even to the smallest limb,  
and there is no limb void of it.[[690]](#endnote-584)

**Tiqun Thirty**-**Nine**[[691]](#endnote-585) **For Day 19** [[692]](#endnote-586)

**Be-REiShYT**❖‹❖In the beginning›  
– the word ASheR ❖‹❖that/which› is there,  
of which it is stated:  
{Ex. 20:2}*…that*❖‹❖*asher*› *I brought you out…etc*.  
{Ex. 3:14}*EQYeQ*❖‹❖I shall be›  
*ASheR*❖‹❖that/which›  
*EQYeQ*❖‹❖I shall be›…

The name Asher:  
{Gen. 30:13}*…in my happiness* ❖‹❖ *be-OShRiy*›*,  
for daughters have deemed me happy…*– and this is Higher Mother.  
‘Who❖‹❖*asher*› has sanctified us with His precepts,  
and commanded us’[[693]](#footnote-107)  
– on each-and-every precept, which are:  
{Ex. 13:2}*…the breach of every*❖‹❖*kol*› *womb*❖‹❖ *reḥem* ›‹248›…  
which are 248❖‹❖*RaMaḤ*› precepts,[[694]](#endnote-587)  
for all of them are bound through the Righteous One,  
Who is ‘*all*’❖∞‹❖*kol*›‹∞Yesod›,  
which is the sign of the covenant,  
which opens the [breach of every] womb,  
which are 248 positive precepts.

And about it is stated:  
‘Who❖‹❖*asher*›  
has sanctified the beloved one from the womb’[[695]](#footnote-108)  
 – and this is Mother, of whom it is stated:  
{Job 38:29}*From whose*❖∞‹❖›‹∞Binah› *womb did the ice emerge?*[Var. and this is: {Ez. 1:22}…*the awesome ice…*].

ASheR❖‹❖that/which›  
– which is Higher Mother –

**[79b]**

‘has sanctified us with His commandments’  
– through the Righteous-One∞‹∞Yesod›,  
Who is ‘sanctified as the beloved from the womb’,  
‘and has commanded us’ – about them,  
because he is: ‘the one who is commanded and does’.[[696]](#endnote-588)

And furthermore:  
‘Who has sanctified us’ – this is the Middle Pillar,  
of whom it is stated: {Jer. 2:3}*Holy is Israel to Y”Y…*‘and has commanded us’  
– which is thus ‘commanded and does’.

And furthermore:  
‘sanctified us’ – from the left side,  
of which it is stated:  
“And you shall sanctify the Levites.”[[697]](#endnote-589)

And there is no sanctity less than ten,[[698]](#footnote-109)  
and those are the ten ‘sayings’,

[Var. which is:  
{Ex. 13:2}*Sanctify to Me every first born…*– which is Higher Keter and Ḥokhmah,  
which is: ‘Israel arose in thought’[[699]](#footnote-110) [[700]](#endnote-590)][[701]](#endnote-591)

of which it is stated:  
{Gen. 1:3}*And ELQYM said: ‘Let there be light!*’  
‘And has commanded us upon’ – from the right side,  
of which it is stated:  
{2 Sam. 23:1}*raised up on high*❖‹❖*ʼal*›‹100›*…*  
for it is there that all blessings are to the right,  
which are ‘the one hundred blessings’[[702]](#footnote-111)  
– like the numerical value of *ʼal*❖‹❖upon›,  
for the letter Yod◘‹◘י›‹10›  
represented through Quph◘‹◘ק›‹100›,[[703]](#endnote-592)  
adds up to a hundred,  
which is the sacrificial ‘offering’❖‹❖*qorbana*› of everything.

From the aspect of Father, it is ROSh❖‹❖head›,  
from the aspect of Mother, it is ASheR❖‹❖that/which›,  
from the aspect of Father, one is ‘commanded’,  
and from the aspect of Mother: one ‘does’,  
and ‘commanded’ – this is {Gen. 1:11}*fruit tree*,  
‘and does’ is *making fruit*,  
and we have heard that they are ‘body and covenant’,  
which are considered one.[[704]](#endnote-593)  
About them it is stated:  
{Ex. 28:7}*…Two shoulders joining…*– just as *they* are joined,  
so are the Higher and lower Shekhinah,  
{Ex. 26:3}*…joining one to the other…*[[705]](#endnote-594)

And furthermore:  
‘Who has sanctified us with His precepts,  
and has commanded us’,[[706]](#footnote-112)  
and it the liturgy does not say:  
‘You have sanctified us, and You have commanded us’,[[707]](#endnote-595)  
ASheR is certainly ASheR EHYeH❖‹❖that which I shall be›   
– and this is Higher Keter:  
from the aspect of female, it is called ASheR,  
and from the aspect of male it is called ROSh  
– the ‘head of all heads’.

‘Has sanctified us’ – this is Father [Elder],  
of Whom it is stated:  
*And ELQYM said: ‘Let there be light!’*‘And has commanded us’ – this is Mother,  
of Whom it is stated: *and there was light*,  
and there is no ‘being’❖‹❖*havvayah*›  
except by way of ‘doing’❖‹❖*ʼasiyah*›[[708]](#endnote-596)  
and both-of-them are to the right and left.

And who is the one who is ‘commanded and does’,  
upon precept – which is the Shekhinah?  
It is the Middle Pillar.  
And thus is the Righteous-One❖‹❖*tzadiq*›,  
in its image and as its likeness,  
and upon Its name are Israel called:  
{Ex. 4:22}*…My son, My firstborn Israel*.  
And upon the name of the Righteous-One,  
are they called ‘righteous’,  
it is this that is written:  
{Is. 60:21}*And your people are all righteous,  
they shall inherit the earth forever...*

And furthermore:  
{Ex. 20:2}*‘I’*❖‹❖*Anokhiy*› *am Y”Y ELoQeYKha,  
Who* ❖‹❖*asher*› *brought you out of the land of Egypt*.

Rabbi El’azar said:[[709]](#endnote-597) ‘Father!  
And is it the case that one who is  
under servitude of his Master,  
and his Master has promised him,  
to take him out to freedom,  
and he takes him out  
– is it for him to praise himself,  
that he took him out of slavery?  
And yet, the blessed Holy One said to Abraham:  
{Gen. 15:13}*…that your seed will be a stranger,  
in a land that is not theirs…*– and behold He promised,  
to take his children out of exile,  
it is this that is written: {Gen. 15:14}*…and afterwards,  
they shall go out with great possession…*and yet He praises Himself many times:  
*that I brought you out of the land of Egypt*!’

He said to him: My son,  
you have said well.  
But this verse is not in order to praise Himself.  
But each-and-every *sephirah*,  
is called the ‘head’ of the next one,  
and in order to make known to them,  
from which place He took them out of slavery,  
He began with *Anokhiy*❖‹❖‘I’›∞‹∞Binah›,  
and He mentioned with it,  
…*who took you out of the land of Egypt etc*.  
fifty times,[[710]](#endnote-598)  
corresponding to: ‘the fifty gates of Binah.’[[711]](#footnote-113) [[712]](#endnote-599)

And furthermore:  
‘Who has sanctified us’:  
Rabbi El’azar said: ‘Father!  
If the Middle Pillar is the one who is ‘commanded and does’,  
it should thus say:  
‘who has sanctified me and commanded me’,  
why does it say: ‘who has sanctified us and commanded us’?’

He said to him:  
‘You have definitely said well.  
For certainly, of the Middle Pillar and the Righteous-One,  
it is stated of both-of-them:  
‘Who has sanctified us with His precepts and has commanded us…’  
Specifically AShER❖‹❖that/which›,  
which is ASheR EHYeH❖‹❖ that which I shall be›  
– Higher Mother –  
commanded them regarding the Shekhinah,  
Who is precept❖‹❖*mitzvah*› to each one of them.’

And they are two above,  
like the branches of a tree,  
which divides to the right and to the left,  
and below they are made into one ‘collective’❖‹❖*agudah*›,  
and because of this,  
they are two above and one below,  
for there is no unity, in all the branches of the tree,  
except through Her∞‹∞Malkhut›.  
For She is the ‘grouping’❖‹❖*agad*› of all of them,  
She is the collective of each-and-every limb,  
and through Her they are all made into one.

And furthermore:  
*And ELQYM said: ‘Let there be light!’*– this is prophecy through ‘apparition’❖‹❖*mar-ah*›,[[713]](#endnote-600)  
of which it is stated:  
{Num. 12:6}*…in an apparition I shall become known to him…*– and it is the ‘vision’❖‹❖*ḥazon*› of the prophets.[[714]](#endnote-601)

She is the ‘vision’,  
And the blessed Holy One is ‘the seer’❖‹❖*ḥozeh*›‹26›,  
which is YQV”Q, ADNY,  
for thus amounts *ḤaZoN*❖‹❖vision› without Vav◘‹◘ו›,  
to sixty-five,  
like the numeric-value of ADNY‹65›,  
*…‘in prophecy’*❖‹❖*bi-ne-vu-ah*›” is 66.[[715]](#endnote-602)  
65 like the number of ADNY,  
plus one for the word, is

**[80a]**

66.  
And with what is She called ‘vision’❖‹❖*ḥazon*›?  
With the letter Vav◘‹◘ו›,  
through which She is made into:  
‘the speculum that shines’  
– Her ADON❖‹❖ ‘Lord’›.

**Tiqun Forty**[[716]](#endnote-603)

**Be-REiShYT**❖‹❖In the beginning›:  
{Ps. 45:11}*Hear*❖‹❖*shim’iy*› *O daughter,  
and see*❖‹❖*re-iy*›*, and turn your ear etc*.  
In the word Be-REiShYT are the following words:  
there is Hear!❖‹❖*shi’m-iy*›,  
there is daughter❖‹❖*bat*›,  
there is See!❖‹❖*re-iy*›.  
**Sh**iM-’IY❖‹❖hear› is the Shyn◘‹◘ש› of Be-REiShYT,  
**B**a**T**❖‹❖daughter› is made known,  
through the beginning and end of the word,  
***RE****-i****Y***❖‹❖see› is made known, there, in the middle,  
like this: Be-REiShYT.

And when She shall be joined with Him  
– like this: Y-A-H-D-V-N-H-Y –  
He says to Her:  
{ibid}*…and forget your people and the house of your father*,  
for: {Gen. 2:24}*Therefore,  
shall a man leave his father and his mother  
and cleave to his wife, and they shall be as one flesh*,  
{Ps. 45:12}*…for He is your Lord, and bow down to Him*,  
{Ps. 97:5}*Lord of all the earth*, specifically.

And thus, from the aspect of YQVQ,  
She is called the speculum that shines,  
and when She is ADNY, without Her Husband,  
She is called the speculum that does not shine.[[717]](#endnote-604)

And prophets from the aspect of YQVQ,  
are from the speculum that shines,  
and prophets from the aspect of ADNY,  
are from the speculum that does not shine,  
for these ones prophesy mercies,  
and these ones prophesy judgement,  
for prophecy is considered equal  
to the written Torah and to the Oral Torah.[[718]](#endnote-605)

And at that time,  
when the Chambers of Prophecy [[719]](#endnote-606) are opened,  
many Masters of telling Futures will be aroused in the world,  
it is this that is written:  
{Joel 3:1}*…and your sons and your daughters shall prophesy*.

And many Masters of Signs, and Masters of Futures  
– of that which has been and is destined to be.  
Of that which has been  
– from the aspect of ‘thought’❖‹❖*maḥshavah*›,  
of which it is stated: ‘Israel arose in thought’.[[720]](#footnote-114)  
And of what is destined to be  
– from the aspect of higher Mother,  
and the mystery of the word:  
{Ecc. 3:15}*That which was - already is,  
and that which is to be - has already been…*

And many Masters of the Eyes,  
who are seers and prophets,  
will be aroused in the world  
– which are ‘the eyes of Y”Y’,  
and many Masters of the Ears where there is hearing,  
of which it is stated:  
{Ez. 1:24}*And I heard, the sound of their wings*…  
And Masters of faces,  
of whom it is stated: {Ez. 1:6}*And four faces… etc*.

And there are Masters of Voices,  
and Masters of Speaking,  
and Masters of the Spirit of Holiness.  
And Masters of the Hands, of whom it is stated:  
{Ez. 1:8}*And the hands of a man… etc*.  
And Masters of Stature,  
and Masters of the Sign,  
and Masters of the Feet, of which it is stated:  
{Ez. 1:14}*And the ḥayot were rushing and returning*…

At that time:  
{Gen. 1:4}*…and ELQYM divided  
between the light and between the darkness*– these are the prophets of falsehood,  
of whom it is stated:  
{Ex. 7:11}*…and the magicians of Egypt also did… etc*.  
– for the blessed Holy One separated them,  
from the prophets of truth.

{Gen. 1:6}*And ELQYM said:  
‘Let there be a firmament in the waters,  
and let it separate between the waters and the waters*– here is the mystery of being occupied in the Oral Torah,  
and of separating between the forbidden and the permitted,  
which are the sweet waters,  
and the bitter waters of the left side:  
{Ex. 15:23}*…and they could not drink the waters of Marah,  
for they were bitter*❖‹❖*marim*›,  
and from the right side:  
{Ex. 15:25}*…and the waters were made sweet…*

And they are like:  
of ‘the blood of purity❖‹❖*tohar*›’ and ‘blood of *nidah*’,[[721]](#endnote-607)  
between which one is required to separate.  
Because, that pollution which the snake cast upon Eve,[[722]](#footnote-115)  
caused to become mixed,  
the waters of purity with the waters of filthiness,  
and because of this, they established this enactment,[[723]](#endnote-608)  
obligating separation between them.

And that which separates between them,  
is the firmament above the heads of the angelic-beasts❖‹❖*ḥayot*›,  
of which it is stated:  
{Ez. 1:22 }*And the image above the heads of the ḥayah,  
a firmament* – this is Metatron.

{Gen. 1:7}*And ELQYM made the firmament,  
and He separated etc*.  
– here there is no water from the side of uncleanliness,[[724]](#endnote-609)  
but the waters of the left side,  
were seeking to grow great,  
and the waters of the right side,  
were seeking to ascend above them,[[725]](#endnote-610)  
until these ones the waters of the left said:  
‘we wish to be before the King,’[[726]](#endnote-611)  
and these ones the waters of the right said:  
‘we wish to be before the King,’  
until the Middle Pillar arrived,  
and entered peace among them,  
and bound them together,  
a balance[[727]](#endnote-612) [Var. peace] was made between them.

And this is the meaning of: ‘a dispute for the sake of heaven.’[[728]](#footnote-116)

Like Leah and Rachel:  
for this one wished to join with her husband,  
and this one wished to join with her husband,  
and Jacob took them, and bound them to him,

**[80b]**

both-of-them.

Because Leah was thinking in her heart:  
‘If Jacob takes my sister,  
then Esau the wicked will take me for a wife,’[[729]](#footnote-117)  
thus was Rachel also thinking, in similar fashion.

Therefore, the blessed Holy One gave both-of-them to Jacob,  
and saved them from that wicked one,  
and they were joined to the righteous one.[[730]](#endnote-613)

**Said** Rabbi El’azar,[[731]](#endnote-614) ‘Father!  
One day, we were in the house of study,  
and the companions were asking:  
‘What is that which Rabbi Aqiva said to his students:[[732]](#footnote-118)  
‘When you arrive at the stones of pure marble,  
do not say “water, water”  
– you may endanger yourselves –  
for it says: {Ps. 101:7}*…the speaker of falsehoods,  
will not be established in my eyes*?’

**Meanwhile**,  
an Elder of Elders, an Ancient of Ancients,[[733]](#endnote-615)  
descended and said to them:  
‘Rabbis! With what are you occupied?’[[734]](#endnote-616)

They said to him: ‘Specifically,  
with that which Rabbi Aqiva said to his students:  
when you arrive at the stones[[735]](#endnote-617) of pure marble,  
do not say “water, water.”

And he said to them: ‘Surely,  
there is a higher mystery[[736]](#endnote-618) here,  
and thus, have they established in the higher Academy,  
and so that you do not err,  
I have descended to you,  
in order that this mystery be revealed amongst you,  
for it is a higher mystery,  
hidden from people [Var. the generation].

Surely, the stones of pure marble are Yod-Yod◘‹◘י-י›,  
from where pure waters emerge,  
and they are alluded to in the letter א◘‹◘Aleph›,  
whose beginning and end are י-י◘‹◘Yod-Yod›.  
The **ו**◘‹◘Vav›, that is stretched between them,  
is the Tree of Life  
– whoever eats of it:  
{Gen. 3:22}*…and he shall live forever*.

And these two Yods◘‹◘י-י›,  
are alluded to in: {Gen. 2:7}*va-****Y****i****Y****tzer*❖‹❖*and He formed*›,  
and they are the two ‘formations’❖‹❖*yetzirot*›:[[737]](#footnote-119)  
the formation of those on high,  
and the formation of those below,  
and they are Ḥokhmah at the beginning,  
and Ḥokhmah at the end  
– ‘the hidden ones of Ḥokhmah’,[[738]](#endnote-619) they surely are –  
the ‘hidden things’ of higher Ḥokhmah,  
[which is] beneath higher Keter.

And they are corresponding to the two eyes,  
through which two tears,  
descend into the great sea.[[739]](#footnote-120) [[740]](#endnote-620)

And why did they descend?  
Because the Torah, from these two tablets,  
did Moses bring down to Israel,  
who were not worthy,  
and they the tablets smashed and they fell,[[741]](#endnote-621)  
and this caused the destruction  
of the First and Second Temples.[[742]](#endnote-622)  
And why did they fall?  
Because Vav◘‹◘ו› flew away from them,[[743]](#endnote-623)  
which is the Vav◘‹◘ו› of ***V****aYiYTzeR*❖‹❖*and He formed*›.

And He gave them other tablets,[[744]](#endnote-624)  
from the aspect of the Tree of Knowledge of good and evil,[[745]](#endnote-625)  
for from there is given the Torah in concepts of:  
‘forbidden and permitted,’[[746]](#endnote-626)  
from the right-hand life,  
and from the left-hand death.

And because of this,  
did Rabbi Aqiva say to his students:  
when you arrive at the stones of pure marble,  
do not say: “water, water”,  
and do not equate the stones of pure marble  
to other stones,  
which are life and death,[[747]](#endnote-627)  
for from there: {Ecc. 10:2}*The heart of the wise man,  
is to his right…* – of a person,  
*…and the heart of a fool is to his left*.

And not only that,  
but you will endanger yourselves,  
because those other stones,  
of the Tree of Knowledge of good and evil,  
are in a state of ‘separation’,  
whereas these stones, of pure marble,  
are in a state of unity,[[748]](#endnote-628)  
without separation at all,  
and if you say of these,  
that the Tree of Life withdrew from them,  
and they fell,  
and there is now separation between them, then:  
{Ps. 101:7}*…the speaker of falsehoods  
will not be established before my eyes*– for there is no separation, there, above,  
and they that smashed were of those [[749]](#endnote-629) [vessels].’

They came over to kiss him,  
but he flew away and ascended withdrawing from them.

[Said Rabbi Yitzḥaq… text continues on 81a

[[750]](#endnote-630)[Var. An Elder of Elders, Ancient of Ancients arose,  
and he said: Rabbi! Rabbi!  
What is it that Rabbi Aqiva said to his students:  
when you arrive at the stones of pure marble,  
do not say: “water, water,”  
– you might endanger yourselves.  
It is this that is written: {Ps. 101: 7}*The speaker of lies,  
will not be established before my eyes*.  
And yet it is written:  
{Gen. 1:6}*Let there be a firmament in the midst of the waters,  
and let it separate between the waters*!  
And furthermore:  
there are upper waters and lower waters there,  
so why did he say: ‘Do not say “water, water”’?

The holy lamp said to him:  
‘Elder of Elders!  
It is fitting for you to reveal this mystery,  
for the companions are unable to establish it clearly.’  
The Elder of Elders said to him:  
‘Rabbi! Rabbi! Holy lamp!  
Surely the stones of pure marble are Yod-Yod◘‹◘י-י›,  
which are one י◘‹◘Yod› above the א◘‹◘Aleph›,  
and a second י◘‹◘Yod› beneath it,  
and here there is no impurity,  
only the stones of pure marble,  
and there is no separation between the waters,  
for all is one unity,  
for they are from the aspect of the tree of life,  
which is the **ו**◘‹◘Vav› in the middle of **א**◘‹◘Aleph›,  
of which it is stated:  
{Gen. 3:22}*…and he shall take also of the Tree of Life,  
and shall eat and live forever*,  
but the tree of knowledge is below.]

**[81a]**

[Said[[751]](#endnote-631) Rabbi Isaac:[[752]](#endnote-632)  
All those dead bodies of the Land of Israel,  
shall be revived and will rise-up first,[[753]](#footnote-121) [[754]](#endnote-633)  
for the era when the blessed Holy One shall revive the dead,  
because the blessed Holy One *will* be aroused over them,  
it is this that is written:  
 {Is. 26:19}*Your dead will live: my corpses will rise…  
Your dead will live* – these are those of the Land of Israel,  
*my corpses will rise* – these are those of a foreign land,  
for ‘revival’ is not written of them, but ‘rising up’.

For the spirit of life does not reside upon them,  
except in the Land of Israel,  
and thus, it is written of them: *they will live!…  
…my corpses will rise…* – are those of the outside,  
their body will be created,[[755]](#endnote-634)  
and they will rise as body without spirit❖‹❖*ruḥa*›,  
after which, they will roll under the ground,  
until they reach the Land of Israel,[[756]](#footnote-122)  
and there they will receive a soul❖‹❖*nishmata*›,  
and not in another domain,  
in order that they should exist in the world as is fitting.

Rabbi El’azar said: ‘Come and see:  
At the time when the blessed Holy One is ready,  
to revive the dead,  
all those souls that will be aroused  
– they will all rise in that very image,  
in which they previously existed in this world,[[757]](#endnote-635)  
and the blessed Holy One descends[[758]](#endnote-636) to them,  
and calls them by their names,  
this is what is written:  
{Is. 40:26}*…He calls them all by name…*

And every soul will enter its place,  
and they will rise-up, standing in the world, as is fitting.  
And then the world will be whole.

And of that time, it is written:  
{Is. 25:8}*…and the shame of his people He will remove…*– this is the evil inclination,  
which darkens a person’s face and controls him.

Rabbi Ḥizqiyah said:[[759]](#endnote-637)  
‘If you say,  
that all the bodies in the world will rise,  
and be aroused from the dust,  
then those different bodies that are planted in one soul,  
what will be of them?’[[760]](#endnote-638)

Rabbi Yose said: ‘Those bodies,  
that were not worthy and succeeded not,  
they are as if they never were,  
and they are like ‘a dry tree’ in this world.[[761]](#endnote-639)  
So also, at that time,  
when the last body of each individual will rise,  
that which was planted and which succeeded,  
in planted its roots appropriately.[[762]](#endnote-640)

And about that last body it is written:  
{Ps. 1:3}*And he shall be as a tree,  
planted by rivulets of waters…*which makes fruits, and plants roots,  
and succeeds appropriately.

And about that first body, it is written:  
{Jer. 17:6}*And he shall be like a lone tree in the plain,  
and he will not see the good when it comes*.  
*…the good when it comes…*– that is the resurrection of the dead.

And there will shine that light,  
that is prepared to shine for the righteous,  
which has been hidden before Him,  
from the day the world was created,[[763]](#footnote-123)  
it is this that is written:  
{Gen. 1:4}*And ELQYM saw that the light was good…*The blessed Holy One has prepared it to revive the dead,[[764]](#footnote-124)  
it is this that is written:  
{Mal. 3:20}*And there will shine for you,  
who fear My Name,  
the sun of righteousness, and healing…*and then good shall overcome the world,  
and that which is called evil,  
will be removed from the world,  
and then, those earlier bodies,  
will be as if they never were.’

Rabbi Isaac said:  
The blessed Holy One is destined,  
to pour-out[[765]](#endnote-641) spirits upon those bodies:  
if they are worthy of them,  
then they will rise in the world appropriately,  
and if not,  
then they will be ash[[766]](#endnote-642) beneath the feet of the righteous,[[767]](#footnote-125)  
it is this that is written:  
{Dan. 12:2}*And many sleepers of the ground-dust,  
they shall wake-up…etc*.’

Rabbi El’azar said:[[768]](#endnote-643)  
‘And one who departs from this world,  
before reaching the age of twenty years,[[769]](#footnote-126)  
from where is he punished?  
Because [when he is thirteen years and above],  
below the age of thirteen, he is not culpable for punishment,  
except for the sins of his father;[[770]](#footnote-127) [[771]](#endnote-644)  
but from the age of thirteen and above,  
what is the rule?’ [[772]](#endnote-645)

He said to him:  
‘The blessed Holy One takes pity upon him,  
so that he dies as worthy blameless,  
and He gives him a good reward in that next world,  
and he will not die guilty and be punished in that world,  
and this is how they have established it.’[[773]](#footnote-128) [[774]](#endnote-646)

He said to him: ‘But if he is guilty,  
and has not reached the age of twenty years,  
what is the rule?  
Since he has departed from the world,  
with what is he punished?’

He said to him: ‘With this is fulfilled:  
{Prov. 13:23}*…and there is one who perishes without judgement*❖‹❖*mishpat*›  
– for when punishment descends to the world,  
whoever encounters that angel of destruction is punished,[[775]](#endnote-647)  
for they did not look out for him from above,  
and about him is written:  
{Prov. 5:22} *His sins will capture him, the wicked one*❖‹❖*et ha-rash’a*›– the direct-object indicator *et* comes to include  
one who had not reached the age of punishment,  
*his sins will capture him*– and not the Court of Judgement above,  
*…and in the ropes of his sin he shall be hanged*– and not the Court of Judgement below.

**Tiqun Forty-One**[[776]](#endnote-648) **For Day 21**

**BeREiShYT**❖‹❖In the beginning›:  
the month of TiShReY is there,[[777]](#endnote-649)  
and this is the second arm[[778]](#endnote-650) – the second day:  
{Ps. 18:12}*He makes*❖‹❖*YaSheT*› *darkness His concealment…*

**[81b]**

the Reish◘‹◘ר› remaining after YaSheT from TiShReY  
is ***R****osh Hashanah* ❖‹❖New Year›,  
and the division between good and evil is there.[[779]](#endnote-651)

And on the New Year,  
the King is in Judgement❖‹❖*din*›,  
and all the *sephirot* are called:  
‘judgements’ and ‘rules of law’❖‹❖*mishpat*›, from His aspect,  
and all the host of the heavens are standing by Him,  
on His right and on His left:  
those to the right seeking merit,  
and those to the left seeking guilt.

And when Israel arouse the sounds of the *shophar*,  
they raise the Shekhinah there  
– for She is thehorn-blast *tru-’ah* [[780]](#endnote-652) *of the King*– through ten sounds of the *shophar*,  
because She does not rise less than ten.[[781]](#endnote-653)

At that time,  
{Gen. 1:6}*…and let it divide between the waters and the waters*– the blessed Holy One separated between:   
those on the right seeking merit,  
and those on the left seeking guilt,  
and it is stated:  
{Num. 16:21}*Separate yourselves from this assembly,  
and I shall destroy them in a moment*.

And about this Tishrey,  
it is stated:[[782]](#footnote-129) ‘The world was created in Tishrey’,  
and there is where is  
[the second Sabbath of those seven Sabbaths[[783]](#endnote-654)],  
[Var. and *bat shyt*❖‹❖‘the daughter of six’›[[784]](#endnote-655) is there  
– the daughter of those six],  
and five firmaments,[[785]](#endnote-656)  
and the sixth[[786]](#endnote-657) is *shamayim*❖‹❖heavens›,  
they correspond to the six days of creation.

And of all of them He said *good* ❖‹❖tov›,  
except for the second day,[[787]](#endnote-658)  
because the letter Aleph◘‹◘א› is not in Tishrei,[[788]](#endnote-659)  
in-order-to complete it to Be-REiShYT,  
because it was withdrawn through the sin of Adam.[[789]](#endnote-660)

And because of this: ‘north is defective’,[[790]](#endnote-661)  
and because of this:  
{Jer. 1:14}*…from the north will evil begin…*– until it will be perfected.

And just like Abraham,  
who is the right-hand – the first day,  
in him are included and suspended,  
the two-hundred and forty-eight positive precepts,  
so also, from Isaac,  
who is like the second day,  
are suspended the 365 negative precepts.  
In the third day is included everything:  
from it are suspended,  
positive and negative commandments,  
like grapes in a cluster.[[791]](#endnote-662)

**Tiqun Forty-Two**[[792]](#endnote-663)

**Be-REiShYT**❖‹❖In the beginning›:  
IYSh❖‹❖man› is there,  
of whom it is stated:  
{Gen. 25:27}*…and Jacob was a perfect man*❖‹❖*iysh*›*…*  
– and this is the third day,  
for there were three ‘artisans’ to here:  
the first day, and the second day, and the third day  
– each one produced its art.[[793]](#endnote-664)

[[794]](#endnote-665)He spoke to the first day  
– that inconceivable[[795]](#endnote-666) and hidden Artisan❖‹❖›,[[796]](#endnote-667)  
who is AYiN❖‹❖nothingness›[[797]](#endnote-668) – comprising three *sephirot*:[[798]](#endnote-669)  
AYIN is: Aleph❖‹❖א› is Keter,  
Yod❖‹❖י› is Ḥokhmah,  
Nun❖‹❖ן› is Binah,  
and the 5 letters of M-N-Tz-P-Kh◘‹◘מ-נ-צ-פ-ך›,[[799]](#endnote-670)  
of the world to come,  
are corresponding to higher Hei.  
He[[800]](#endnote-671) told each one of the three days,  
to produce its art.

He said to the first day: *Let there be light!*Immediately, it produced its art and made it,  
it is this that is written: {Gen. 1:3}*…and there was light...*And thus, they have established:[[801]](#footnote-130)  
that there is no ‘being’ ❖‹❖*havayah*›  
except by means of ‘action’❖‹❖*ʼasiyah*›.[[802]](#endnote-672)

Aleph◘‹◘א› of *AYiN*❖‹❖nothingness›,  
which flew into the air, produced light,  
Yod◘‹◘י› produced the firmament,  
Nun◘‹◘ן› of *AYiN* produced the dry land,  
it is this that is written: {Gen. 1:9}*And ELQYM said:  
‘Let the waters be gathered* ❖‹❖*yiqavu*›*,  
from under the heavens to one place,  
and the dry land shall be visible*.

*And ELQYM said: ‘let the waters be gathered*– here are several precepts:  
the precept of unity,  
and the precept to be fruitful and multiply.

The precept of unity, which is:  
*Let the waters be gathered*,  
they are gathered – the unity of each-and-every *sephirah* –  
to one place,  
which is the gathering of all - *to one place,*which is: {Jer. 17:13}*The hope*❖‹❖*miqveh*› *of Israel is Y”Y…*[[803]](#endnote-673)

The third day:  
{Deut. 6:4}*Hear O Israel Y”Y ELoQeYNU Y”Y is One*– and He, YQVQ, is called‘MaQOM’❖‹❖place›.[[804]](#endnote-674)

And thus did the Masters of the *Mishnah* establish:[[805]](#footnote-131)  
that ‘The blessed Holy One is called ‘place’❖‹❖*maqom*› of the world,  
and the world is not His place’.

It is like this:  
Yod◘‹◘י›‹10› times ten  
is Quph◘‹◘ק›‹100› of MaQOM❖‹❖place›,  
Hei-Hei◘‹◘ה-ה›‹5-5›, each one five times,  
add up to 25 and 25,  
like the numbers of the letters of the unity,  
twice per day that they unify through *Hear O Israel*  
– which are six words,  
in which are 25 and 25 letters.

If so, what is Quph◘‹◘ק›‹100›?  
They are the one hundred blessings,  
with which a person is obligated,  
to bless the blessed Holy One every day.

Vav◘‹◘ו›‹6› remains:  
six times six add up to thirty-six,  
like the number of wings of the *seraphim*,  
of whom it is stated:  
{Is. 6:2}*Seraphim standing above ‘of it’*❖‹❖*lo*›‹36›  
– and those wings are suspended from Vav◘‹◘ו›‹6›,  
which are the six words of the unity  
– and they 36 + 6 add up to the forty-two letters,  
with which were created heaven and earth.

You will find

**[82a]**

*MaQoM*❖‹❖place›‹186›,  
which amounts to YQV”Q in numeric-value,  
like this:[[806]](#endnote-675)  
Yod◘‹◘›‹10› squared equals 100,  
Hei◘‹◘›‹5› and Hei each squared: 25 and 25,  
Vav◘‹◘›‹6› squared equals 36,  
all amounting to 186  
– as the numerical value of ‘place’❖‹❖MaQOM›,  
and through it:[[807]](#endnote-676)

{Is. 28:7}*…they caused justice to stumble*❖‹❖*paqu*›‹186›,  
and with it:  
“…the depths ‘congealed’❖‹❖*qaphu*›‹186› in the heart of the sea.”[[808]](#footnote-132)

With this Name,  
which is YQV”Q,  
one is required to gather the levels of unity,  
and to include in it the ten *sephirot*,  
like this: YOD QE VAV QE,  
which are ‘the ten *sephirot* of *blimah*❖‹❖‘nothing’›.’[[809]](#footnote-133)

YQV”Q is the place of YOD QE VAV QE,  
which is hidden and concealed,  
and because of this,  
it is called *ʼolam*❖‹❖world› – from ’ELeM❖‹❖concealment›,[[810]](#footnote-134) [[811]](#endnote-677)  
for one is required to hide it from the whole world,[[812]](#endnote-678)  
for He is called *ʼelem*.  
And the Shekhinah is hidden❖‹❖*ne-’elmah*›.  
It is this that is written:  
{Job 28:21}*And it is hidden from the eyes of all life...*

There is no *sephirah* where there is not:  
YQV”Q, YOD HE VAV HE,  
and thus one needs to gather all within it,  
in every place.  
For all Names are euphemisms❖‹❖*kinuyin*› for It.

And His Shekhinah is YQV”Q,  
She is comprised of four letters,  
and He is not called ‘place’ except through Her,  
specifically, one place.

He is not called ‘Human’❖‹❖*adam*› [Var. One],  
except through Her,[[813]](#endnote-679)  
just like the man below,[[814]](#endnote-680)  
whom He created in His image,  
of which it is stated:  
{Gen. 5:2}*Male and female He created them,  
and He blessed them,  
and He called their names Adam*❖‹❖human›*…*

And furthermore:  
{Is. 51:2}*…for one*❖‹❖EḤaD› *have I called him…*like the ten *sephirot*, which are:  
Aleph◘‹◘א›‹1›: Higher Keter,  
Ḥet◘‹◘ח›‹8›: 8 *sephirot* from Ḥokhmah to the Righteous-One∞‹∞Yesod›,  
Dalet◘‹◘ד›‹›: the Holy Kingdom∞‹∞Malkhut›,  
about Her it is stated:  
{Deut. 17:20}*…so that lengthen his days upon his kingdom…*

And if, Heaven forfend!,[[815]](#endnote-681)  
a person detracts from ten to unify it the *Shm’a*,[[816]](#endnote-682)  
the tip of the Dalet◘‹◘ד› of EḤaD❖‹❖One› is removed,[[817]](#endnote-683)  
and She remains dry.

And the mystery of the word:  
{Gen. 1:9}*Let the waters be gathered beneath the heavens*– for She is *beneath ‘the heavens’*,  
Who is the blessed Holy One,[[818]](#footnote-135)  
of whom it is stated: {1 King. 8:32}*And You, hear, O heavens…*for the female is beneath Her husband.[[819]](#endnote-684)

And thus,  
anyone who abuses the sign of the covenant,  
with that drop – which is the unity –  
and throws it into another place,[[820]](#endnote-685)  
causes Her to be dry from his[[821]](#endnote-686) aspect,  
for the wellspring of unity is withdrawn from Her,  
and She remains dry,  
and this causes the destruction of the world.[[822]](#endnote-687)

And immediately, it is stated:  
{Is. 19:5}*…and the river is parched and dried up*– for it is the river that emerges from Eden,  
that waters the garden❖‹❖*gan*› which is the ‘Oral Torah’,  
for She is irrigated by the ‘Written Torah’,  
which comprises 53❖‹❖*gan*›portions of the Torah.

**Tiqun Forty-Three**[[823]](#endnote-688) **For Day 22**

**Be-REiShYT**❖‹❖In the beginning›:  
ATaR YaVeSh❖‹❖‘a dry place’› is there,  
and this is:  
{Is. 19:5}*…and the river is parched and dried up*.[[824]](#endnote-689)

At that time,  
when He is ‘dry’❖‹❖*yavesh*›,  
and She is ‘dry land’ ❖‹❖*yabashah*›,  
the children below cry out in ‘the unity’,  
and they say: {Deut. 6:4}*Hear O Israel!*...  
{1 King. 18:26}*…and there was no voice and no answer…*[[825]](#endnote-690)It is this that is written:  
{Prov. 1:28}*Then they shall call upon Me and I shall not answer…*

And thus,  
one who causes Qabalah and wisdom to depart,  
from the Oral Torah and from the Written Torah,  
and causes people not to strive in them,  
and they say that there is only the simple literal meaning  
of the Torah and the Talmud,  
then surely, it is as if he removes the wellspring,  
from that river and from that garden.

Woe is to him!  
It were better had he not been created in the world,[[826]](#endnote-691)  
and had not learnt that written Torah and the oral Torah,  
for he is considered as though he reverts the world,

to ‘chaos and void’,  
and he causes poverty in the world,  
and the prolonging of exile.[[827]](#endnote-692)

{Gen. 1:11}*And ELQYM said:  
‘Let the earth bring forth vegetation… etc*.

Rabbi El’azar said: ‘Father!  
And yet He called it the earth dry-land!  
What is: *Let the earth bring forth vegetation*?’[[828]](#endnote-693)

He Rabbi Shim’on said to him: ‘My son,  
thus, it instructs repentance,  
to all the inhabitants of the world![[829]](#endnote-694)  
For if a person shall return in repentance,  
that wellspring that had departed descends,[[830]](#endnote-695)  
and that which was ‘dry land’ is now called ‘earth’❖‹❖*eretz*›,  
and the river that was *parched and dried up*,  
is now called *miqveh*❖‹❖‘gathering’› of the waters and seas.  
It is this that is written:  
{Gen. 1:10}*And ELQYM called the dry land ‘earth’,  
and the gathering of the waters He called ‘seas’*❖‹❖*yamim*›…

At that time,  
when it is called ‘earth,’ [[831]](#endnote-696)what is written?  
{Gen. 1:11}*And ELQYM said:  
‘Let the earth bring forth vegetation…*– to produce seeds and fruits,[[832]](#endnote-697)  
which are souls –

**[82b]**

each one according to its type.

These are ‘souls’❖‹❖*nishmatin*›,  
that are hewn from His throne of glory,  
and these are ‘spirits’❖‹❖*ruḥin*›,  
that were hewn from the angels,  
and these are ‘animating-souls’❖‹❖*naphshin*›,  
that are hewn from the *ophanim*,  
each one produces according to its type,  
– for each, that which is appropriate.[[833]](#endnote-698)

{Gen. 1:11}*…fruit tree…* – this is the scholar,[[834]](#footnote-136) [[835]](#endnote-699)  
*making fruit* – this is his female partner,  
– for each, that which is appropriate.  
[each one produces to its type]

And furthermore:  
*tree of fruit* – this is the Middle Pillar,  
*making fruit* – this is the Righteous-One,[[836]](#endnote-700)  
*which seeds with it upon the earth* – this is the Shekhinah,  
for all seeds are included in Her.

And here is the precept of being fruitful and multiplying,  
to make fruits and seeds,  
it is this that is written:  
{Is. 45:18}*…not for chaos did He create it,  
but for dwelling did He form it…*and one who desists from being fruitful and multiplying,  
is as if he returns it to that dry land,  
and prevents blessing from it.[[837]](#endnote-701)

Each one according to its level,  
whoever damages his soul below, damages also above,[[838]](#endnote-702)  
at the place from where his soul was hewn.

**Tiqun Forty-four** [[839]](#endnote-703)

**Be-REiShYT**❖‹❖In the beginning›:  
TREi❖‹❖two› is there,  
EiSh❖‹❖fire› is there,  
and about them it is stated:  
{Gen. 1:14}*And ELQYM said:  
‘Let there be luminaries*❖‹❖*me-orot*›,  
*in the firmament of the heavens…’*

[[840]](#endnote-704)*Me-ORoT*❖‹❖*luminaries*› is written lacking Vav◘‹◘ו›  
– this is the Written Torah.

What is the meaning of *luminaries*?  
It is the Oral Torah.  
And even though they have established,[[841]](#footnote-137)  
that *Me-ORoT*❖‹❖*luminaries*› missing Vav◘‹◘ו› is Lylyt,[[842]](#endnote-705)  
there are seventy faces to the Torah,[[843]](#footnote-138)  
and thus *luminaries*, as discussed in this place context,  
is that of which it is stated:  
{Prov. 6:23}*For a candle is precept,  
and the Torah is light…* – the Middle Pillar,  
and about Them[[844]](#endnote-706) it is stated:  
{Gen. 1:16}*…the large luminary for the governance of the day,  
and the small luminary for the governance of the night…*

Here is the precept of doing charity:  
*the large luminary* is the mystery of the wealthy,  
*and the small luminary* is the mystery of the poor,  
and just as the moon ‘borrows’ from the sun,  
and has no light except that which the sun gives her,  
so the Shekhinah says: ‘Borrow on Me, and I will pay back;’[[845]](#footnote-139)  
for a person is thus required to be a lender to the poor.

And similarly,  
so do the stars and the zodiacal signs ‘borrow’ one from another,[[846]](#endnote-707)  
and angels, one from another,  
and the mystery of the word:  
“and they receive one from the other”.[[847]](#footnote-140)

And thus does the Shekhinah borrow  
– who is the holy moon – [[848]](#endnote-708)  
from the blessed Holy One,  
and She receives from Him,  
of which it is stated:  
{Ps. 84:12}*For a sun and shield are Y”Y ELQYM*.

And thus did Joshua receive from Moses,  
as they the sages established:[[849]](#footnote-141)  
‘the face of Moses was as the face of the sun,  
and the face of Joshua was as the face of the moon’.  
And thus are all prophets, in relation to Moses,  
like the moon and stars before the sun,  
for they only have light from the sun.[[850]](#endnote-709)

**Tiqun Forty-five**[[851]](#endnote-710) **for Day 23**

{Gen. 1:1}***In the beginning***❖‹❖In the beginning› *ELQYM created…*ELHYM is of letters: EL HaYaM❖‹❖God of the sea›[[852]](#endnote-711)  
– the sea of Torah,[[853]](#endnote-712)  
and about it is stated: {Gen. 1:20}*And ELQYM said:  
Let the waters swarm with the swarming of living things,  
and birds shall fly over the earth…*

Here is the precept to engage in Torah,[[854]](#endnote-713)  
of which it is stated:  
{Is. 55:1}*Ho, let all who are thirsty go to the waters…*And they that are occupied in Torah,  
they inherit *‘living soul’*❖‹❖*nephesh ḥayah*› from the Shekhinah,[[855]](#endnote-714)  
it is this that is written:  
*Let the waters swarm with swarming of living things*.  
*…and birds shall fly* – this is ‘spirit’❖‹❖*ru-aḥ*›,  
of which it is stated:  
{Ecc. 10:20}*…for a bird of the heavens will carry the voice,  
and one with wings will tell a thing*,  
and this is YQVQ, the Middle Pillar.

Corresponding to which is Metatron,  
whose ‘name is like the Name of his Master’:[[856]](#footnote-142)  
Yod◘‹◘י› is the head of the bird,  
Vav◘‹◘ו› is its body,  
Hei-Hei◘‹◘ה-ה› are its two wings,  
with which it flies above,  
and descends below.[[857]](#endnote-715)

And those two wings,  
they are two ‘breaths’❖‹❖*havalim*›:  
Hei-Hei◘‹◘ה-ה›,[[858]](#endnote-716)  
of which it is stated:  
{Ez. 1:14}*And the ḥayot*❖‹❖angelic-beasts› *were running and returning…*– which are Yod-Vav◘‹◘י-ו›,  
breath ascends through Yod◘‹◘י›,  
breath descends through Vav◘‹◘ו›,  
like the breath❖‹❖*hevel*› which emerges from the mouth of a furnace.

And thus does the sea rise and fall,  
and its waves are running and returning,

**[83a]**

and they wish to return the world to *chaos and void*,  
but when they look at the Shekhinah,  
who is the domain of the sea,  
they return to their place.[[859]](#endnote-717)

Come and see:  
Yod◘‹◘י›‹10› is:  
‘saying’❖‹❖*amirah*›[[860]](#endnote-718)   
and ‘speaking’❖‹❖*dibur*›[[861]](#endnote-719)   
and ‘calling’❖‹❖*qri-ah*›.[[862]](#endnote-720)  
Vav◘‹◘ו› is voice❖‹❖*qol*›.  
Hei-Hei◘‹◘ה-ה› is:  
breath descending in speech,  
breath rising in voice.

Voice rises, speech descends,  
and when it rises and descends,  
the angels of ELQYM rise and descend with it,  
for they are His camps and armies.  
And this is the mystery of:  
{Prov. 30:4}*Who has ascended to the heavens and descended?...*

Worthy is he who raises[[863]](#endnote-721) prayer through It,[[864]](#endnote-722)  
for prayer is a ladder,[[865]](#endnote-723)  
with which angels of ELQYM raise and lower Her.

There are those for whom they raise Her Above,  
and there are those for whom they lower Her below.

When they raise Her on high,  
they raise Her through merits,  
and when She descends,  
She descends through merits.

This is for the completely righteous:  
She ascends from him in merits,  
and She descends through him in merits.  
For an average person,  
whose merits are equal to his sins,  
She is suspended in the air.[[866]](#endnote-724)  
If sins increase over merit [Var. by even a hair’s breadth],  
She ascends for him with sins,  
and descends for him with merits,  
and he takes his reward in Her in this world.

For the completely wicked,  
who has no merit in the world  
– not above and not below –  
his prayer ascends from him in sins,  
and descends upon him in sins.[[867]](#endnote-725)  
Here is:  
{Ecc. 10:20}*…for the bird of the heavens will carry the voice…*of which it is stated: {Gen. 1:20}*…and the bird shall fly…*like: {Dan. 9:21}*…in swift flight…*

{Gen. 1:20}*…on the face of the firmament of the heavens*– this is the soul❖‹❖*neshamah*›,  
of those who are worthy in Torah,[[868]](#endnote-726)  
it is stated of them:  
*Let the waters swarm with the swarming of living souls etc*.  
For they inherit souls from the Torah.

But for others, it is each one according to his type,  
according to his deeds.  
It is this that is written on the sixth day:  
{Gen. 1:24}*And ELQYM said:  
‘Let the earth bring forth each living soul for its type,  
animal and crawling thing etc*.*’*

*…animal…* – these are ignorant people,  
whose actions are like animals,[[869]](#endnote-727)  
about them it is stated:  
*Let the earth bring forth each living soul for its type,  
animal and crawling thing*.

**Tiqun Forty-Six** [[870]](#endnote-728)

The word **Be-REiShYT**❖‹❖In the beginning›:  
is BaRA❖‹❖He-created› ShYT❖‹❖six›,  
and they are the six wings of the angelic-beast❖‹❖*ḥayah*›,  
of whom it is stated:  
{Gen. 1:20}*…and the bird shall fly over the earth,  
upon the face of the firmament of the heavens*.

Those six wings are the six *sephirot* that comprise this bird,  
which is the Middle Pillar.

There are those who inherit a spirit of holiness,  
by ‘way of emanation,’[[871]](#endnote-729) from that bird.

And there are those who inherit a spirit,  
from the bird that is ‘the youth’❖‹❖*na’ar*›,[[872]](#endnote-730)  
whose ‘name is as the Name of his Master’.[[873]](#footnote-143)

And there are those who inherit a spirit from the earth below,  
as Qohelet said: {Ecc. 3:21}*Who knows the spirit of humanity,  
which ascends on high,  
and the spirit of the animal,  
which descends below to the earth*?

[[874]](#endnote-731)**Tiqun Forty-Seven**[[875]](#endnote-732) **For Day 24**

The word **Be-REiShYT**❖‹❖In the beginning›:  
is BaRA❖‹❖He-created› ShYT❖‹❖six›  
– this is the sixth day,  
of which it is stated:  
{Gen. 1:31}*…and it was evening, and it was morning,  
the sixth day*.[[876]](#endnote-733)

Here are the second set of three artisans:[[877]](#endnote-734)  
One artisan produced lights on the fourth day,  
for they were suspended on the first day  
– of which it was stated: *light*.

The second artist produced ‘swarming things’[[878]](#endnote-735) from the water,  
– it is this that is written: {Gen. 1:20}*Let the waters swarm* –  
and this was suspended on the second day  
– of which it was stated: *water*.  
It is this that is written:  
{Gen. 1:6}*Let there be a firmament in-the-midst of the waters*– here is water, and here is water.

The third artist corresponds to the third day,  
of which it is stated:  
{Gen. 1:11}*Let the earth bring forth vegetation,  
grass seeding seed to its type*,  
and it is stated of the sixth day:  
{Gen. 1:28}*Be fruitful and multiply,  
and fill the earth…*

What is: *…and fill the earth*?  
But of that which was dry land❖‹❖*yabashah*› on the third day,  
it is stated here: *and fill the earth*,  
it is this that is written: {Is. 6:3}*Full is the earth of…*

**[83b]**

*His glory.*– and this is:  
‘Blessed be the Name of the glory of His kingdom for ever and ever.’[[879]](#footnote-144)

{Is. 6:3}*Holy, Holy, Holy, is Y”Y of Hosts…*corresponds to:  
{Gen. 1:9}*Let the waters be gathered from beneath the heavens,  
to one place,  
and let the dry land be visible*– corresponding to: *…all the earth is filled with His glory*.

On the sixth day,  
the six levels of the throne were arranged,[[880]](#endnote-736)  
and on it the sixth day,[[881]](#endnote-737) Adam was created *in His image*,  
for he was made ready to sit upon the throne,[[882]](#endnote-738)  
it is this that is written:  
{Gen. 1:27}*And ELQYM created the human in His image...*

And here are two precepts:  
one is: {Gen. 1:26}*…Let Us make a human,  
in Our image, like Our form…*and the second is:  
*And ELQYM created the human in His image…*

*Let us make a human*❖‹❖*adam*›– this is the commandment to circumcise the convert:[[883]](#endnote-739)  
to be *in Our image* - through the cutting away of the foreskin,  
*like Our form* – through removal of the membrane.  
And if he preserves the sign of the covenant in both-of-them,  
then he is *in Our image, like Our form*– but if not, then not.

And if he[[884]](#endnote-740) fulfils:  
{Ex. 20:8}*Remember* and {Deut. 5:12}*Observe* on the Sabbath,  
he is *in Our image, like Our form*,  
but if not, then not,  
and he has no part in the seed of Israel.

And if he declares the unity of the blessed Holy One  
– twice each day –  
through the recital of *Shm’a*, day and night,  
then he is *in Our image, like Our form*,  
but if not, then not.

And if he dons phylacteries of the hand,  
and phylacteries of the head,  
each day,  
which correspond to *Remember* and *Observe*– then he is *in Our image, like Our form*,  
but if not, then not.

And if he fulfils[[885]](#endnote-741) levirate marriage and the ceremony of *ḥalitzah*,[[886]](#endnote-742)  
then he is *in Our image, like Our form*,  
but if not, then not.

And all is through the love and fear of the blessed Holy One.

And furthermore:  
*Let Us make a human in Our image, like Our form*– to whom did He say this [above]?  
He spoke to those angels,  
who bless and sanctify the blessed Holy One on High,  
every day, with: *Blessed…* and *Holy, Holy, Holy…*It is this that is written: {Is. 6:3}*And each one calls to the other:  
‘Holy, Holy, Holy…’*

And from where do we know that they bless Him?  
But when they ask: ‘Where is the place of His glory to praise Him?’[[887]](#endnote-743)  
they say: {Ez. 3:12}*Blessed is the glory of Y”Y from His place*.  
And we, corresponding to them, sanctify Him with *Holy, Holy, Holy*,  
and we bless Him with: ‘Blessed is the glory of Y”Y from His place.’

And they the angels say about Israel:  
*Let Us make a human in Our image, like Our form*…  
*…in Our image* – for we sanctify the blessed Holy One,  
as we have established:  
*And each one calls to the other and says: ‘Holy, Holy, Holy…’*  
*…like Our form* – ‘Corresponding to them, they praise and say:  
Blessed is the glory of H’ from His place.’[[888]](#footnote-145)

And furthermore,  
On High: *Let Us make a human*– here are included all the *sephirot*,  
which are YOD QE VAV QE‹45›,  
which are ten,  
and which add up to the numeric-value of Adam❖‹❖human›‹45›,  
and They said: ‘because of Israel below:[[889]](#endnote-744)  
*Let Us make a human in Our image, like Our form*.’

[Here belongs that which is written on 116a:  
“And furthermore:  
*Let Us make a human…* until *And the man knew…*”][[890]](#endnote-745)

{Gen. 1:26}*…and they shall rule over the fish of the sea…*– these are the scholars,  
who multiply in the sea of the Torah,  
from where they inherit *a living soul*❖‹❖*nephesh ḥayah*›.[[891]](#endnote-746)  
*…and over the birds of the skies*– these are those who possess merits,  
who, through their merits [Var. whose merits] fly upwards,  
and they inherit ‘spirit’❖‹❖*ruḥa*› from there,  
which is: *the birds shall fly*– with the wings of positive precepts,  
*…and over animals* – these are ‘the ignorant’,[[892]](#endnote-747)  
of whom it is stated:  
{Num. 14:9}*…do not fear ‘the people of the land’*❖‹❖*ʼam ha-aretz*›*,  
for they are our bread...*

And furthermore:  
*Let Us make a human…*– the lower Shekhinah consulted[[893]](#endnote-748) with the blessed Holy One,  
of whom it is stated: {Is. 44:13}*Like the glory of a man, to dwell in the house*.

For about the Middle Pillar and the Shekhinah it is stated:  
{Gen. 5:2}*Male and female He created them*– and they are called ‘Adam’.  
And similarly, Scripture it says of Adam and Eve below:  
*Male and female He created them,  
and He called their name Adam*.

And just as the blessed Holy One and His Shekhinah  
are called ‘One’❖‹❖*eḥad*›,  
so it Scripture called Adam and his wife ‘one’,  
it is this that is written:  
{Is. 51:2}*…for eḥad*❖‹❖*one*› *have I called him…*[[894]](#endnote-749)for Tipheret is A-Ḥ◘‹◘א-ח›‹9› of EḤaD,  
comprising nine *sephirot*,[[895]](#endnote-750)  
Malkhut is Dalet◘‹◘ד› – the tenth to It,  
thus comprising of ten which are:  
YOD QE VAV QE.

And She is Dalet◘‹◘ד›‹4› comprised of four letters,  
which are YQV”Q,  
the tip of the letter Yod◘‹◘י›‹10› teaches about ten,  
and the letter Dalet◘‹◘ד› of EḤaD about four,  
for thus are the dimensions of a private domain:  
its width is four, and its height is ten,[[896]](#footnote-146)  
and thus have they established.[[897]](#endnote-751)

[Var. here belongs that which is written on page 60:  
“And furthermore” Let Us make a man etc.][[898]](#endnote-752)

{Gen. 1:27}*And ELQYM created the human in His image,  
in the image of ELQYM did He create him…*– here is the precept of phylacteries.

Come and see:  
For anyone who dons phylacteries,  
upon his head and upon his arm,  
a voice ascends each day to all the angelic-beasts of the chariots,  
and the *ophanim* and *seraphim*,  
and the angels appointed over prayers:  
‘Give glory to the image of the King!’[[899]](#endnote-753)  
for he is one who dons phylacteries,  
about which it is stated:  
*And ELQYM created the human in His image,  
in the image of ELQYM did He create him…*

**[84a]**

*in His image* – with phylacteries❖‹❖*tephillin*› of the head,  
like the phylacteries of the Master of the Universe,[[900]](#footnote-147)  
which are the Higher Shekhinah,  
the phylacteries upon the head [which is] of the Middle Pillar,  
for She is the totality of the first three *sephirot*.

And the Middle Pillar includes six *sephirot*,  
while Higher Mother is:  
the *tephillin*❖‹❖phylacteries› upon Its head,  
that is the phylacteries that the blessed Holy One dons every day.  
*…in the image of ELQYM*.[[901]](#endnote-754)

The phylacteries of the hand  
– this is the lower Shekhinah,  
for She binds Him,  
and about Her it is stated:  
{Gen. 44:30}*…and his soul is bound up in his soul* [[902]](#endnote-755)  
– both-of-them, in a singular unity,  
in a single binding.

The strap wound upon the left finger  
– this is Her rite of marriage sanctification❖‹❖*qiddushin*›,  
for it is the ring wound upon Her finger, and with it:  
She is bound with Him, and He with Her,  
thus is holiness.

**Blessing**[[903]](#endnote-756) comprises seven *sephirot*,  
and they are ‘the seven blessings of the groom’,[[904]](#footnote-148)  
which are the 7[[905]](#endnote-757) blessings of the seventh day  
– the Righteous-One,[[906]](#endnote-758)  
about it is stated:  
{Prov. 10:6}*Blessings are upon the head of the righteous…*– who inherits from Higher Mother.

And the letter Yod◘‹◘י› upon its head is Ḥokhmah – Yod◘‹◘י›,  
with it She is made into Zayin◘❖‹◘ז›‹❖7›  
– the seven blessings which the groom and bride inherit,  
and they are included in the Righteous-One, the seventh day,  
in which groom and bride are united,  
which is Y-A-Q-D-V-N-Q-Y,  
and they have established it:  
{1 Chron. 29:11}*…for ‘everything’*❖‹❖*khol*› *in the heavens and in the earth…*And the *Targum* reads:[[907]](#endnote-759) ‘who takes hold unites[[908]](#endnote-760) of heaven and earth’,  
and it is the sign of covenant,  
for there is no unity for groom and bride without it.

{Gen. 2:1}*And they were completed:  
 the heavens, the earth and all their host*.

*And they were completed*❖‹❖*va-ye-khulu*›*…*In the Righteous-One❖‹❖*tzadiq*›∞‹∞Yesod›,  
are included all limbs and all *sephirot*,  
all the limbs, which are the positive precepts,  
of which is said:  
‘Who has sanctified us with His commandments and commanded us’[[909]](#footnote-149)  
to perform all precepts,  
which are *kol*❖‹❖*all*› – comprising everything,  
– and It is everything,  
and all depends upon It.[[910]](#endnote-761)

It is the pillar that bears heaven and earth upon it.  
And in It∞‹∞Yesod›, They[[911]](#endnote-762) are made into:  
‘generality and detail and generality’.[[912]](#endnote-763)

And therefore,  
*they were completed…* includes: heaven and earth.  
*shamayim*❖‹❖heaven› composed of:  
*eish*❖‹❖fire› and *mayim*❖‹❖water›,[[913]](#footnote-150)  
and this is left and right.  
The *heavens* that is the Middle Pillar,  
includes both-of-them,  
*the earth* is the lower Shekhinah,  
*and all their host* is Netzaḥ and Hod,  
which are: {Deut. 4:19}*…the host of the heavens…*because it includes the seven *sephirot*,  
with which David praised the blessed Holy One,  
It is this that is written:  
{1 Chron. 29:11}*To you Y”Y is the greatness, and the might… etc*.

Because of this,  
it∞‹∞Yesod› is called *the seventh day* [[914]](#endnote-764)  
– the ‘generality’ of seven,  
and they add up to seventy[[915]](#endnote-765)  
– the number of words of the Sabbath sanctification❖‹❖*qiddush*›,  
and the word *va-ye-khulu* ❖‹❖*And they were completed…*›

{Gen. 2:2}*And ELQYM completed on the seventh day…*– this is Higher Mother, who is ELQYM,  
after the seven *sephirot* have been included in it∞‹∞Yesod›,  
they are all called ‘Sabbaths’ after its name for it is called Sabbath:  
{Lev. 23:15}*…seven Sabbaths…*

After which,  
there are included within it the three higher *sephirot*,  
which are included in Higher Mother,  
and it Scripture calls them:  
*Seventh*, *Seventh*, *Seventh*, after its name.

It is this that is written:  
*And ELQYM completed on the seventh day*– this is one that is included in it,  
*And He rested on the seventh day*– this is the second,  
*And ELQYM blessed the seventh day*– this is three,  
to be incorporated into ten *sephirot*.

For there is no *sephirah* that is not comprised of ten,[[916]](#endnote-766)  
each one in its own governance,  
but the governance of the Righteous-One is ‘the seventh day’,  
through It, all the *sephirot* are called ‘sevenths’.

There are seventy words that are in the *Qiddush*,  
together with the word *va-ye-khulu*❖‹❖And-they-were-finished›together with: *Remember and Observe*– here are seventy-two,  
like the numeric-value of: *va-ye-khulu*❖‹❖ ›‹72›.

And on the **Sabbath**,  
one should arrange[[917]](#endnote-767) a table of four legs,[[918]](#endnote-768)  
like the table above,  
of which it is stated:  
{Ez. 41:22}*…This is the table which is before Y”Y*,  
and about it is stated:  
{Ps. 23:5}*You set a table before me...*

The table of the blessed Holy One is the Shekhinah,  
She is from the aspect of the north,  
which is Gevurah,  
and because of this,  
the masters of the *Mishnah* enacted:[[919]](#footnote-151) [[920]](#endnote-769)  
that the table should be in the north,  
with a candle burning to the right,[[921]](#endnote-770)  
like it is above, of which it is stated:[[922]](#footnote-152)  
‘the lamp in the south’,  
with the bed in the middle,  
from the aspect of the Middle Pillar.

Come see:  
the Shekhinah is called:  
‘table’ from the left side,  
and ‘lamp’ from the right side,  
and ‘a bed laid out’ from the aspect of the Middle Pillar.

And therefore,  
His coupling is in the middle, between north and south.  
And thus have the Rabbis established:[[923]](#footnote-153)  
‘Whoever places his bed between north and south,  
will have male children etc.’.  
A table rests upon four supports,[[924]](#endnote-771)  
like the body,  
which is supported by arms and thighs,  
which are four.

And one requires six breads on this side,  
 and six breads on this side.

**[84b]**

And the mystery of the word:  
{Ez. 41:22}*…‘This’ is the table before Y”Y*.  
*This*❖‹❖*zeh*›‹12› is 6 and 6 in numerical value,  
which are the six parts of the two arms,  
and the six parts of the two legs.

For the Shekhinah is made ‘a body’ for the King,  
in Her entire construct[[925]](#endnote-772),  
and with those twelve parts of the female,  
and twelve parts of the male,  
the angels speak:  
{Is. 6:3}*And they call one to another*❖‹❖*zeh el zeh*› *and say:  
‘Holy*❖‹❖*Qadosh*›*, Holy, Holy, etc*.[[926]](#footnote-154)

*Zeh*❖‹❖This›‹12› together with the blessed Holy One is:  
EḤaD❖‹❖One›‹13›,  
*Zeh* with Shekhinah is:  
EḤaD‹13›,  
and all is one YQV”Q‹26›,  
uniting the both-of-Them.  
And corresponding to *zeh el zeh* ❖‹❖*one to another*›,  
did David[[927]](#endnote-773) say ‘twenty-four hymns of joy,’[[928]](#footnote-155) [[929]](#endnote-774)  
and they correspond to the twenty-four books of the Bible.[[930]](#endnote-775)

*Zeh*❖‹❖this›‹12› corresponds to:  
the 4 faces of each *ḥayah* of three *ḥayot*,  
the second *zeh* corresponds to:  
the 4 wings of each *ḥayah* of three *ḥayot*.  
And this is the mystery of the word:  
{Ez. 1:6}*And four faces to each one and four wings to each one…*for they all fly at the table before Y”Y,  
with many joyous hymns.

And one should join, to this table, the Torah  
– which is the blessed Holy One,  
and thus did the masters of the *Mishnah* establish:[[931]](#footnote-156)  
‘two who eat at one table etc.’ [[932]](#endnote-776)  
And if it is one guest, and one master of the house:  
‘the master of the houses breaks bread and the guest blesses.’[[933]](#footnote-157)  
The master of the house breaks’  
– this is the Middle Pillar above,  
‘and the guest blesses’  
– this is the righteous person❖‹❖*tzadiq*›,  
of whom it is stated:  
{Prov. 4:18}*And the way of the righteous is like a glowing light.. etc*.

And the Righteous-One is as a Sabbath guest,  
who comes and goes on each-and-every Sabbath.

Sabbath itself is the Shekhinah,  
Her ‘Master of the House’ is the Middle Pillar,  
Who splits and breaks off a ‘piece of the bread’,  
which is the drop,[[934]](#endnote-777)  
and He gives it to the guest who is ‘the righteous poor’.

And the guest blesses the master of the house:  
‘in all’❖‹❖*ba-kol*›, ‘from all’❖‹❖*mi-kol*›, ‘all’❖‹❖*kol*›’[[935]](#footnote-158)  
which are the three Patriarchs,[[936]](#footnote-159) [[937]](#endnote-778)  
with the blessings with which they were blessed,  
for the blessings by way of the Righteous One descend to the Middle Pillar,  
this is what is written: {Prov. 10:6} *Blessings are upon the head of the righteous...*

What is *the head of the righteous*?  
It is the Middle Pillar.

There are nine blessings from above to below,  
from Keter to the ‘Righteous One’∞‹∞Yesod›,  
and nine there are from below to above,  
from the Righteous-One to Higher Keter,[[938]](#endnote-779)  
and they all add up to 18❖❖‹❖*ḥaiy*›‹❖life›,  
and the bride is composed of all of them.

{Ps. 90:1}*A prayer of Moses…*{Ps. 17:1}*A prayer of David…*The synagogue❖‹❖*beit ha-k-nesset*›   
– it is the ‘gathering’❖‹❖*kinusya*› of all those blessings.[[939]](#endnote-780)

She is called ‘prayer’❖‹❖*tephilah*›,  
because It[[940]](#endnote-781) is the ‘horse’[[941]](#endnote-782) of the blessed Holy One,  
and She is made ‘subordinate’ ❖‹❖*te-pheilah*› to the rider,  
thus have the masters of the *Mishnah* established:[[942]](#footnote-160)  
‘the rider is not *taphel*❖‹❖subordinate› to the horse,  
but the horse is subordinate to the rider’.

There is *taphel*❖‹❖subordinate› with a Tet◘‹◘ט›,  
and there is *taphel* with a Tav◘‹◘ת›, such as:  
{Job 6:6}*Shall ‘bland food’*❖‹❖*taphel*› *be eaten without salt?*– and this word *tephilah* ❖‹❖prayer› is thus with Tav◘‹◘ת›.[[943]](#endnote-783)

And She is the cup❖‹❖*kos*› of wine❖‹❖*yayin*›,  
for He is YaYiN❖‹❖wine›‹70›,  
– the numeric-value of SOD❖‹❖secret›‹70› [[944]](#footnote-161) of YeSoD.

And it the cup of blessing requires ten things,  
as the masters of the Mishnah have established,[[945]](#footnote-162)  
and they are as the numeric-value of the Yod◘‹◘י›‹10› of YeSOD,  
and they are:  
crowning,  
and wrapping,  
rinsing,  
and wiping,  
living,  
and full,  
receiving it with both hands,  
and placing it in the right-hand,  
keeping one’s eye upon it,  
raising it a *tephaḥ*’s distance from the ground,  
delivering it as a gift to the members of his household.

‘Crowning’❖‹❖*ʼitur*›  
– from the aspect of corona❖‹❖*ʼatarah*›,  
of the covenant of circumcision.  
‘Wrapping’❖‹❖*ʼituph*›: {Ps. 104:2}*He wraps light like a garment*,  
and if he is a poor person,  
who has only ‘a quarter of a *log*’[[946]](#endnote-784)  
– which is the measure of the letter Dalet◘‹◘ד› –  
it is stated:  
{Ps. 102:1}*A prayer of the poor man when he enwraps*❖‹❖*ya-ʼatoph*›*…*‘Rinsing’ and ‘wiping’:  
rinsing of the inside, wiping of the outside,  
and the mystery of the word:  
{Lev. 16:19}*…and he purifies it and he sanctifies it...*

**Arose** an Elder from behind the shade of Rabbi Shim’on bar Yoḥai,[[947]](#endnote-785)  
and he said: ‘Rabbi! Rabbi!  
You have said well!  
But one should raise this cup by its levels:  
‘crowning’ from the aspect of ‘crown’❖‹❖*’atarah*›,  
which is Higher Keter upon the head of the Righteous-One.  
‘Wrapping’, like: {Ps. 104:2}*He wraps light like a garment…*  
What is ‘*wraps*’?

It is the Yod◘‹◘י› that is enwrapped in light❖‹❖*aur*›,  
and is made air❖‹❖*avyr*›,  
and that which is enwrapped is Ḥokhmah.

‘Rinsing and wiping’ which is:  
{Lev. 16:19}*…and he purifies it, and he sanctifies it…*– ‘purity’ from the aspect of priesthood,  
 for of the priesthood it is stated: [[948]](#footnote-163)  
‘having immersed and ascended,  
he is now purified to eat *terumah*’,[[949]](#endnote-786)  
and ‘*sanctifies it*’ is from the left side,  
it is this that is written: “and you shall sanctify the Levites.”[[950]](#endnote-787)

‘Living’❖‹❖*ḥaiy*›, is from the aspect of the Righteous-One  
– ‘the life-force of the worlds’ –  
incorporating the 18❖‹❖*ḥaiy*› blessings of prayer.  
‘And full’❖‹❖*malei*› is from the aspect of the Middle Pillar.  
‘Taking it with both hands’,  
 and ‘placing it in his right hand’  
– this is that of which it is stated:  
{Deut. 33:2}*…from His right hand a fiery law for them*,  
‘for Your right hand is open to accept penitents’,[[951]](#footnote-164)  
and it is: {Ex. 15:6}*Your right hand, Y”Y,*

**[85a]**

*is adorned with power…*

The two hands are Hei-Hei◘❖‹◘ה-ה›‹❖5-5›  
– one left and one right,  
and therefore, it should be delivered with five fingers,[[952]](#endnote-788)  
because of: {Ps. 116:13}*I shall raise the cup of salvation*.

‘And he keeps his eyes upon it’ – about that it is stated:  
{Ps. 145:15}*The eyes of all look to you with hope…*and they are ‘the two pillars of truth’ which are Yod-Yod◘‹◘י-י›,  
which are ‘the daughter of the eye’ the pupil of the right,  
and the ‘daughter of the eye’ the pupil of the left,  
and between them the small Vav◘‹◘ו›  
– the ‘small-one of the face’,[[953]](#endnote-789) which is:  
{Song. 5:15}*His thighs are pillars of shesh*❖❖‹❖*marble*›‹❖six›*...*

‘And he raises it[[954]](#endnote-790) off the ground a *tephaḥ*’[[955]](#footnote-165)  
– from the aspect of the small Yod:[[956]](#endnote-791)  
{1 King. 5:10}*…the wisdom of Solomon…*

‘And he delivers it as a gift to the members of his family’  
– this is higher Mother∞‹∞Binah›, of whom it is stated:  
‘Moses will rejoice in the giving of his portion.’[[957]](#footnote-166)

But in the exile, we have only four[[958]](#footnote-167) of these ten:  
***Ḥ****aiy*❖‹❖‘living’›,  
***M****alei*❖‹❖‘full’›,  
***Sh****tiphah*❖‹❖‘wiping’›,  
***H****adaḥah*❖‹❖‘rinsing’›,  
and your sign to remember this is their acronym ḤaMiShaH❖‹❖five›,[[959]](#endnote-792)  
– and they are from the aspect of the letter Hei◘‹◘ה›‹5›.

For She∞‹∞Malkhut› letter Hei is fourth in counting in the Divine Name,  
and She is Dalet◘‹◘ד›❖‹❖poor-one›  
– the ‘poor’❖‹❖*ʼaniyah*› –  
because Vav◘‹◘ו› has withdrawn from Her,  
who is the other six levels.

‘The cup’❖‹❖*ha-kos*›‹91› is in the mystery of Y-A-Q-D-V-N-Q-Y‹91›,  
which is Kh-V‹26› and H-S‹65›  
– *kos*❖‹❖cup›‹86› is the numerical value of ELQYM.

**Tiqun Forty-Eight** [[960]](#endnote-793)

**Be-REiShYT**:  
TREi❖‹❖two› is there,  
ShaBaT❖‹❖Sabbath› is there,  
like this: Beiyt◘‹◘ב›‹2› and *Reishiyt*❖‹❖ beginning›,  
BaRA❖‹❖He-created› ShiYT❖‹❖six›,[[961]](#endnote-794)  
and they are two Sabbaths, about which it is stated:  
{Ex. 31:16}*And the Children of Israel kept the Sabbath,  
to make the Sabbath etc*.  
*Sabbath* is mentioned twice here,  
corresponding to the higher and lower Shekhinah.

{ibid}*…for their generations* – what is *for their generations*❖‹❖*le-dorotam*›?  
But worthy is he,  
whoever makes a habitation❖‹❖*dirah*› for them on the Sabbath,  
in the two ‘houses’ of the heart,  
and removes from there the evil inclination,  
– which is the desecration of the Sabbath.

{ibid}*…an eternal covenant* – this is the Righteous-One,  
upon whom both-of-them[[962]](#endnote-795) reside:  
one to fill it,  
and one to be filled from it.[[963]](#endnote-796)

*…the Children of Israel*– these are the two kidneys – Netzaḥ and Hod –  
the ‘children’ of Israel the Elder,[[964]](#endnote-797) the Middle Pillar,[[965]](#endnote-798)  
the three mentions of: *Seventh*, *Seventh*, *Seventh*,[[966]](#endnote-799)  
– these are the three Patriarchs.

‘The delight ❖‹❖*ʼoneg*› of the Sabbath’:  
{Gen. 2:10}*And a river*❖‹❖*nahar*› *emerges from Eden to water the garden*.[[967]](#endnote-800)  
*And a river…* – there is a ‘river’, and there is a ‘river’.  
There is a river which is called: {Ps. 46:5[[968]](#endnote-801)}*The river, its rivulets…*and there is a river that is called:  
{Judg. 5:21}*…that ancient brook*❖‹❖*naḥal qe-dumim*›*…*

Of higher Eden, it is stated:  
{Is. 64:3}*…no eye has seen it, ELQYM, except You*.  
This river is Vav◘‹◘ו›,  
which emerges from higher Eden, which is Aleph◘‹◘א›,  
and passes between Father and Mother,  
and goes for five hundred years,  
and reaches the Righteous-One, the seventh,  
and from there it waters the garden,  
which is the lower Shekhinah.

Worthy is he who keeps a habitation for the Sabbath,  
which is the heart,  
so that ‘the sadness of the spleen’[[969]](#endnote-802) does not approach,  
nor ‘the anger of the gall-bladder,’[[970]](#footnote-168) which is the fire of Gehinom,  
about which it is stated:  
{Ex. 35:3}*Do not burn fire in all your habitations,  
on the Sabbath day*.  
And so it surely is,  
that anyone who gets angry,  
is as if he kindled the fire of Gehinom.

Forty types of work minus one = 39 [[971]](#footnote-169) [[972]](#endnote-803)  
correspond to the forty lashes minus one,[[973]](#footnote-170) [[974]](#endnote-804)  
which are prohibited on the Sabbath,  
and they are the ten things with which Adam was cursed,  
and ten of Eve,  
and ten of the snake,  
and nine of the earth.[[975]](#endnote-805)

And therefore, the masters of the *Mishnah* have said:  
‘we don’t administer lashes on the Sabbath,’[[976]](#footnote-171)  
for these forbidden ‘labours’❖‹❖*me-lakhot*›,  
are considered for Israel as corresponding to the lashes.

‘The forbidden ‘exits’ on the Sabbath day are two,’[[977]](#footnote-172)  
which are ‘removal’❖‹❖*ʼaqirah* › and ‘placing’❖‹❖*hanaḥah*›,  
when performed simultaneously in the one action.

Whoever removes an object from its location,  
and places it outside its location and its domain,  
is as if he uprooted the Tree of Life  
– which is the sign of covenant –  
and placed it in a foreign domain.

Whoever does this,  
causes his soul to be uprooted from its location,  
and to be placed in another domain,  
which is the gall bladder and the spleen,  
and this causes Israel to be uprooted from the Land of Israel,[[978]](#endnote-806)  
and to be exiled into a foreign land,  
which is ‘the public domain’.

And so it is,  
with one who inerts his ‘sign of the holy covenant’,  
into a foreign domain.

Saturn❖‹❖*shabtai*›[[979]](#endnote-807) is the spleen  
the sun is the evil wife, the gall bladder,  
about Saturn it is stated:  
{Gen. 37:24}*….and the pit was empty, there was no water in it* [[980]](#endnote-808)  
– ‘water was not in it, but snakes and scorpions were in it’,[[981]](#footnote-173)  
and it is responsible for hunger, and thirst,  
and lamentation and eulogy,

**[85b]**

and darkness and obscurity[[982]](#endnote-809)  
– and it is the exile of Israel.

And Israel needs to make a change for it the Sabbath in everything,  
and thus they have established it.  
And it is the mundane weekday speech,  
which is forbidden on the Sabbath.[[983]](#footnote-174)

And when it the *qlipah* does not find a place to reside there,  
it flees, like the maidservant of Abraham,  
of whom it is stated:  
{Gen. 16:8}*…because of Sarai, my mistress, I am fleeing*.

Of the spleen, it is stated:  
{Ex. 3:5}*…Remove your shoes from off your feet…*[[984]](#endnote-810)– the dirty ‘shoe’ of the putrid drop.  
*…for the place upon which you are standing is holy ground*– this is the Sabbath,  
and about it the *qlipah*, the Shekhinah said:  
{Song. 5:3}*I have removed my tunic, how shall I get dressed?  
I have washed my feet, how can I soil them?*

And because of this,  
one is required, on the Sabbath, to make a change  
– in one’s garments,[[985]](#footnote-175)  
– in the candle,[[986]](#endnote-811)  
– and in food.[[987]](#endnote-812)

And one is required to add to the holy more than the weekday,  
and to all who add is provided ‘an additional soul on the Sabbath’,[[988]](#footnote-176)  
and from all who subtract from the Sabbath is subtracted that extra soul,  
God forbid![[989]](#endnote-813)

**Tiqun Forty-Nine** [[990]](#endnote-814) **For Day 25**

{Gen. 1:1}***In the beginning*** *ELQYM created…*{Is. 40:26}*Lift-up your eyes on high,  
and see ‘who’*❖‹❖MiY› *created ‘these’*❖‹❖ELeH›…  
MiY❖‹❖Who› and ELeH❖‹❖these› is letters of ELQYM,  
MiY∞‹∞Binah›‹50› created ELeH∞‹∞lower *sephirot*›.

***S****e-u*❖‹❖*Lift up*›  
***M****arom*❖‹❖*your eyes*›  
***’E****ineiykhem*❖‹❖ *on high...*›  
– this is the recital of the *Shm’a* – the initial letters are ShM’A –  
with which Israel unifies the blessed Holy One twice daily,  
and you will find there MiY❖‹❖Who ›‹50›,  
which is the totality of the fifty letters of the verse of *Shm’a* twice.

And with what is one required to unify Him,  
in the morning services?  
With that of which it is stated:  
{Ḥab. 3:10}*…the highness*❖‹❖*rom*› *of His hands has He raised*– which is *marom*❖‹❖high› of the verse in Isaiah,  
because it is: {Is. 33:16}*In the high places He shall reside...*

{Is. 40:26}*…and see*❖‹❖*u-re-u*›*…*– for light❖‹❖*aur*› is there in that word,  
and this is the light of the stars,  
with which the Shekhinah emerges,  
it is this that is written:  
{Is. 40:26}*…Who brings forth their host by number…*therefore, the recital of the *Shm’a* is at night,  
as the masters of the *Mishnah* have established:[[991]](#footnote-177)  
‘with the emergence of the stars’.

Evening and morning,  
one is required to unify Her with the King,  
because: {Esth. 2:14}*…in the evening she would come…*– with Him,  
*…and in the morning she would return…*– towards[[992]](#endnote-815) Him,  
and this is ‘the evening of Isaac’,  
and ‘the morning of Abraham’  
– for Her husband is there, between them:  
Israel.

And furthermore:  
*…Who brings forth*❖‹❖*ha-motzi*›*…* – this is:  
‘Who ‘brings forth’❖‹❖*ha-motzi*› bread from the earth;’[[993]](#footnote-178)  
because of this it is stated:  
{Is. 33:16}*…his bread is given…etc*.

And furthermore:  
…*Who brings forth their host by number…*– these are the 248 words of the recital of the Shema,  
*He calls them all by name* – it is this that is written:  
{Gen. 2:20}*And Adam called by names.. etc*.  
This is That Adam of Which it is stated:  
{Is. 44:13}*…like the glory*❖‹❖*tipheret*› *of a person*❖‹❖*adam*›*,  
to dwell in a home*,  
for He called names to all the holy angelic beings❖‹❖*ḥayot*›,[[994]](#endnote-816)  
and to all the *seraphim* and the *ophanim* and the host above.

To each one He called by a specific name,[[995]](#footnote-179)  
and by a specific level,  
to make known to each one from which place it was taken.[[996]](#endnote-817)

Like the rivers of the sea, that are returned  
 to the place from where they were taken in their mission,  
it is this that is written: {Ecc. 1:7}*All the rivers go to the sea etc…  
…to the place that the rivers go, there they return to go*– from the place that they went,  
there they return,[[997]](#endnote-818) in their mission.

{Is. 40:26}*…from the greatness of strength…* – this is higher Keter,  
*…and boldness of power…* – this is Ḥokhmah,  
– what is its power? Higher Mother.  
*…no man is missing* – this is the totality of the three higher *sephirot*.

What is *man*?  
{Ex. 15:3}*Y”Y is a man of war, Y”Y is His Name.*IYSh❖‹❖man›: Aleph◘‹◘א› is Keter,  
Yod◘‹◘י› is Ḥokhmah,  
Shyn◘‹◘ש› is the root of the tree, which is Higher Mother  
– specifically repentance❖‹❖*te-shuvah*›.

And furthermore:  
*…from greatness of strength…* – this is the Middle Pillar,  
its ‘strength’ is Netzaḥ and Hod.  
*…and boldness of power…* – this is the Righteous-One,  
*…no man is missing…*– *Y”Y is a man of war*,  
and this has been stated.

**Arose** an Elder behind the shade of Rabbi Shim’on,  
and he said: ‘Rabbi! Rabbi!  
Of this verse, I thus have heard:  
*Lift-up your eyes ‘on high’*❖‹❖*marom*›,  
*Lift-up…* – like: {Ps. 134:2}*Lift your hands in holiness*❖‹❖*qodesh*›  
– and this is: {Jer. 2:3}*Holy*❖‹❖*qodesh*› *is Israel to Y”Y, the first* [[998]](#endnote-819)– its ‘High-One❖‹❖*marom*›’ is Higher Keter.

*MiY*❖‹❖*Who*›is Higher Mother∞‹∞Binah›,  
Who created the world with *ELeH*❖‹❖*these*›.  
What are *these*?  
{Ex. 6:14}*These*❖‹❖*eleh*› *are the heads of their fathers’ house…*– and they are the three Patriarchs.[[999]](#endnote-820)

{Is. 40:26}*…Who brings forth their host by number…*– these are *the host of the heavens*[[1000]](#endnote-821) which are Netzaḥ and Hod.[[1001]](#endnote-822)  
What is their *number*?  
But the number and value of all is the higher Shekhinah.

*…to all of them He calls by name…*– this is the lower Shekhinah,  
for whose sake it was stated to Moses:  
{Ex. 33:17}*…and I shall know you*

**[86a]**

*by name.*{Is. 40:26}*…from greatness of strength…*– that of which it is stated:  
{Gen. 48:16}*…and they shall multiply greatly in-the-midst of the land*– and this is the Righteous-One.

And it is *…boldness of power…*– the righteous person.[[1002]](#endnote-823)  
His power is the power of the act of creation,  
of which it is stated:  
{Num. 14:17}*And now let the power of ADNY be great*,  
*…not missing* – from the Shekhinah forever.  
And this and this are all truth,[[1003]](#endnote-824)  
for there are seventy faces to the Torah.’[[1004]](#footnote-180)

He said to him: ‘Elder! Elder!  
*…from much strength and boldness of power...*– the first man Adam is there,  
Abraham, Isaac and Jacob are there,  
Moses and Aaron are there,  
David and Solomon are there,  
and the twelve tribes,  
and all the souls of the sixty myriads of Israel,  
and of all generations on high and below,  
of whom it is stated:  
{Deut. 29:14}*But those who are here with us standing today… etc*.  
– they are all there, {Is. 40:26}*…no man is missing*– there is not lacking, of them, even one from the number,  
like the host of the heavens.

And furthermore:  
*…from greatness of strength*❖‹❖*onim*› – this is the priesthood,  
of which it is stated: {Gen. 41:50}*…priest of On*,  
{Is. 40:26}*…and boldness of power…*– this is ELQYM, Who is higher Mother,  
Who became enclothed in Gevurah,  
and created the world through the attribute of judgement,[[1005]](#footnote-181)  
and thus, He is the Mighty One, bold of power,  
*…no man is missing* – this is Jacob,  
of whom it is stated:  
{Gen. 25:27}*…and Jacob was a perfect man…*

Whatever is stated of these three middle *sephirot*,  
is stated of the three Higher ones,  
and is stated of the three lower ones.[[1006]](#endnote-825)  
The number of all of them is the Shekhinah,  
She is ‘the number of days’.

**Tiqun Fifty** [[1007]](#endnote-826)

{Gen. 1:1}***In the beginning*** *ELQYM created…*

Rabbi Shim’on began a discourse and said:  
{Is. 40:26}*Lift-up your eyes on-high,  
and see who created these…*– the initial letters[[1008]](#endnote-827) of:  
 ***S****e-u*❖‹❖›*Lift-up****M****arom*❖‹❖*on-high*›***’E****ineiykhem*❖‹❖*your-eyes*›are:  
‘the morning service’❖‹❖*Shaḥarit*›,  
‘the afternoon service’❖‹❖*Minḥah*›,  
‘the evening service’❖‹❖*’Aravit*›:  
– the three prayer services.  
About them it is stated:  
{Job 33:29}*Behold all these will EL do,  
twice or three times with a man*– because they are the chariot of the three Patriarchs,  
and about them it is stated:  
{Gen. 2:4}*‘These’*❖‹❖*eleh*› *are the generations,  
of the heavens and the earth ‘in their being created’*❖‹❖*be-hibar-am*›*...*

The word *‘these’* –‘cancels out that which came previously.’[[1009]](#footnote-182)  
‘These’ definitely cancelled the earlier ones who said:  
{Ex. 32:4} *‘These’*❖‹❖*eleh*› *are your gods, O Israel*,  
for they are ‘the offspring of chaos’,[[1010]](#endnote-828)   
which are alluded to in the initial letters of:  
{Gen. 2:4}***T****oldot*❖‹❖generations›  
***H****ashamayim*❖‹❖of-the-heavens›  
***V****e-ha-aretz*❖‹❖and-of-the-earth›:  
– whose acronym is *ToHU*❖‹❖chaos›,  
and they are five ‘species’*,*[[1011]](#endnote-829)of whom it is stated:  
‘with the letter Hei◘‹◘ה›‹5› He created them›’❖‹❖*be-Hei bera-am*›,  
and they are:  
the Ameleqites,  
the mighty ones,  
the *nephilim*,  
the giants,  
the ghosts.[[1012]](#endnote-830)

And therefore,  
Hei◘‹◘ה› the Shekhinah did labour for their sake,  
because with Hei◘‹◘ה› did He create them  
– the letter Hei◘‹◘ה› of Abraham,[[1013]](#endnote-831)  
and about that it is stated:  
{Is. 45:18}*…not for chaos*❖‹❖*tohu*› *did He create it…*– for Israel to dwell amongst them,  
 but *…for dwelling did He form it…*– to make of it a habitation.[[1014]](#endnote-832)

And because of this Hei◘‹◘ה›,  
those who are the three Patriarchs,  
established[[1015]](#endnote-833) the three prayer services,[[1016]](#footnote-183)  
to bring down the blessed Holy One through them,  
to raise the Shekhinah – who is the lesser Hei – through them,  
for the Middle Pillar is the body,  
and its two arms are right and left,  
with which He takes hold of Her,  
and upon the body She is raised.

And who raises Her upon the body?  
‘Who’ – higher Mother of:  
*… MiY*❖‹❖Who› *created ELeH*❖‹❖these›*…*

And when She ascends,  
all the host above ascend with Her,  
it is this that is written:  
{Is. 40:26}*…Who brings forth their host by number…*– and all Israel – who are the sixty myriads –  
relate to the host above,  
*…He calls them all by name…*– they are all called by the name of the host above,  
*…no man is missing* – from the number.

And when the Shekhinah is in exile,  
when Her Husband is distant from Her,  
She is sometimes sustained by an agent,  
sometimes by ‘the fathers’,[[1017]](#endnote-834)  
sometimes by Mother,  
sometimes by Father,  
sometimes by the children,  
sometimes by the Righteous-One.

And all, Her Husband who is Vav◘‹◘ו› gives.  
He is between Father and Mother,  
the ‘son’ of Y-Q◘‹◘י-ק›,  
and when He is between Father and Mother,  
Her sustenance descends by means of Father and Mother.

And when She[[1018]](#endnote-835) descends between the two arms,  
in which there are six parts,  
sustenance descends to Her through the two arms,  
and when She descends through the body,  
which is Jacob,  
‘food’ descends to Her by His hand,  
and when She descends through the two thighs,  
which are: {Song. 5:15}*His thighs are pillars of shesh*❖❖‹❖*marble*›‹❖six›*…*– in which there are six parts,  
food descends to Her by their hand,  
and when She descends through the Righteous-One,  
food descends to Her by Its hand.

And when He descends through Her,

**[86b]**

– for Vav◘‹◘ו› is joined with Hei◘‹◘ה› –  
then He does not need to lower food to Her,  
by means of any agent in the world,  
but by His hand directly.

And when He emerges through Her,  
He ascends withdraws to the Infinite❖‹❖*Ein Soph*›,  
Which is Aleph◘‹◘א›.

Then Her food is not dependent upon any merit,  
and not upon ‘life’❖‹❖*ḥayyim*› – which are Father and Mother –  
and not upon ‘children’ – which are Netzaḥ and Hod –  
but upon *mazala*,[[1019]](#endnote-836) does the matter depend.[[1020]](#footnote-184)

And when She descends[[1021]](#endnote-837) from Her place,  
and the blessed Holy One descends to dwell with Her,  
it is stated of Him and Her children:  
‘there is no *mazal* for Israel’,[[1022]](#footnote-185)  
but the blessed Holy One ‘rides upon a cherub’[[1023]](#footnote-186)  
who is Metatron, and he is ‘blessed’❖‹❖*barukh*›,  
and She is sustained by his hand,  
for he is an ‘eternal servant’,  
Her servant.[[1024]](#endnote-838)

And at that time,  
She is sustained by means of an agent,  
and all of this is according to the deeds of Israel,  
thus is She sustained.

Worthy is he who raises Her to Her place,  
and the blessed Holy One to His place,  
of which it is stated: [{Is. 19:1}*Behold YQVQ riding upon a light cloud*]  
{Is. 26:21}*Behold Y”Y goes out from His place…*

Rabbi El’azar said to him: ‘Father!  
And can a person really return the blessed Holy One to His place?’  
He said to him: ‘Yes. As we found with David,  
who said: {Ps. 132:4-5}*I shall not give sleep to my eyes,  
nor slumber to my eyelids.  
Until I find a place for Y”Y… etc*.

At the time,  
when a person returns Him to His place,  
what is written of Him?  
‘From His place He will turn in His mercy to His people’.[[1025]](#footnote-187)

And with what do they return Him to His place?  
But with the completion of the ‘arrangement’❖‹❖*tiquna*›,[[1026]](#endnote-839)  
that they the sages established❖‹❖*taqinu*› in prayer,  
and it is proven, for after it says:  
‘From His place He will turn in mercy to His people’,  
it the prayer liturgy says:  
‘who unify His name, every evening and morning,  
always, every day, saying twice’,[[1027]](#footnote-188)  
– and they are Hei-Hei◘‹◘ה-ה›.

For one should cause Yod◘‹◘י› to return towards Hei◘‹◘›,  
which is ‘place’❖‹❖*maqom*› above,  
and to cause Vav◘‹◘ו› to return towards Hei◘‹◘ה›,  
which is ‘place’ below.

Because the blessed Holy One has promised  
that He will not return to Hei above,  
until He returns to Hei◘‹◘ה› below,[[1028]](#endnote-840)  
and the mystery of the words:  
{Hos. 11:9}*…I shall not come into the city… etc*.,  
and thus have they established it.[[1029]](#footnote-189)

**Tiqun Fifty-One**[[1030]](#endnote-841) **for Day 26**

{Gen. 1:1}***In the beginning****, ELQYM created,  
the heavens*❖‹❖*ET ha-shamayim*› *and the earth*❖‹❖*ve-ET ha-aretz*›*.*

What is the direct-object-indicator את◘‹◘ET›?  
But thus have the first ones the sages established:[[1031]](#footnote-190)  
‘All *ET*s are ‘inclusive’ of something else’,  
and this *ET* is the Torah,  
comprising all the letters from Aleph◘‹◘א› to Tav◘‹◘ת›  
– with which were created heaven and earth.[[1032]](#endnote-842)

And furthermore:  
*…the heavens* ❖‹❖*et ha-shamayim*›  
– the heavens are the blessed Holy One,  
it is this that is written:  
{1 King. 8:32}*And you shall listen, O heavens!...*– ‘and’❖‹❖*ve-ET*› His female partner with Him.[[1033]](#endnote-843)  
*Ve-ET*❖‹❖*and*›  
– this is the Righteous-One∞‹∞Yesod› and Its female partner∞‹∞Malkhut›,[[1034]](#endnote-844)  
*the earth* – the vessel of all of them,  
in which to produce seeds and fruits,  
and the mystery of the word:  
{Gen. 2:5}*And every bush*❖‹❖*si-aḥ*› *of the field,  
before it was in the land etc*.

Rabbi Shim’on said: ‘My son!  
There is a higher mystery here!

Even though everything was created and affixed,[[1035]](#endnote-845)  
with the Name of YQVQ,  
which are: *et*[[1036]](#endnote-846) *the heavens*,[[1037]](#endnote-847)  
– and the mystery of the word:  
Y-Q in the heavens,  
V-Q in the earth,  
it is this that is written:  
{Ps. 96:11}***Y****isme-ḥu*❖‹❖Let rejoice›*,****H****a-shamayim*❖‹❖the heavens›*,****V****e-tagel*❖‹❖and be glad›*,****H****a-aretz*❖‹❖the earth›*…* initial letters Y-H-V-H[[1038]](#endnote-848) –  
nevertheless, even though everything was fixed through four letters,  
the wellspring did not descend from above,  
upon the seeds and fruits,  
which are *the bush of the field* – which is the Righteous-One,  
and *the grass of the field* – which is the Middle Pillar.

And why?  
Because {Gen. 2:5}*…human*❖‹❖*adam* ›‹45› *was not…*– which is YOD QE VAV QE‹45› –  
*to work the ground*.’[[1039]](#endnote-849)

Rabbi El’azar said to him: ‘Father,  
from where do we learn of ‘*si-aḥ*’❖‹❖*bush*›  
that it is referring to the Righteous-One? ∞‹∞Yesod›?’

He said to him: ‘My son,  
in it the word *si-aḥ* you will find the word *ḥaiy* ❖‹❖life›,  
and the letter Shyn◘‹◘ש›‹300›  
– it includes the ‘three flocks of cattle’,[[1040]](#endnote-850)  
which are the root of the tree,  
and this is ‘the life force of the worlds’❖‹❖*ḥaiy ʼalmin*›,  
which is ‘the sign in its host’,[[1041]](#footnote-191)  
hosts❖‹❖*tzva-ot*›[[1042]](#endnote-851) are with it, comprising three levels,  
corresponding to the three branches of the letter Shyn◘‹◘ש›.’

‘Yet Shyn◘‹◘ש› is represents the three Patriarchs!’[[1043]](#endnote-852)

‘Rather, higher Shyn◘‹◘ש› is ‘the branches of the tree’,  
lower Shyn◘‹◘› is ‘the roots of the tree’,[[1044]](#endnote-853)  
and therefore, *…and every bush…* is the Righteous-One∞‹∞Yesod›.  
*…and every grass* ❖‹❖*ʼESeV*›…  
is composed of ’A-B‹72› and Shyn◘‹◘ש›‹300›  
– this is Jacob, who comprises the three Patriarchs,[[1045]](#endnote-854)  
who are the branches of the tree,  
which add up to the seventy-two Names,  
of: {Ex. 14:19-21}*And he travelled… And he came… and he stretched…*[[1046]](#endnote-855)– for with this Name were the grasses and trees created,  
which are the souls of the righteous.

And of this grass❖‹❖*’esev*› it is stated:  
{Ps. 104:14}*…and herb for the service of the human...  
…to bring forth bread from the earth*,  
{Ps. 78:25}*The bread of nobles has man eaten…*– and that is the bread of Torah,

**[87a]**

of which it is stated:  
{Ecc. 9:7}*Go eat in joy your bread…*– and it is *for the service of ‘the human’*❖‹❖*ha-adam*›,  
the Hei◘‹◘ה› of Adam,  
of which it is stated:  
‘Who brings forth❖‹❖*Ha-Motzi*› bread from the earth.’

What is {Ps. 104:14}*for the service of the human*?  
There is no ‘service’ here except prayer,[[1047]](#endnote-856)  
which is worship for of [[1048]](#endnote-857) the Shekhinah,  
the ‘work’ of YQVQ specifically,  
about it is stated: {Ps. 104:23}*A man will go out to his labour,  
and to his work until evening*.  
*A man will go out to his labour*– this is the morning prayer.  
*and to his work until evening*– this is the afternoon prayer, of which it is stated:  
{Gen. 24:63}*And Isaac went out to meditate in the field,  
before the evening...*

**Tiqun Fifty-Two** [[1049]](#endnote-858)

{Gen. 1:1}***In the beginning*** *ELQYM created…*  
ELQYM: composed of five letters,  
like the numeric-value of Hei◘‹◘ה›‹5›:  
A-D of ADNY also adds up to five,  
and the mystery of the word: {Gen. 2:6}*And a mist*❖‹❖*eid*›,  
*would ascend form the earth,  
and it irrigated the whole face of the land*.

Come see!  
Arousal needs to be from below to above,[[1050]](#endnote-859)  
and after which:  
*…and it irrigated the whole face of the land*.[[1051]](#endnote-860)

*…and it irrigated…*  
 Vav◘‹◘ו› is an irrigation from above to below,  
which is: {Judg. 5:21}*…a river of ancients…*[[1052]](#endnote-861)– which is drawn from the brain.[[1053]](#endnote-862)

And so should be aroused the arousal,[[1054]](#endnote-863)  
from the woman at first,  
and the mystery of the word:  
{Lev. 12:2}*…a woman when she conceives…*and immediately: *… and gives birth to a male…*[[1055]](#endnote-864)Female is ADNY,  
Male is YQV”Q,  
when the daughter precedes, the male dominates,  
and it is made: Y-A-Q-D-V-N-Q-Y.

And the mystery of the word:  
{Ḥab. 3:19}*YQVQ ADNY is my strength…  
…and upon my high places He will lead me…*– these are the Patriarchs,  
*to the conductor, with my melodies*– the sexual limb and the two thighs.

What is *my strength* ❖‹❖*ḥeyliy*›?  
It is the power of everything from above,  
ḤeYLiY❖‹❖my strength› is composed of ḤeYL❖‹❖strength› and Yod◘‹◘י›,  
and this is Father,  
His power is the wellspring that has no end.

Rabbi El’azar said: ‘Father!  
But the Masters of the *Mishnah* have established:[[1056]](#footnote-192)  
that until forty days it a foetus can change from female to male,  
and is transformed from judgement to mercy,[[1057]](#endnote-865)  
and they have established it this possibility  
because until this time there is no ‘image’ there,[[1058]](#endnote-866)  
of which it is stated: {Gen. 2:7}*And YQV”Q ELQYM fashioned…*if so,[[1059]](#endnote-867) why does it take a measure of 40 days?’

‘Because it the drop is the dimension of a point,  
which is Yod◘‹◘י›, the drop [Var. the measure],  
with which YaM❖‹❖sea›‹10+40›[[1060]](#endnote-868)  
is made: MiY❖‹❖Who›‹40+10›.[[1061]](#endnote-869)

Surely the *river of the ancients* is Vav◘‹◘ו›,  
which is drawn from Yod◘‹◘י› [Var. sea]:  
{Gen. 2:6}*…and irrigated the whole face of the land*.

What is *the face of the land*?  
But these are the faces,  
that are red and white and green and black.  
With these colours does that fountain shine,  
for colours are from this *dry land*❖‹❖*yabashah*›,  
the flow is its light[[1062]](#endnote-870) [Var. of force].[[1063]](#endnote-871)

For thus is a wellspring to the land,  
like a soul for the body.  
Just as a tree does not grow except with water,  
thus the People of Israel – who are the branches of the tree –  
do not increase except by the wellspring of the Torah.[[1064]](#endnote-872)

And the mystery of the word:  
{Song. 4:15}*A wellspring of gardens,  
a well of living waters, and flowing from Lebanon*,  
*Wellspring*❖‹❖*ma’ayan*› – this is Ḥokhmah,  
Keter is the ‘wondrously-hidden designer’,[[1065]](#endnote-873)  
who desired to plant trees in the garden,[[1066]](#endnote-874)  
He looked at the whole garden,  
and He found no fountain of water there.

What did He do?

He said: ‘I shall produce a wellspring![[1067]](#endnote-875)  
After which, I shall plant a garden, and the tree shall grow,’  
and thusly is written: *a wellspring of gardens*– at first it mentions *a wellspring* followed then by *gardens*❖‹❖*ganim*›.  
And this is: the 53❖❖‹❖*gan*›‹❖garden› sections of the Torah,[[1068]](#endnote-876)  
and just as there is a garden below,  
so is there a garden above,[[1069]](#endnote-877)  
and this wellspring is in the brain.

The tree is the body,  
its branches are arms and legs.

*…and flowing from Lebanon*❖‹❖*le-vanon*›  
– this is LeVaNaH❖‹❖moon› which is the letter DaLeT◘‹◘ד›  
– poor❖‹❖*dalah*› in exile, and about it is stated:  
{Num. 24:7}*He shall pour water from his buckets*❖‹❖*dalyav*›*…*

Woe to those people who do not strive in the Torah,  
for they are called ‘dry trees’,  
which are destined to be kindled in the fire of Gehinom.[[1070]](#endnote-878)  
And not in vain did the Masters of the *Mishnah* say,[[1071]](#footnote-193)  
that they are toiling and yet will inherit Gehinom.

And even though the tree is growing  
– which is the body of the Torah –  
if it has no fruit  
– which are the positive precepts –  
what is written of it?  
{Deut. 20:20}*Only a tree which you shall know,  
that it is not a tree for eating,  
will you destroy and cut down…*

And therefore, the Masters of the *Mishnah* have said:[[1072]](#footnote-194)  
that ‘study’ is not the main thing,  
but ‘deed’ is the main thing.

**[87b]**

**Tiqun Fifty-Three** [[1073]](#endnote-879) **for Day 27**

{Gen. 1:1}***Be-REiShYT***❖‹❖In the beginning›*ELQYM created…*BaT❖‹❖daughter› is there,  
EiM❖‹❖mother› is there – which is EiM from E-LQY-M – [[1074]](#endnote-880)  
and they mother and daughter are: higher garden, and lower garden.[[1075]](#endnote-881)

**Opened** Rabbi Shimon a discourse, and he said:  
{Gen. 2:8}*And Y”Y ELQYM planted,  
a garden in Eden from the east,  
and He placed there,  
the human that He had formed*.

*And Y”Y ELQYM planted a garden* – this is the Shekhinah,  
*in Eden* – this is higher Mother,  
*from the east* – higher Father,  
*and He placed there the human that He had formed*– this is the Middle Pillar.

And about him the human it is stated:  
{Gen. 2:7} *And Y”Y ELQYM formed the human,  
out of dust from the ground,  
and He breathed into his nostrils the breath of life…etc*.

*And He formed* ❖‹❖*va-YiYtzer*› with two Yods  
– He shaped him in two worlds:  
in this world and in the world that is coming,  
*…and He breathed into his nostrils the breath of life*– this is the soul of all life,  
*and the human was* – this is ‘the spirit of life’,[[1076]](#endnote-882)  
*for a living soul*❖‹❖*nephesh ḥayah*› – this is the lower Shekhinah.

And furthermore:  
*And Y”Y ELQYM planted…* – this is the written Torah,  
*’Eden* – this is the ‘delight’❖‹❖*ʼiduna*› of Torah,  
and He put there ‘the man of creation’,[[1077]](#endnote-883)  
and what is written of him?  
{Is. 17:11}*On the day of your planting you shall flourish…*[[1078]](#endnote-884)

{Gen. 2:9}*And Y”Y ELQYM caused to sprout…  
YQVQ ELQYM* – Father and Mother,  
*every tree pleasant to behold* – this is the Middle Pillar,  
for all beautiful colours are seen in it,  
and therefore, it is *pleasant to behold*,  
Tipheret is the beauty of all colours,  
*and good for eating* – this is the Righteous-One.’

Rabbi Yehudah[[1079]](#endnote-885) said to him:  
‘But it is written: *…every*❖‹❖*kol*› *tree…*!  
If it Scripture had said just *tree* – then my understanding would be fine –  
but ‘*every tree*’ is written!’

He said to him: ‘Certainly thus it is,  
that in every place,  
the word *kol*❖‹❖every/all› is signifies ‘the Righteous-One’∞‹∞Yesod›,  
but all is one consistent.  
*every* – this is the Righteous-One,  
*tree* – this is the Middle Pillar,  
for ‘body and covenant are considered as one’.[[1080]](#endnote-886)

But in this verse of:  
*every tree pleasant to appearance and good for eating*– this is the Righteous-One,  
*to ‘appearance’*❖‹❖*mar-eh*›  
– this is the Shekhinah,  
of Whom it is stated:  
{Num. 12:6}*…in a ‘vision’*❖‹❖*mar-ah*› *I shall become known to him...*

And the tree of life – this is the Middle Pillar,  
which is the tree of life of that above,  
of which[[1081]](#endnote-887) it is stated:  
{Ecc. 7:12}*…wisdom shall give life to those who possess it*.’

He[[1082]](#endnote-888) said to him:  
‘But the lower Shekhinah is the garden,  
from[[1083]](#endnote-889) where the tree of life is planted!  
As it is stated:  
{Gen. 2:9}*…and the tree of life in-the-midst of the garden...*And what is *from the ground*?’

[[1084]](#endnote-890)‘But this is the higher Shekhinah,  
from which is planted ‘*every tree*’  
– which is the Righteous-One.

*‘every’*❖‹❖*kol*› is from the aspect of MiY❖‹❖‘Who’›∞‹∞Binah›,  
for thus does KoL❖‹❖every/all›‹50›  
amount to the numeric-value of MiY›‹50›.  
And for Her is thus stated:  
{Job 38:29}*From the womb of whom*❖‹❖MiY› *has the ice emerged?...*– which is: {Ez. 1:22}*…the awesome ice…*

*And the tree of knowledge of good and evil* – it is below,  
*the tree of the knowledge of good* – this is Metatron,  
*and evil* – this is Samael,[[1085]](#endnote-891)  
and therefore, in the verse *and the tree of knowledge*,  
the Vav◘❖‹◘ו›‹❖and› comes to be inclusive of something else,  
for it is coming from another place[[1086]](#endnote-892)  
– the Tree of the Knowledge of good and evil.

And furthermore:  
*And Y”Y ELQYM caused to sprout from the ground every tree*– this is: {Jer. 23:5}*…a righteous plant…*{Zech. 6:12}*…and from ‘beneath him’ it shall sprout…*

Come and see:  
All who preserve the covenant,  
then, of that son which the blessed Holy One gives him,  
it is stated: *And Y”Y ELQYM caused to sprout every tree,  
pleasant to behold* – in the mysteries of the Torah,[[1087]](#endnote-893)  
*…and good for eating* – in the precepts of the Torah.

But of a different type of son,  
who was not made in fear and love of the blessed Holy One,  
what is written?  
A*nd the Tree of Knowledge of good and evil*– and this is the mixture of good and evil,  
mixed of ‘unleavened bread’ and yeast.

And therefore , the blessed Holy One commanded Israel,  
to guard itself in the precept of ‘being fruitful and multiplying’.  
It is this that is written:  
{Gen. 2:17}*And of the tree of the knowledge of good and evil,  
- you shall not eat from it…*– good from the aspect of pure blood,  
and evil from the aspect of menstrual bloods.  
For such a son causes the destruction of the two worlds,  
it is this that is written: *…for on the day of your eating of it,  
you shall surely die*❖‹❖*mot tamut*›,  
*die* in this world,  
*surely die* in the world that is coming.  
Be-REiShYT❖‹❖ In the beginning›

**Tiqun Fifty-Four** [[1088]](#endnote-894)

{Gen. 1:1}***In the beginning*** *ELHYM created,  
the heavens* – the Tree of Life,  
*…and the earth* – {Gen. 2:9}*…every tree pleasant to behold*.  
{Gen. 1:2}*And the earth was chaos and void*– this is *the tree of knowledge of good and evil*.

And this is the mystery of the word:  
*chaos*❖‹❖*tohu*› – ‘the depth of evil’,[[1089]](#endnote-895)  
*void*❖‹❖*bohu*› – ‘the depth of good’.[[1090]](#endnote-896)  
And this is *the Tree of Knowledge of good and evil*.  
{Gen. 11:9}*…for it was there that Y”Y confused,  
the language of all the earth…*[[1091]](#endnote-897)And from here emerged all mixture of good and evil,  
which is the mystery,  
of: ‘the righteous person for whom it is bad,  
the wicked person for whom it is good’.[[1092]](#footnote-195)

**[88a]**

**Tiqun Fifty-Five** [[1093]](#endnote-898) **for Day 28**

{Gen.1:1} **Be-REiShYT**❖‹❖In the beginning› BaRA❖‹❖He-created›  
of the letters: BaYiT❖‹❖‘house’› and ROSh❖‹❖‘head’›,  
and they are Father∞‹∞Ḥokhmah› and Mother∞‹∞Binah›.[[1094]](#endnote-899)  
Be-RA[[1095]](#endnote-900) in Aramaic Translation is the word *b-ra*❖‹❖son›,[[1096]](#endnote-901)  
It [[1097]](#endnote-902) is the Middle Pillar,  
and about it is stated: {Gen. 2:10}*And a river emerges from Eden...*

There is Eden, and there is Eden,  
it is this that is written:  
{Ps. 36:9}*…and of the river of your delight, You shall water them*.  
*Your delight*❖‹❖*ʼadan* › specifically,  
– this is higher Eden❖‹❖*ʼeden*› – higher Keter.  
The Eden that is below that – that is Yod◘‹◘י›,  
and there is an Eden below that – this is higher Mother.[[1098]](#endnote-903)  
The letter Reish◘‹◘ר›[[1099]](#endnote-904) is Eden,  
in relation to the river below it,  
it is this that is written:  
*And a river emerges from Eden to irrigate the garden*.

Come and see:  
there are numerous rivers,  
different from each other.

There is a river❖‹❖*nahar*›, and there is a river.

There is a river from the light❖‹❖*ne-hora*› above,  
which is called ‘the river❖‹❖*nahara*› of the water of Torah’,  
of which it is stated:  
{Prov. 13:14}*The Torah of the wise is the source of life…*

And there is a river called: {Ps. 46:5}*The river, its rivulets…*for many deep rivulets are suspended from it,  
of which it is stated:  
{Prov. 21:1}*As rivulets of water is the heart of a king… etc*.

And there is a river which is called:  
{Judg. 5:21}*the stream of ancients*,[[1100]](#endnote-905)  
which is drawn from the higher-ones,  
and from it are suspended seven rivers,  
of which it is stated:  
{Ps. 98:8}*The rivers shall clap their hands,  
together the mountains shall rejoice.*

And there is a river called *the river of fire*,[[1101]](#endnote-906)  
from the left side,  
of which it is stated:  
{Dan. 7:10}*A river of fire issued and emerged from…etc*.

And in every place, a river is the letter Vav◘‹◘ו›,  
from the aspect of Father and Mother,  
it is called *a river of ancients*,  
and from the aspect of higher Eden it is stated of it:  
{Ps. 36:9}*And of the river of your delight, you shall water them*.[[1102]](#endnote-907)

And from the side of the right,  
it is called *a river, its rivulets*,  
and from the side of the left,  
it is called *a river of fire*,  
and from it are suspended sixty branches of fire,  
which are called: {Song. 3:7}*…sixty warriors…*and they are the sixty lashes of fire,  
with which they rebuked Metatron.[[1103]](#footnote-196) [[1104]](#endnote-908)

And of the side of the right and the left,  
it is stated, of all the rivers that are suspended from them:  
{Job 20:17}*…rivers of brooks of honey and butter*.

*And the river of your delight*– this is the river that emerges from Eden,  
of which it is stated:  
{Gen. 2:10}*And a river emerges from Eden*,  
and this is Eden, of which: {Is. 64:3}*…no eye has seen it ELQYM etc…*closed and hidden,  
for it is higher Keter.

*…and from there it is separated,  
and it becomes four heads* of rivers  
[Var. א◘‹◘Aleph› which are the four letters of the ‘Name of 4’]  
– they are YQVQ,  
which are: Father, Mother, son, and daughter.

Come and see:  
‘skull of Aleph’[[1105]](#endnote-909) is like this: **א**

its four sides:

Aleph with milui in sides.ai

[Var. Aleph with Name A.ai] [[1106]](#endnote-910)

in them: YQV”Q

– He is one and His Name is one.[[1107]](#endnote-911)

[Var. Come and see:  
‘skull’ – this is ALePh, like this:

Aleph with Name B.ai

in its four sides He is One and His Name is one.  
{Deut. 4:35}*…there is none besides Him*– without separation and without partnership at all.][[1108]](#endnote-912)

And furthermore:  
*And a river* – this is Vav◘‹◘ו›,  
*emerges from Eden* – this is Yod◘‹◘י›,  
*and from there it is separated, and it becomes four heads*– this is Dalet◘‹◘ד›‹4› [they are the Four Letters].

And furthermore:  
*And a river emerges from Eden* – this is higher Mother,  
who is the second Aleph◘‹◘א›,[[1109]](#endnote-913)  
as the Masters of the *Mishnah* have established:[[1110]](#footnote-197)  
‘What is ‘*Aleph*’?   
‘I shall teach❖‹❖*aleph*› understanding❖‹❖*binah*›’,[[1111]](#endnote-914)  
and to where is it drawn?  
Into the body.  
*…and from there it is separated, and it becomes into four heads*– these are the two arms and two thighs.  
Who is the garden that is irrigated from it below?  
It is the Shekhinah.

For there are two gardens,[[1112]](#endnote-915)  
one above and one below;  
it is this that is written: {Song. 8:13}*Who sits in the gardens…*and thus they have established this teaching.

And there is a river below,  
which is Metatron,  
which is separated into four sides,  
which are: Mikhael, Gavriel, Nuriel, Raphael.[[1113]](#endnote-916)  
{Gen. 2:11}*The name of one is Pishon  
it surrounds the whole land of Ḥavilah  
which is where the gold is*– and gold is to the north;  
this is what is written:  
{Job 37:22}*From the north, the golden will come...*

And the mystery of the word:  
“Going to the north”[[1114]](#endnote-917) – this is Gavriel,  
after which:[[1115]](#endnote-918) {Ecc. 1:6}*Going to the south…*– and this is Giḥon, where Mikhael is.  
This is the reverse of that which is above it,[[1116]](#endnote-919)  
about which the verse says: *Going to the south* first,  
and after that: *winding-round to the north*.  
*…winding-round*, *winding-round*   
– to the two sides which are east and west,  
which are the rivers Ḥideqel and Phe-rat❖‹❖Euphrates›,  
for Uriel[[1117]](#endnote-920) and Raphael are there.

Pishon corresponds to the Oral Torah,  
and from there is Pishon:  
*pi*❖‹❖mouth› *shoneh*❖‹❖learns› *halakhot*❖‹❖laws›.  
Giḥon – the letter Gimmel◘‹◘ג›  
which is *gomel*❖‹❖bestower› of *ḥesed*❖‹❖kindness›,[[1118]](#endnote-921)  
and there in the word are angelic-beasts which are called the holy *ḥayot*,  
from the side of ‘lion’,  
from the side of the right.

From the left side is snake,  
of which it is stated:  
{Lev. 11:42}*All who go about on the belly*❖‹❖*giḥon*›*…*– with which to punish one who transgresses the Torah,  
which was given from the right-hand.[[1119]](#endnote-922)

*Pishon* –

**[88b]**

*Pishon* – ‘viper’❖‹❖*shphiphon*› is there,[[1120]](#endnote-923)  
in order to punish one who transgresses,  
upon the Oral Torah.  
*Ḥideqel*is composed of: *ḥad*❖‹❖sharp› and *qal* ❖‹❖light› not heavy[[1121]](#footnote-198)  
– this is one who is ‘sharp’[[1122]](#endnote-924) with his tongue,  
and sharp from the right side;  
light❖‹❖*qal*› from the left side,  
to learn both-of-them Written and Oral Torah,  
*ḥad*❖‹❖sharp› with teeth,  
and *qal*❖‹❖light› with lips.

And because of this,  
the river *Pishon* is ‘the mouth❖‹❖*pi*› learning❖‹❖*shoneh*› laws’.  
The river *Giḥon* is GY ḤON  
– that of which it is stated:  
{Deut. 34:6}*And He buried him in GaiY…*– there he Moses resides, towards the right side.  
The river Euphrates❖‹❖Pe-rat› includes all of them,  
it is ‘being fruitful❖‹❖*piryah*› and multiplying’,  
about this it is stated:  
{see Ps. 68:14} *‘If’*❖‹❖*im*› *you lie down between the borders…*[[1123]](#endnote-925)specifically ‘mother’❖‹❖*eim*› read instead of ‘if’,  
to be fruitful and to multiply there.

And with these four,[[1124]](#endnote-926)  
did those four enter Paradise,[[1125]](#footnote-199)  
of those who entered the husks:  
one gazed and died,  
one gazed and was damaged,  
one became an apostate [Var. went out to an evil culture],  
the fourth,[[1126]](#endnote-927) who entered the ‘fruit’❖❖‹❖*moḥa*›‹❖’brain’› of the nut,  
entered in peace, and emerged in peace.

This one of whom it is stated that ‘he gazed and was damaged’,  
he entered through ‘pleasure’❖‹❖*ʼoneg*›,  
but he did not enter it properly,  
and it was transformed for him to ‘plague’❖‹❖*neg’a*›.

And this is the river which emerges from Eden,  
which is the sign acronym of *’ONeG* ❖‹❖pleasure›:  
*’Eden*❖‹❖delight›,  
***N****ahar* ❖‹❖river›,  
***G****an* ❖‹❖garden›,  
– here are found the categories of ‘prohibition and permission’,  
‘impurity and purity’,  
‘valid and invalid’.

{Gen. 2:15}*And Y”Y ELQYM took the human,  
and placed him in the garden of Eden,  
to work it and to keep it*.

Come see:  
The blessed Holy One taughtAdam the Torah,[[1127]](#endnote-928)  
this is what is written: {Job 28:27-8}*Then He saw it and told it,  
He prepared it and searched it. And He said to man*❖‹❖*adam*›*...*[[1128]](#endnote-929)

And this is:  
*…and He placed him in the garden of Eden*– this is the garden of the Torah,  
*to work it* – with the positive precepts of Torah,  
which is: {Ex. 20:8}*Remember* – male,  
*and to guard it* – with the negative precepts,  
which is: {Deut. 5:12}*Observe* – female.

*…the human…*❖‹❖*ET ha-adam*›  
– for he was in the image of the Torah,[[1129]](#endnote-930)  
for the object indicator *ET*◘‹◘את›[[1130]](#endnote-931) comes to include the Torah,  
which was given to the human from **A**leph◘‹◘א› to **T**av◘‹◘ת›,  
for it was given from the right and from the left,  
for positive and negative precepts are there.

Positive precepts are from the right,  
corresponding to: V-H‹11› and  
{Ex. 3:15}*…My remembrance* ❖‹❖*zikhriy*›‹237›*…*– and this is ‘remembrances’.  
Negative precepts are of the left,  
corresponding to Y-H‹15› and  
{ibid} *…My Name*❖‹❖*shmiy*›‹350›*...*

The Middle Pillar includes both-of-them,  
YQV”Q is His Name,  
and it is the sound of the ram’s horn❖‹❖*shophar*›,  
from the aspect of higher Mother,  
Who is *shophar*:  
the horn-blast of *teqi’ah* is from the right side,  
and the horn-blast of *she-varim* is from the left side,  
the cantillation note *shalshelet*◘‹◘֓›  
– which is the horn-blast *te-ru’ah* –  
is from the side of both-of-them.

[[1131]](#endnote-932) **In the beginning**❖‹❖*Be-reishyt*›  
[BaRA❖‹❖He-created› ShYT❖‹❖six›]  
ELQYM created…  
– this ELQYM is higher Mother,  
who rides and ascends in the horn-blast of *teru’ah*,  
[for She is *Rosh Ha-Shanah*❖‹❖New Year›,  
it is this that is written: {Ps. 47:6}*ELQYM has ascended in teru’ah*],  
of which it is stated:  
{Num. 23:21}*He has not beheld iniquity in Jacob,  
nor seen corruption in Israel,  
Y”Y his God is with him,  
and the companionship*❖‹❖*te-ru’ah*› *of the King is with him*.

Here you have *te-ru’ah* – it is in Jacob,  
and it is stated of it: {Ps. 47:6}*ELQYM has ascended in te-ru’ah,  
Y”Y in the sound of the shophar* – ascends.  
{Ps. 81:4}*Blast*❖‹❖*tiq-’u*› *the shophar on the new moon*– this is the horn-blast note of *teqi’ah*,  
and this is the month Tishrei in which the moon is concealed.

‘Sovereignties’[[1132]](#endnote-933) are from the aspect of Malkhut❖‹❖Kingdom›,  
which is: {Ex. 3:15}*…this is My Name…*– for there the blessed Holy One is recognised  
as King over all the earth,  
and through it Malkhut He is the Holy King,  
the ‘King of Justice,’[[1133]](#footnote-200) from the left side,  
{Ps. 47:8}*…King over all the earth is ELQYM…*  
– and this is the heart which is to the left:  
Malkhut.[[1134]](#endnote-934)

‘Remembrances’[[1135]](#endnote-935) – *Remember*❖‹❖*zakhor*› for the male❖‹❖*zakhar*›[[1136]](#footnote-201)  
– and this is the brain which is to the right,  
and remembrances are there.[[1137]](#endnote-936)

The ‘*shophars*’[[1138]](#endnote-937) – this is the windpipe,  
which is the *shophar*,  
and from there emerges the sound of the *shophar*,  
which is the Middle Pillar.  
And it is YQVQ,  
in the brain, in the heart, in the body.

And the Masters of the *Mishnah* have established,[[1139]](#footnote-202)  
that one should not recite less than ten verses of ‘Sovereignties’,  
and ten verses of ‘Remembrances,’ and ten verses of ‘the *Shophar*s’,  
this ten is YOD QE VAV QE‹45›  
[Var. YOD QeY VAV QeY‹63›[[1140]](#endnote-938)].

In the blessing of ‘Sovereignties’ is recited:  
‘And You shall reign You are He Y”Y ELQYNU’,  
in the blessing of ‘Remembrances’ is recited:  
‘You remember; remember us for life’,  
in the blessing of ‘blowings of *Shophar*’ is recited:  
‘Blow the great *shophar*’.

And furthermore:  
{Ps. 81:4}*Blow the great shophar on the new moon,  
in the obscurement*❖‹❖*keseh*› *of the moon,  
for the day of our festival*.  
What is ‘*in the keseh*’❖‹❖*obscurement*›?  
This is the lower Shekhinah,  
and in Her is ‘write us for life!’[[1141]](#footnote-203)  
– which is ‘writing’ from the right side and from the left side,  
and because it is held by it,[[1142]](#endnote-939)  
‘writing’ is mentioned twice,  
[Var. which is higher hand, lower hand],[[1143]](#endnote-940)  
[Var. lower Mother from the left side is:].

*…in the obscurement*❖‹❖*keseh*›  
– of that of which it is stated:[[1144]](#footnote-204)  
‘into that which is obscured❖‹❖*me-khuseh*› from you,  
do not investigate’.  
‘Write us for life’ is in this verse:  
{Ex. 32:16}*And the tablets*❖‹❖*Ve-Ha-Luḥot*›*,  
they were the work of ELQYM,  
and the writing, it was the writing of ELQYM,  
engraved*❖‹❖*ḥarut*› *upon the tablets*.

What is *ḥarut* ❖‹❖engraved›?[[1145]](#endnote-941)  
It is the letter Hei◘‹◘ה›, of which it is stated:  
{Lev. 25:10}*…and you shall proclaim freedom*❖‹❖*dror*› *in the land…  
dror*❖‹❖freedom› is *ḥerut* ❖‹❖freedom›.  
*Ve-Ha*❖‹❖And-the› *luḥot*❖‹❖*tablets*›  
theyare V-H – son and daughter,  
and they are ‘the work of ELQYM’,  
Who is higher Mother.  
*Work*❖‹❖*ma’aseh*›is with two ‘hands’❖‹❖*yadin*›,  
where there is ‘action’❖‹❖*ʼasiyah*›,  
and *the writing of ELQYM* is with two hands,

**[89a]**

for writing is there,  
and it is *engraved*❖‹❖*ḥarut*› upon the tablets.

‘A hand writes and a hand signs’,[[1146]](#endnote-942)  
and one is the ‘great’ hand, of which it is stated:  
{Ex. 14:31}*And Israel saw the great hand…*and the second is the ‘strong’ hand,  
it is this that is written: {Deut. 4:34}*…and with a strong hand…etc*.

And the mystery of the word:  
{Deut. 6:4}*Y-H-V-H ELQYNU Y-H-V-H* 14 letters  
– the great ‘hand’❖‹❖ *yad* ›‹14›,  
[KOZU BMUKhSZ KOZU 14 letters: YaD❖❖‹❖hand›‹❖14›]  
– the strong one.

And they are: [Var. higher Mother and lower mother]  
higher hand from the right side,  
lower hand from the left side,[[1147]](#endnote-943)  
and all is 28❖‹❖*ko-aḥ*› parts, of which it is stated:  
{Num. 14:17}*And now may the ‘power’*❖‹❖*ko-aḥ*›‹28› *of ADNY be great*,  
and this is: {Ps. 111:6}*The ‘power’* *of his actions has He told to His people…*– the ‘28’❖❖‹❖*ko-aḥ*›‹❖power› of the act of creation.

And furthermore:  
there is a ‘hand’❖‹❖*yad*›‹14› that is called:{Ex. 14:8}*high hand*– and this is YQVQ YOD QE VAV QE 14 letters,  
and there is a second ‘hand’❖‹❖*yad*› corresponding to it,  
and it is EQYeQ AlePh QE YOD QE 14 letters,  
and this is *ko-aḥ*❖‹❖28›❖‹❖power›.

When Israel sins,

this *ko-aḥ*❖❖‹❖power›‹❖28› is removed from them,  
and it is then stated of them:  
{Lam. 1:6}*…and they went without power*❖‹❖*ko-aḥ*›, *before the pursuer*.

And of the angels:  
Kotviel is appointed over writing,  
Ḥotmiel over signing.  
Kotviel is the letters KTV❖‹❖writing› ELY❖‹❖my EL›,  
ELY‹41› is *eim*❖‹❖mother› in numeric-value:  
{Ex. 15:2}*This is my EL*, *and I shall extol*[[1148]](#endnote-944) *Him…*

*KTaV* ❖‹❖writing› is an acronym of:  
K’ – *Keter*❖‹❖crown›,  
T’ – *Torah*,  
B’ – *Brakhah* ❖‹❖blessing›,[[1149]](#endnote-945)  
and all is higher Mother.  
She is ‘the crown upon the head of every righteous person’,[[1150]](#footnote-205)  
and She is: {Ps. 19:8}*The Torah of Y”Y is perfect…*and She is: {Prov. 10:22}*The blessing of Y”Y will make wealthy…*Ḥotmiel is from the aspect of Ḥokhmah,  
and both-of-them are imply ‘life’❖‹❖*ḥayyim*›.

Ḥokhmah: as it is written:  
{Ecc. 7:12}*…the wisdom* ❖‹❖*ḥokhmah*› *shall give life to her possessors*.  
Higher Mother: {Prov. 3:18}*It is a tree of life to those who take hold of it…*[[1151]](#endnote-946)and both-of-them are to the right and to the left.

Three fingers unite with the pen for writing,[[1152]](#endnote-947)  
and about them did Ben Zoma[[1153]](#endnote-948) say:[[1154]](#footnote-206)  
‘there is naught between the higher waters and the lower waters,  
except three fingers’,[[1155]](#endnote-949)  
and two fingers are a support for them,  
and they are like ‘two garments tucked together.’[[1156]](#endnote-950)

Raziel is Uriel, and about him it is stated:  
{Ex. 3:15}*…and this is ‘My remembrance’*❖‹❖*zikhriy*›‹237›*…*which together with V-H‹11› are 248,[[1157]](#endnote-951) and this is Raziel,  
*…’My Name’*❖‹❖*shmiy*›‹350›*…*together with Y-Q are 365.[[1158]](#endnote-952)  
Shmu’ael, Metatron, Ye-huel[[1159]](#endnote-953)  
– their initial letters form ShMiY❖‹❖My Name›.

Ḥasdiel is from the aspect of Ḥesed,  
Gavriel is from the aspect of Gevurah,[[1160]](#endnote-954)  
Uriel is from the aspect of the Middle Pillar,  
in each aspect ELY is of the aspect of Mother❖‹❖*eim*›,  
and they are E-L-Y:  
Aleph◘‹◘א› – Keter,  
Yod◘‹◘י› – Ḥokhmah,  
Lamed◘‹◘ל› – higher Mother,  
which is:[[1161]](#endnote-955) {Prov. 18:10}*A tower of strength is the Name of Y”Y*.

And further did that Elder say: ‘Rabbi! Rabbi!  
{Ex. 32:16}*…and the writing was the writing of ELQYM*– two hands write, from the right and from the left,  
but *engraved upon the tablets* is the Middle Pillar  
[Var. the son of Y-H it is, specifically].

How many angelic scribes there are above,  
who write the merits of Israel!  
And how many angels there are,  
with the seal of the king in their hands,  
who seal the merits of Israel!  
And many angels there are,  
who weigh the lenient❖‹❖*qal*› and the stringent❖‹❖*ḥamur*› of the Torah,  
it is this that is written:  
{Is. 33:18}*Where is the scribe? Where is the weigher?*And when it signs: {Esth. 8:8}*with the signet ring of the king*,  
– which is Vav◘‹◘ו› [Var. Yod◘‹◘י›] –  
*…there is no turning back*.  
The seal is Vav◘‹◘ו› – the seal of truth.

‘A hand writes and a hand signs’  
– lower Hei writes,  
higher Hei signs,  
which are the 5◘‹◘ה›◘‹◘Hei› fingers of the right hand,  
and the five fingers of the left hand.

Lower Hei writes with the letter Vav◘‹◘ו›,  
which is the pen – ‘the reed of the arm’,  
higher Hei signs with the letter Yod◘‹◘י›,  
which is the palm of the hand.

‘The Name of Expounding’[[1162]](#endnote-956) is the Righteous-One,  
about it is stated:  
{Is. 50:4}*Y”Y ELQYM has given to me a tongue of teaching...*And this [Z’◘‹◘ז›][[1163]](#endnote-957) is the lesser Y-V,  
*to know to interpret a word for the weary*❖‹❖*ya’eph*›– these are Hei Hei◘‹◘ה-ה›, of which:  
{Gen. 1:20}*…and the bird which shall fly*❖‹❖*ye-ʼopheph*› *over the earth*.

And the vowel-pointing of the Name of Writing:[[1164]](#endnote-958)  
{Ex. 32:16}*…and the writing was the writing of ELQYM…*– this is **YQVQ**, shva/ḥireq/segol/shureq◘‹◘ְִ ֶ ּ›.[[1165]](#endnote-959)

‘The Name of Expounding’ is:  
*Y”Y ELQYM has given to me a tongue for teaching,  
to know to interpret a word for the weary*– this is **YQVQ**, pataḥ/pataḥ/segol/pataḥ◘‹◘ַ ַ ֶ ַ›.[[1166]](#endnote-960)

Knowledge of the blessed Holy One and His Shekhinah,  
is achievable with this vowel pattern:  
{Jer. 9:23}*…the boaster praise himself, understanding and knowing*– and this is **Y-Q-Q-V** ḥireq/pataḥ/pataḥ/shva◘‹◘ְִַַ›.[[1167]](#endnote-961)

All these vowel-points,  
must be pointed from based upon verses of the Bible,[[1168]](#endnote-962)  
as they are written, in the way of truth.

And every HVYH has a utility,[[1169]](#endnote-963)  
upon which it rides, and which is its chariot.  
And that HVYH has a rider that dominates it,  
like the male over the female,  
and the female does not have permission, nor does her agent,  
to do anything[[1170]](#endnote-964) without the permission of her master,  
for whoever receives,[[1171]](#endnote-965)

**[89b]**

is female,

in relation to the place from which it receives.  
And the mystery of the word:  
{Ecc. 5:7}*…for the highest over the high waits…*

And similarly:  
The messenger[[1172]](#endnote-966) above is Metatron,  
and many appointed ones are under his hand,  
who are the agents of the Shekhinah.

And the Shekhinah is female,  
She has not permission to go to any place,  
without the consent of Her husband.[[1173]](#endnote-967)

And the mystery of the word:  
{Ex. 25:2}*…and they shall take for Me an offering…*– if you wish my Shekhinah to reside amongst you,  
then *take for Me*– take permission from Me first for Her to be revealed.

**Tiqun Fifty-Six** [[1174]](#endnote-968)

{Gen. 1:1}**Be-REiShYT**❖‹❖In the beginning› *ELQYM created…*– ELQYM: they have established that fear is there,  
from the aspect of the letter Hei◘‹◘ה› [Var. H-Y◘‹◘ה-י›],  
which is to the left,[[1175]](#endnote-969)  
for even though the letter Yod◘‹◘י› is mercy,  
in a place where Hei◘‹◘ה› dominates it, it is called female,  
similarly Q-Y◘‹◘ק-י›,  
and this mystery is revealed [in QE VAV QE]  
[Var. YOD HeY VAV HeY] [Var. YOD QE VAV QE].

For there is no creature without male and female,[[1176]](#endnote-970)  
for there are two partners in a son and daughter:  
Father and Mother.  
One gives the drop of the male,  
and one of the female.  
And when the male rules over the female it is masculine,  
and when the female rules over the male it is feminine.  
And they the sages have established this,[[1177]](#footnote-207) in the mystery  
of: {Lev. 12:2}*…a woman, when she shall conceive,  
and shall give birth to a male child...*

And there is a higher mystery[[1178]](#endnote-971) here:  
sometimes two drops are deposited,  
sometimes three,  
sometimes four,  
sometimes five,  
sometimes six,  
sometimes seven,  
and this is the mystery  
of: ‘two went up to the bed, and seven descended.’[[1179]](#footnote-208) [[1180]](#endnote-972)

There are two drops:  
sometimes they are tzeirei◘‹◘ֵ›,  
and sometimes they are shva◘‹◘ְ›.  
Three drops:  
sometimes they are segol◘‹◘ֶ›,  
and sometimes they are shureq◘‹◘ּ›.  
Sometimes there are seven drops,  
like this: the letter Zayin◘‹◘ז› from ***Z****’er’a*❖‹❖seed›.

And the three drops require protection,  
from ‘liver, spleen, gall bladder’,  
for it is stated of them:  
{Gen. 2:16}*And Y”Y ELQYM commanded upon the human…*– and they [the sages] have established,[[1181]](#footnote-209)  
that there is no ‘command’ here other than regarding idol worship,  
which is represented by the liver, of which it is stated:[[1182]](#footnote-210)  
‘anyone who becomes angry, it is as if he worships idols.’[[1183]](#endnote-973)

Therefore,  
one must not ejaculate[[1184]](#endnote-974) the drops except through love,[[1185]](#endnote-975)  
and not in anger or quarrel,[[1186]](#footnote-211)  
and when a person shoots these three drops through love,  
they are called ‘segolta’◘‹◘֒›,[[1187]](#endnote-976)  
and the mystery of the word:  
the notes: *zarqa*◘‹◘˜›, *maqaph*◘‹◘־›, *shophar* *holekh*◘‹◘֣›, *segolta*◘‹◘֒›.

*…commanded* *upon the human* – this is the shedding of blood,  
it is this that is written: {Gen. 9:6}*…in man will his blood be spilt…*– this is the arousal of the drop of the female,  
which is from ‘the red moisture’,[[1188]](#endnote-977)  
and if it is a segol◘‹◘ֶ› with the point below,  
then it is female,  
if the point is above it is male,  
and when he shoots it into the gall-bladder – which is Gehinom –  
it[[1189]](#endnote-978) kills [it] the drop.[[1190]](#endnote-979)

{Gen. 2:16}*…saying…* – this is sexual immorality,[[1191]](#footnote-212)  
and this is represented by the spleen.  
One who shoots a drop into his wife in depression or quarrel,  
then sexual-immorality❖‹❖*ʼeryata*›[[1192]](#endnote-980) is revealed in it the drop,  
and because of this:  
{Lev. 18:7}*The sexual-nakedness*❖‹❖*ʼervah*›[[1193]](#endnote-981) *of your father,  
and the ʼervah*❖‹❖ nakedness› *of your mother,  
you shall not reveal*   
– it, the spleen, is LYLYT,  
the black bile,  
the obscene❖‹❖*ʼervah*›  
[of everything❖‹❖*kola*›] [Var. of the bride❖‹❖*kalah*›].[[1194]](#endnote-982)

Rabbi Elazar said: ‘Father,  
regarding the measure of sexual immoralities:  
are they in a specific place or not?[[1195]](#endnote-983)

He said to him: ‘My son!  
YQV”Q is:  
Yod◘‹◘י› – Father,  
Hei◘‹◘ה› – Mother,  
Vav◘‹◘ו› – son,  
Hei◘‹◘ה› – daughter.

Hei Hei◘‹◘ה-ה›[[1196]](#endnote-984) are Mother and Her daughter,  
a bride and her mother-in-law.

According to the branches of the tree,  
are they thus called,  
the branches of the tree spread upwards in the tree,  
as they have established:  
{Ez. 1:11}*And their faces and their wings*❖‹❖*kanpheihem*›*,  
are separated from above*,  
and about them it is stated:  
{Deut. 23:1}*and he shall not reveal his father’s ‘wing’*❖‹❖*ke-naph*›,  
but they are united below.

Like the *lulav*,  
which is of one grouping below,  
with all those species of myrtle and willow,  
which are three branches of myrtle,  
and two branches of willow,  
and yet it is separated above,  
for the branches are separated to the right and left,  
and therefore:  
‘if its leaves are split open❖‹❖*niphre-tzu*›, it is unfit,  
but if its leaves are merely parted❖‹❖*niphre-du*›, it is fit’.[[1197]](#footnote-213) [[1198]](#endnote-985)

And this ‘split’❖‹❖*peretz*›,  
it is indicating the promiscuous❖‹❖*parutz*› in sexual immorality,  
which is residing between each branch.

And therefore, it is stated there:  
{Lev. 18:6}*…you shall not approach to reveal the nakedness…*– one should not bring close the letters  
– which are YQV”Q –  
in a place of

**[90a]**

of obscenity❖‹❖*ʼervah* ›.

And the mystery of *ʼervah* is alluded to,  
in [Var. these] two letters combinations of ’E-R and V-H,  
{Gen. 38:7}*ʼER*[[1199]](#endnote-986) …was *R’A* ❖‹❖*evil*› *in the eyes of Y”Y…*and these branches are [not][[1200]](#endnote-987) spread out,  
such that *’ervah*❖‹❖obscenity› can be between them,  
which is not the case except outside,  
of the place of the blessed Holy One,  
which is ADNY,  
it is this that is written:  
{Ps. 5:5}*…evil*❖‹❖*r’a*› *does not abide with You*.

For in the *sephirot*,  
you will find Father and Mother and son,  
as one – in Binah:  
the letters of BeN ❖‹❖son› and Y-Q,  
and there is no ‘*ervah* there.

And you find them V-H below as brother and sister,  
both-of-them in unity,  
the brother is the Middle Pillar,  
Dalet◘‹◘ד› is His sister,  
and both-of-them are as one, without separation,[[1201]](#endnote-988)  
even though the Righteous-One is the unity of them all.’

**Meanwhile**,  
Elijah happened to appear to Rabbi Shim’on,  
and he said to him: ‘Rabbi! Rabbi!

The measure of sexual immorality is surely thus:  
in all the *sephirot*,  
there is no unity of one to another like that of male and female,  
except through the Righteous-One❖∞‹❖*tzadiq*›‹∞Yesod›.

For the unity of both-of-them,  
is not in any of their limbs,  
except in the covenant of circumcision,  
in the other limbs, the ‘nearness❖‹❖*qorvah*› of brotherhood’[[1202]](#endnote-989) is there,  
but not of ‘unity’❖‹❖*yiḥuda*›.

And this is the mystery of the tree,  
whose branches are spread out above to every side,  
and the mystery of the word:  
{Gen. 49:24}*And his bow shall reside in strength,  
and his arms were agile…*[[1203]](#endnote-990)but below, everything is one grouping,  
one unity.[[1204]](#endnote-991)

And because of this,  
below, it is through the Righteous-One,  
that one should bring close the letters of YQV”Q with His Shekhinah,  
Who is Its[[1205]](#endnote-992) ‘Close One’,  
as in: {Lev. 1:2}*…an offering*❖‹❖*qorban*›[[1206]](#endnote-993) *to YQV”Q...*

And thus also regarding the Higher Shekhinah with Ḥokhmah  
– one needs to bring them close through the Righteous-One,  
and all branches there,  
become united and bound-up and integrated,  
and they receive one from the other  
– and all is by means of the Righteous-One,  
and without the Righteous-One there is no ‘nearness of unity’,  
but only ‘brotherhood’❖‹❖*aḥavah*›,  
and because of this, it is called ‘disgrace’❖‹❖*ḥesed*›[[1207]](#endnote-994) there.  
Vav◘‹◘ו› – the brother, and Hei◘‹◘ה› – the sister,  
from the right side.  
And in that place it is stated:  
{Lev. 20:17}*And a man, if he takes his sister,  
the daughter of his father or the daughter of his mother…etc …  
it is a ḥesed*❖‹❖disgrace›,  
and even though it is Ḥesed nevertheless:   
{ibid}*…and they shall be cut off in the eyes of the people*.

One who joins letters in a place of separation,  
is as if he actively separated between them,[[1208]](#endnote-995)  
and therefore, they are *cut off* – measure for measure.[[1209]](#endnote-996)

And thus Y-Q, on the right, are in a state of ‘brotherly’ love,  
and there is no unity except by means of the Righteous-One,  
and therefore, in that place:  
{Lev. 18:6}*…you shall not approach*❖‹❖*tiqre-vu*› *to reveal nakedness*.

And thus, in the right and left thigh,  
‘other gods’ are there.  
And one should not bring close the letters,  
at a time when ‘other gods’ are there,  
who are from the aspect of idol worship.  
And the mystery of the word:  
{Lev. 10:1}*…and they offered*❖‹❖*va-yaqrivu*› *before Y”Y a strange fire…*

And all these sexual-immoralities,  
they are Samael and the snake,  
who prosecute in order to make judgments for them Israel,  
and reveal them before Y”Y,  
and therefore they the laws of sexual immorality are called:  
 *’arayot*❖‹❖sexual-nakedness›.

And this is the mystery of:  
{Prov. 25:9}*…and the secret of another do not reveal*❖‹❖*tagel*›,[[1210]](#endnote-997)  
– this causes exile❖‹❖*galut*›[[1211]](#footnote-214),  
and Israel is *itgalei*❖❖‹❖revealed›‹❖exiled› among the nations.

Whoever reveals his nakedness there,  
is thus exiled[[1212]](#endnote-998) among ‘the sexual immoralities’,  
which are ‘other gods’,  
and whoever conceals them,  
so is he concealed from judgement among them.

And therefore:  
{Deut. 23:1}*…and he shall not reveal*❖‹❖*ye-galeh*› *his father’s ‘wing’*– this is the Shekhinah,  
Who is exiled❖‹❖*galat*› among the nations because of this sin,[[1213]](#endnote-999)  
as it says: {Is. 50:1}*…and through your sins,  
your mother was sent away*.

And 4 times has the Shekhinah been sent into exile,[[1214]](#endnote-1000)  
because they Israel have entered ‘*ervah*❖‹❖sexual-immorality›,  
between the ‘4 Letters’.  
And even though it has been stated,  
that all these sexual-immoralities are in the *sephirot*,  
and in the Name of YQVQ,  
it is not in His place above.  
Rather, when the Shekhinah is exiled,  
all the *sephirot* descend with Her,[[1215]](#endnote-1001)  
but there is no actual separation in Her,  
or between the ten *sephirot*.

And when they the *sephirot* descend,  
they become enclothed in the six weekdays  
– six branches:  
Ḥesed on the first day,  
Gevurah on the second day,  
the Middle Pillar∞‹∞Tipheret› on the third day,  
the second set of three *sephirot* on the other three days,  
which are the fourth, the fifth and the sixth.

And ‘the ten sayings’[[1216]](#footnote-215)  
– this is Yod◘‹◘י›‹10›, Father,  
‘the five mentions of light’  
– this is Hei◘‹◘ה›‹5›, Mother,  
‘the six mentions of *good*’[[1217]](#endnote-1002)  
 – Vav◘‹◘ו›‹6› – which is in the six weekdays,  
The letter Hei❖❖‹❖ה›‹❖the› of:  
{Gen. 1:31}*the sixth*❖‹❖*ha-shishi*›∞‹∞Yesod› day,  
is the latter Hei∞‹∞Malkhut› of YQV”Q.  
ROSh❖‹❖head› of contained in Be-REiShYT  
– this is Keter,  
the head of all heads.

And why is there separation?[[1218]](#endnote-1003)  
Because there is no Righteous-One, the sign of covenant, there.  
And the mystery of the word:  
{Ecc. 7:20}*…there is no righteous one on earth…*[[1219]](#endnote-1004)who is the ‘sign of covenant’ there.

And on the Sabbath,  
which is the seventh day,  
there is found closeness and unity,  
of the Name of YQVQ and all *sephirot*.  
And therefore, the coupling of scholars with their female partners  
is from Sabbath eve to Sabbath eve.[[1220]](#footnote-216)

These ‘sexual-immoralities’ are specifically below,  
but of the realms above,

**[90b]**

it is stated:  
{Ps. 5:5}*…evil*❖‹❖*r’a*› *does not abide with You*.

And of the righteous man who approaches his wife on weekdays,  
of that child that he makes,  
it is stated: ‘the righteous person for whom it is bad’.[[1221]](#footnote-217)  
For he causes the sacred to be made mundane,[[1222]](#endnote-1005)  
– which is the seventh day –  
and that time,[[1223]](#endnote-1006)  
is the mystery of: ‘the righteous person for whom it is bad,  
the wicked person for whom it is good.’

However, above,  
there is no *ʼervah*❖‹❖obscenity› or cutting off,  
or separation or promiscuity,[[1224]](#endnote-1007)  
and because of this, above,  
[it is not for you to imitate your Creator,  
that you should say that above:]  
there is unity between brother and sister,  
and son and daughter,  
mother with son,[[1225]](#endnote-1008)  
therefore it was said to Adam:  
‘it is not for you to imitate your Maker,  
for you have been the cause,  
of your not being in His image above,  
as it says: {Is. 59:2}*But your sins are dividing,  
between you and your God...*’

And come see:  
At the time when the blessed Holy One wished to created Adam,  
he wished to make him like His image,  
without ‘*ervah* ❖‹❖obscenity›, and without breach and separation,  
as it says: {Gen. 1:26}*…Let Us make a human  
in Our image, like Our form…*  
– so that all the *sephirot* would be included in him,[[1226]](#endnote-1009)  
without any separation or cutting off,  
and so that son with daughter, who are siblings, may be united,[[1227]](#endnote-1010)  
for about them Adam and Eve it is stated,  
that they were twin siblings,  
it is this that is written:  
{Ex. 26:24}*And they were te-omim*❖‹❖*matching*›❖‹❖twins› from below,  
*and together they will be tamim*❖‹❖*complete*› *at its top…*At which place? *…to the ring...*

This is the ring of the sign of the covenant of circumcision,  
which is the measure of all sexual-sin below,[[1228]](#endnote-1011)  
and the measure of unity above,  
and above, it is stated of it:  
{Gen. 3:22}*…and he will take even of the tree of life,  
and eat and shall live forever*.

But below, it is stated of it:  
{Gen. 2:17}*…and of the tree of knowledge of good and evil,  
do not eat from it*– do not mix good and evil in unity,  
and if you do not abide by this: …*you shall surely die*.

It is stated here: *you shall surely die*and it is stated of the Sabbath:  
{Ex. 31:14}*…its desecrators shall surely die...*

And Adam,  
was specifically made in the image of that which is above,  
yet he made division there,  
and he was separated from there.’

Rabbi El’azar said to him: ‘Father!  
In what way was he made in the image of that above?  
For I have heard several opinions there.’[[1229]](#endnote-1012)

He said to him: ‘My son!  
When he was made,  
all the *sephirot* were included in the image of his soul,  
and his soul was a chariot to them,  
like his soul, of which it is stated:  
{Gen. 1:27}*And ELQYM created the human in His image…*so it was similar to ‘the ten *sephirot* of *blimah*❖‹❖oblivion›.’[[1230]](#footnote-218)

And all the colours of the *sephirot* were shining in his soul,  
and were shining upon his face.  
And those on high and below were fearfully trembling before him,  
and they were worshipping him,[[1231]](#footnote-219) [[1232]](#endnote-1013)  
because of those colours that were shining through him,  
like the ‘Man’ of Above,[[1233]](#endnote-1014) before Whom they were worshipping,  
so were they worshipping the man below,  
until he Adam said:  
{Ps. 95:6}*Come let us prostrate and bow,  
let us kneel*❖‹❖*nivre-khah*›*,* *before Y”Y our Maker*.

And at that time,  
he was ruling over all the masses of above and below.

The colour black of the eye,[[1234]](#endnote-1015)  
and his black hairs,  
and all black colours which are beautiful,  
were given to him from the aspect of Mother.

The white of the eye,  
and the white of the face,  
and white of the brain,  
and the white of the bones,  
were given to him from the aspect of Father.

For thus did the Masters of the *Mishnah* establish,[[1235]](#footnote-220)  
‘the white of the eye and the brain and the bones

– is given from the father,  
while the black of the eye and the hair  
– is given from the mother.’

And white and black  
are both found from higher Keter:  
black from the outside,  
and white from the inside.  
And about it is stated:[[1236]](#endnote-1016)  
{Job 37:21}*And now they have not seen the light,  
though it be clear*❖‹❖*bahir*› *in the skies…*  
and one other verse says:  
{Ps. 18:12}*He makes darkness His concealment...*

And behold the companions have established:[[1237]](#endnote-1017)  
‘black is the female of white’,  
and the Torah from there is white from the inside,  
and black from the outside. [[1238]](#footnote-221) [[1239]](#endnote-1018)

And above,  
Father and Mother said  
– about the Middle Pillar and His Shekhinah:  
{Gen. 1:26}*…Let Us make a human,  
in Our image, like Our form…*– the Middle Pillar in white,  
and the Shekhinah in black,  
it is this that is written:  
{Song. 1:5}*I am black and lovely…*

And come see:  
Higher Mother was black,[[1240]](#endnote-1019)  
before in relation to that light inside Her,  
but when She descends below,  
Her colours are seen through five *sephirot*,  
which are five branches of the tree:  
the right and left arm,  
and the body and the two thighs.

The Righteous-One∞‹∞Yesod› takes all colours,  
it is this that is written: {Gen. 9:16}*…and I shall see it,  
to remember the eternal covenant...*[[1241]](#endnote-1020) *…and I shall see it* – in radiant colours.

And thus, the lower Shekhinah,  
is seen perceived in five colours from below to above,  
and these are the colours of six[[1242]](#endnote-1021) *sephirot*,  
and about them it is stated:  
{Ex. 25:4}*…and blue, and purple and crimson wool,*

**[91a]**

*linen and goat’s hair*.

And just as all colours are included,  
from above to below, in the Righteous-One,  
so are all colours included,  
from below to above, in the Middle Pillar.

Come see:  
There are four great branches[[1243]](#endnote-1022) of the tree,  
and they are two arms and two thighs,  
and they are all in the measure of the higher letter Vav∞‹∞Tipheret›.[[1244]](#endnote-1023)

And in every *amah*❖‹❖handbreadth› there are 5 small branches,  
which are a measure of a *zeret*❖‹❖finger-span›,[[1245]](#endnote-1024)  
of which it is stated: {Is. 40:12}*…and the heavens,  
with a finger-span*❖‹❖*zeret*› *He established them*.

And they are the measure of Hei◘‹◘5›,  
and upon 5 branches was Yod◘❖‹◘י›‹❖hand›‹10›,  
which is the palm of the hand,  
and this is the fruit of the tree,  
and numerous lines are embroidered[[1246]](#endnote-1025) into the palm of the hand,  
which are the beautiful colours of the fruit.  
For through them is the rose opened,  
from which the fruit is made.

And they are: {Ex. 25:33}*…a knob and a flower,  
…for the six branches coming out of the Menorah*– and they are the three bones[[1247]](#endnote-1026) of the right arm,  
and the three of the left arm,  
the Menorah is the body of the middle.

My son,  
with all these constructs,[[1248]](#endnote-1027)  
did He create Adam and his female partner;  
[and if] he Adam made a separation above,  
between the blessed Holy One and His Shekhinah,  
which caused the Shekhinah to withdraw from the blessed Holy One.  
So did the blessed Holy One remove his partner from him,[[1249]](#endnote-1028)  
and the blessed Holy One Himself withdrew from him.

For in the place where the Shekhinah does not reside,  
the blessed Holy One does not reside there.[[1250]](#endnote-1029)

And from where do we know,  
that his female partner was removed from him?  
As it says: {Gen. 2:18}*And Y”Y… said:  
‘It is not good for the man to be alone…*[[1251]](#endnote-1030)

And this caused it to be stated of Jacob,  
{Gen. 32:25}*And Jacob was left alone...*And at that time, Samael was victorious over him Jacob:[[1252]](#endnote-1031)  
{Gen. 32:26}*…and he touched the socket of his hip…*In which place did he fly[[1253]](#endnote-1032) touch?  
It was in ‘*the displaced tendon*’❖‹❖*gid ha-nasheh*› sciatic nerve.[[1254]](#endnote-1033)  
For the Yod◘‹◘י› flew away from the displaced tendon  
– which is the Yod◘‹◘י› of Ya’aqov❖‹❖Jacob› –  
and he remained ‘*aqev*❖‹❖heel›,  
[Var. which is the concept of ‘trampling with the heel’❖‹❖*dash be-’aqev*›,  
and this is the mystery of:  
{Gen. 25:26}*…and his hand was holding the heel of Esau…*– for he tramples with the heel in exile,  
and through the yoke of the kingdom of seventy nations,  
for he is ‘for a tail and not for a head’[[1255]](#endnote-1034)].

Just as Adam caused  
the Shekhinah to become separated from the blessed Holy One,  
as it says: {Is. 50:1}*…and through your sins,  
your mother was sent away*,  
and the blessed Holy One remained ‘single’ – without a Queen,[[1256]](#endnote-1035)  
it is this that is written: {Is. 57:1}*the righteous-one is ‘lost’*.

What is the meaning of *lost*?  
Lost to the Queen.

And because of this:  
{Gen. 2:18}*It is not good for a* *man to be alone,  
I shall make him a helpmate corresponding to him*❖‹❖*ke-negdo*›.[[1257]](#endnote-1036)  
This refers to another  
– who is not his original female partner – [[1258]](#endnote-1037)  
from the aspect of the Tree of Knowledge of good and evil,  
of prohibition and permission,  
impurity and purity,  
fit and unfit,  
pure blood and menstrual blood,  
and therefore they established:[[1259]](#footnote-222)  
‘If he merits it, then we shall make him a help mate,  
if he doesn’t merit it, then she is *against him*❖‹❖*ke-negdo*›.

For ‘woman’ was removed from him,  
she who is the Tree of Life, ,  
she of whom it is stated:  
{Prov. 3:18}*It is a tree of life to those who take hold of it*,  
{Ecc. 9:9}*See life with the woman that you have loved…*for about her it is stated:  
{Gen. 3:22}*…and he will take even of the tree of life,  
and he shall eat and live forever*.

For it was engraved❖‹❖*ḥarut*› upon the tablets,  
freedom❖‹❖*ḥeru*› from the angel of death,  
freedom from enslavement to earthly kingdoms,[[1260]](#endnote-1038)  
freedom from all evil diseases,  
from poverty, and stupidity and anguish,  
and oppression and hunger.  
And about it is stated:  
{Deut. 8:9}*A land in which, without scarcity,  
you will eat bread …etc*.

It was removed from him,  
and another was given to him from the aspect of the moon,  
of which it is stated:  
{Ecc. 3:2}*A time to give birth and a time to die… etc*.  
For half of her is life and wealth,  
and half of her is death and poverty.  
Like the heart, of which it is stated:  
{Ecc. 10:2}*The heart of the wise person is to the right,  
and the heart of the fool is to his left*– the two in partnership.

And therefore, should he merit it,  
then she is *a helpmate*❖‹❖*ʼezer*›,[[1261]](#endnote-1039)  
with the fullness of the moon,  
but if he does not merit it,  
then she is ‘*opposite him*’❖‹❖*ke-negdo*›,  
with the deficiency of the moon.

Forbidden sexual relations❖‹❖*ʼarayot*› are from the aspect of Y-Q:  
{Ḥab. 3:9}*ʼER YaH* ❖‹❖*Openly*› *Your bow has revealed itself…*forbidden sexual relations ❖‹❖*ʼarayot*› are from the aspect of V-H:  
{Lev. 18:6}*…you shall not approach to reveal nakedness*❖‹❖*ʼER VaH*›*…*[[1262]](#endnote-1040)

And this is LYLYT,  
who is: {Lev. 18:17}*The nakedness of a woman and her daughter…*– who are Hei Hei◘‹◘ה-ה›,  
*the nakedness of your daughter in law*– this is the small Yod of ADNY,  
who is the *kalah*❖‹❖bride›❖‹❖‘daughter in law’›,  
spoken of in *Song of Songs*.

Come see:  
The lower Shekhinah is called:  
*her daughter* – from the aspect of Higher Mother.  
Bride❖‹❖*kalah*› – from the aspect of *kol*❖‹❖all›:  
*kol*❖‹❖all of› the letter Hei◘‹◘ה›.  
Sister❖‹❖*aḥot*› – from the aspect of the Middle Pillar:  
{Lev. 18:6}*…the kin of his flesh…*is of the aspect of that of which it is stated:  
{Gen. 6:3}*…in that he is also flesh…*[[1263]](#endnote-1041)– from the aspect of his level.

**[91b]**

**Tiqun Fifty-Seven** [[1264]](#endnote-1042) **For Day 29**

**Be-REiShYT**❖‹❖In the beginning› comprises:  
TReY❖‹❖two› ShVA◘‹◘ְ›   
– and they are two ‘points’,  
two ‘formations’❖‹❖*ye-tzirot*›,  
of which it is stated:  
{Gen. 2:19}*va-YiYtzer*❖‹❖*And-He-formed*›– *Y”Y ELQYM* –  
*from the ground,  
every beast of the field, and every bird of the heavens,  
and He brought each one to the human,  
to see what he would call it… etc*.

Come see:  
many souls and many depictions,  
did the blessed Holy One depict,  
in the image of the chariots[[1265]](#endnote-1043) upon High,  
which are the holy angelic-beasts,  
from whom human beings inherit souls,  
and the blessed Holy One brings humanity through reincarnation,  
over all of them.[[1266]](#endnote-1044)

*…to see what he would call it*– and he did not find a helpmate among them,  
this is what is written: {Gen. 2:20}*And for the man,  
He did not find a helpmate corresponding to him*– and he called each one by names,  
according to the host above,  
of which it is stated: {Is. 40:26}*…Who brings-forth their host by number,  
to all of them He calls by name…*  
– to each *ḥayah* and angel and *ophan*,  
He[[1267]](#endnote-1045) called by a known name,  
to each one after its pattern, and its service, and its watch.[[1268]](#endnote-1046)

Come see:  
Adam knew every angel and *ophan* and *ḥayah* and *seraph*,  
each one that was appointed over its mission,  
and he knew every name of each one according to its mission,  
and thus would he call it.[[1269]](#endnote-1047)

For thus **we have found** in the Book of Raziel,[[1270]](#endnote-1048)  
which was given to the first Adam,  
that the blessed Holy One called Metatron by numerous names:[[1271]](#endnote-1049)  
sometimes he was called MeYTaTOR [Var. MYMTOR]  
when he was appointed over rain❖‹❖*mitra*›,[[1272]](#endnote-1050)  
and sometimes he was called PaTḤON SaGRON  
[ATYMON] [Var. ATMON].

ATMON[[1273]](#endnote-1051) when he ‘blocks’❖‹❖*otem*› the sins of Israel,  
SaGRON[[1274]](#endnote-1052) when he ‘closes’❖‹❖*sagar*› the gates of prayer,  
PATḤON[[1275]](#endnote-1053) when he ‘opens’❖‹❖*pataḥ*› the gate of prayer.

[PaSQON] [Var. PYSQON]:[[1276]](#endnote-1054)  
when he ‘decides’❖‹❖*poseq*› laws of *Mishnah* in the lower Academy,[[1277]](#endnote-1055)  
and thus all names are according to his mission.

And so it is with every angel  
– its name is changed according to its mission,[[1278]](#footnote-223)  
it is this that is written:  
{Judg. 13:18}*…Why do you ask my name, since it is obscure?* [[1279]](#endnote-1056)And according to the miracle they perform, so are their names.

And for-each and-every one of their missions,  
there is a specifically known moment and time,  
and a specific zodiacal configuration,  
and a specific day,  
and a specific star  
– and there it changes.

This angel Metatron,  
is called by the sixty myriad names of angels.  
He is called:  
Ḥasdiel  
– when he performs kindness❖‹❖*ḥesed*› with the world,  
Gavriel  
– when he performs mightiness❖‹❖*gevurah*› with the world,  
SeTURYEL  
– when he ‘conceals’❖‹❖*satir*› the inhabitants of the world in his wings,  
from those angels of destruction,  
it is this that is written: {Ps. 91:4}*…and beneath His wings,  
you shall take refuge, a shield…*And he is called ḤOTMYEL  
– when he ‘seals’❖‹❖*ḥatim*› merits and sins,  
regarding the inhabitants of the world,  
KOTVYEL  
– when he ‘writes’❖‹❖*katav*› sins and merits.

And each angel, according to its name,  
has a verse in the Torah,  
KOTVYEL is named after:[[1280]](#endnote-1057)  
{Ex. 32:16}*…and the writing was the writing of ELQYM… etc*.,  
ZoKhRYEL is named after:  
‘the One who remembers the covenant of the Patriarchs’,  
and he has the verse: ‘Remember us for life!’[[1281]](#footnote-224)  
which is subjugated[[1282]](#endnote-1058) within the verse: {Ex. 20:8}*Remember*,  
ShoMRYEL: in the verse {Deut. 5:12}*Observe*,  
ḤaSDYEL in Ḥesed,  
GaVRYEL in Gevurah,  
TzaDQYEL in righteousness❖‹❖*tzedeq*›,  
Re-PhaEL in healing❖‹❖*re-phuah*›,  
YTUEL in Tipheret,  
MaLKhYEL in Malkhut.

There is no angel whose essence and foundation is not in the *sephirot*,[[1283]](#endnote-1059)  
and each *sephirah* has a specific known name,  
and a specifically vowelled ‘HaVaYaH’,  
and all the names have essence and foundation there.[[1284]](#endnote-1060)

And take this general principle in your hand:[[1285]](#endnote-1061)  
that regarding all appointed-agents above,  
their names depend upon the *sephirot*.

And of their names,  
each has a verse for its name.  
And all the angels whose horses are of fire,  
and whose chariots are of fire,  
and whose bows are of fire,  
and whose spears are of fire,[[1286]](#endnote-1062)  
and all of whose weapons are of fire,  
their foundations are in Gevurah,  
and of the angels of destruction, which are fire,  
their foundation is in Gehinom.

And there are angels of whom it is stated:  
{Ps. 104:4}*He makes winds*❖‹❖*ruḥot*›❖‹❖spirits› *His messengers…*– their foundation is in the Middle Pillar.

And there are angels,  
who are from the waters of the firmament,  
of whom it is stated:  
{Ps. 148:4}*…and the waters which are above the heavens*– from the right side.

The essence of all of them[[1287]](#endnote-1063) is above,  
and there is no angel in whom is not found the Name of YQV”Q,[[1288]](#footnote-225)  
Which is found in every place,  
like the soul which is found in each-and-every limb.

And therefore,[[1289]](#endnote-1064)  
a person should make YQVQ sovereign through all the *sephirot*,  
and through all the thrones,  
and through all the angels,  
and in each-and-every limb of a person,  
for there is no place which is vacant of Him,[[1290]](#endnote-1065)  
not in those above, and not in those below.

YQV”Q is not called through the unity of the Four Letters,  
except through the Cause of causes [[1291]](#endnote-1066) that unites them,  
and because He unites

**[92a]**

the Four Letters,  
they are called, through Him:  
YQV”Q – in one unity:[[1292]](#endnote-1067)  
{Zech. 14:9}*…Y”Y is one*❖‹❖*eḥad*› *and His Name is one*.

And because of this,  
He placed the faith of Israel[[1293]](#endnote-1068) in these Four Letters,  
and all other Names He placed,  
as designations❖‹❖*kinuyin*› for this Name.

There is no name  
– to infinity and to the uttermost –  
greater or more dominant than This Name,[[1294]](#endnote-1069)  
above up to infinity,  
and below to the uttermost,[[1295]](#endnote-1070)  
and all hosts and camps of angels fear and tremble from It.

**Tiqun Fifty-Eight** [[1296]](#endnote-1071)

{Gen. 1:1}***In the beginning*** *ELQYM created*[She is] the accusative particle *ET…*– the lone daughter,  
She is: {Ps. 45:14}*…of the daughter of the King within…*[She is] *ET* - includes Her maidservant,  
about whom it is stated: {Gen. 2:21}*And Y”Y ELQYM caused to fall,  
a drowsiness upon the human*❖‹❖*ha-adam*›*, and he slept…etc*.

What is *…and He closed*❖‹❖*va-yisgor*›?  
**Began** Rabbi Shimon a discourse and said:  
{Josh. 6:1}*And Jericho had shut and was barred*❖‹❖*sogeret u-mesugeret*›*…*What is *And Jericho*❖‹❖*ye-riḥo*›?  
It is the moon❖‹❖*yare-aḥ*›, which is Her body,  
a maidservant from the daughter of the King,  
which is Her point  
– *shut and barred*, from within –  
like this: Khaf inside larger reverted Khaf.ai [[1297]](#endnote-1072)

And because of Her it is stated:  
{Ex. 25:27}*Opposite the frame will be the rings… etc*.  
What are *the rings*?  
These are the two ‘ears’ of the heart,  
which are round like rings,  
and the heart is to the left:  
thus, the table[[1298]](#endnote-1073) needs to be to the left:  
‘the table in the north.’[[1299]](#footnote-226)

*…for housings for the poles…*What is *for housings*?  
These are ‘the two houses of the heart.’[[1300]](#footnote-227)  
What is *for the poles*?  
These are the two kidneys, both of them are ‘outside’,  
about them it is stated:  
{Ex. 36:29}*And they were*[[1301]](#endnote-1074) *matching from below…*– the two ‘wings’ of the lung –  
…*and together they will be complete at its top*.  
And because hearing depends upon the heart,  
the Masters of the *Mishnah* have established:[[1302]](#footnote-228)  
‘the heart hears.’[[1303]](#endnote-1075)

Come see:  
it is stated of this ‘rib:’[[1304]](#endnote-1076)  
{Gen. 2:21}*…and He took…* and after that:  
{Gen. 2:22}*And Y”Y ELQYM built the rib…*What is: *and He built*?  
But: {1 King. 8:13}*I have surely built,  
a house of ‘habitation’*❖‹❖*zvul*›[[1305]](#endnote-1077) *for you…* *etc*.  
{1 King. 6:7}*And the house, in being built,  
was built of stone completed at quarry…*– the two houses chambers of the heart,  
they are the two ‘buildings’ of this verse,  
this is what is written: *…and the house, in being built*  
– this is the First Temple,  
….*built of stone completed at quarry*– this is the Second Temple.

And corresponding to them,  
it says: *I have surely built*❖‹❖*banoh vaniti*› – two buildings:  
one is called the building of higher Mother,  
and the second is the building of lower Mother.

And furthermore:  
*…and He built…*– the language of: {Gen. 30:3}*…and I also shall be built*❖‹❖*ibaneh*› *from her*– the building of levirate marriage❖‹❖*yibum*›.[[1306]](#endnote-1078)

And just as this point is *closed and barred*,  
so is it required of the daughter, who is a virgin,  
to be *closed and fortified* in Her Father’s house:  
{Gen. 24:16}*…a virgin, and no man had known her,  
and she went down to the well*❖‹❖*ʼay-nah*›*…*– this is the ‘daughter of the eye’ ❖‹❖*bat ʼeyna*›,  
*shut and barred* – in the eye,  
and three colours surround Her,  
and about them it is stated:  
{Job 33:29}*Behold all these does EL enact,  
twice or thrice with a man*.

And when Moses brought down the Torah for them from Her,  
he said: {Ex. 19:15}*…Be prepared for three days,  
do not approach any woman*– three days to correspond with the three colours of the eye,  
and She is hidden and concealed in them,  
*and no man had known her…* – in them  
– until She is divested of them.

And at the time that She is divested of these garments,  
She is united with Her Husband  
in ‘the nearness of flesh’.[[1307]](#endnote-1079)  
This is what is written:  
{Gen. 2:23-24}*…a bone of my bones, and flesh of my flesh,  
This*❖‹❖*zot*› *shall be called woman*❖‹❖*ishah*›, *for this*❖‹❖*zot*› *was taken from a man*❖‹❖*ish*›*.  
Therefore, a man should leave his father and his mother  
and cleave to his wife, and they should be as one flesh*,  
for such is the way:  
for male to be united with female,  
in ‘nearness of flesh❖‹❖*qiruv basar*›’.[[1308]](#footnote-229) [[1309]](#endnote-1080)

And this is the ‘cleaving’❖‹❖*dibuqa*› [Var. nearness❖‹❖*qurva*›]  
of the unity above,  
that there should be nothing interrupting.

And therefore, did the Masters of the *Mishnah* establish:[[1310]](#footnote-230)  
‘when a person prays,  
and unites the blessed Holy One with His Shekhinah,  
that there should be nothing interrupting between him and the wall❖‹❖*qir*›.’[[1311]](#endnote-1081)

His Shekhinah is his ‘croaking’❖‹❖*qirqureih*›[[1312]](#endnote-1082) at the wall  
– the walls of the heart,[[1313]](#endnote-1083)  
so that he does not make a separation and cutting off,  
between the blessed Holy One and His Shekhinah.

And the mystery of the word:  
{Gen. 2:25}*And they were, both-of-them, naked,  
the man and his woman*– naked in ‘the nearness of the flesh’,  
without any garment whatsoever.[[1314]](#endnote-1084)

And at that time,  
when the blessed Holy One and Shekhinah are as one,  
without any garment whatsoever,  
it is stated of it:  
{Is. 30:20}*…and your teachers shall no longer be obscured,*[[1315]](#endnote-1085) *and your eyes shall behold your teacher*.’

Rabbi El’azar said to him: ‘Father!  
What is meant by the end of the verse:  
{Gen. 2:25}*…and they were not ashamed,*

**[92b]**

*…and they were not ashamed*?’

He said to him: ‘My son!  
Wherever there is *ʼervah*❖‹❖sexual immorality›,  
there is shame❖‹❖*boshet*›,  
and this is: YRE❖‹❖fear› BoSheT❖‹❖shame› of Be-REiShYT,  
‘and one who has no shame,  
then surely the feet of his ancestors did not stand at Mount Sinai.’[[1316]](#footnote-231) [[1317]](#endnote-1086)

And shame❖‹❖*boshet*› is in three colours:  
white, red, and green of the face,[[1318]](#endnote-1087)  
of which it is stated: {Is. 29:22}*…now Jacob shall not be ashamed…*– with the colours red and green,  
*…and now his face shall not pale*– with the colour white.

And these three colours in which there is shame:  
they are the three colours  
of the three husks❖‹❖*qliphin*› shells of a nut,  
which are the ‘sexual-obscenities’❖‹❖*ʼeryan*›,  
in which is enclothed ‘the rainbow’❖‹❖*qeshet*›,[[1319]](#endnote-1088)  
and through which it is seen.

And because these three obscenities are three husks,  
it is stated of them:[[1320]](#footnote-232) ‘we do not expound obscenities in three’,  
and it is forbidden to look at them,  
and therefore, it is forbidden for the People of Israel,  
to gaze at the colours of the rainbow.[[1321]](#footnote-233)

And this is the mystery of the foreskin,  
which has three husks,  
for it is required to remove them from the holy sign of the covenant,  
and immediately:  
{Gen. 9:16}*…and I shall see it to remember the eternal covenant...*

And concerning these three husks it is stated:  
{Ex. 3:5}*…Remove your shoes from off your feet…*and immediately: *and I shall see it…*And at the time when Moses was enclothed in them,  
what is written of him? *…do not draw near here..*.  
As soon as he became divested of them,  
he approached there.

And this is the mystery of sacrifice❖‹❖*qorbana*›,[[1322]](#endnote-1089)  
for a fire would descend to burn these three husks,  
this is what is written:  
{Lev. 6:2}*This is the Torah* law *of the burnt offering:  
it is the burnt offering upon the burning*❖‹❖*ʼal moqdah*›*…etc*.

Behold three colours of fire,[[1323]](#endnote-1090)  
which would descend through three prayers,[[1324]](#endnote-1091)  
to ignite and to burn these husks.

And at that time,  
would the blessed Holy One approach His Shekhinah,  
and His letters would become close:  
Yod◘‹◘י› in Hei◘‹◘ה›,  
Vav◘‹◘ו› in Hei◘‹◘ה›,  
and when They[[1325]](#endnote-1092) would become enclothed in these husks,  
it is stated of them:  
{Lev. 18:6}*…you shall not approach to reveal nakedness…*– it is not appropriate to bring the letters close to one another:  
Yod◘‹◘י› in Hei◘‹◘ה›,  
Vav◘‹◘ו› in Hei◘‹◘ה›.[[1326]](#endnote-1093)

And therefore,  
they the sages established❖‹❖*taqinu*› three prayers every day,  
to remove these three husks of the foreskin,  
from the sign of covenant, which is the Shekhinah,  
and through this process, She resides in three luminous colours,  
which are Priests, Levites and Israel.  
For upon them it is stated:  
{Song. 7:2}*How beautiful are your steps in shoes*❖‹❖*na’alayim*›*,  
O noble daughter…*– and they are ‘the shutting in’❖‹❖*ne’ilah*›[[1327]](#endnote-1094) of Festivals and appointed times,  
upon which is stated: {Ex. 23:14}*Three pilgrim festivals,  
shall you celebrate for Me in the year…*

Regarding the three husks it is stated:  
{Gen. 3:21}*And Y”Y ELQYM made, for Adam and his wife,  
tunics of leather*❖‹❖*ʼor*›*, and He dressed them*.  
At first they were tunics of light❖‹❖*aur*›,  
but after they sinned, tunics of leather❖‹❖*ʼor*›  
– from the leather which was the skin of the snake.  
And for seventy years,  
did that [snake] [Var. skin] divest itself of it.[[1328]](#endnote-1095)

For the three colours of the garments of the Shekhinah,  
are the three Vavs, of:  
{Ex. 14:19-21}***V****a-yisa*❖‹❖And-he-travelled›   
***V****a-yavo*❖‹❖And-he-came›   
***V****a-yeit*❖‹❖And-he-stretched›.[[1329]](#endnote-1096)

When the tunics of leather of the snake are removed,  
then shine the three colours of the light of the Shekhinah,  
and immediately: *…and I shall see it,  
to remember the eternal covenant..*.

And these three Vavs,  
are the three ‘roofs’ lines of the letter ב◘‹◘Beiyt› of Be-REiShYT:  
one for the heavens,  
and one for the earth,  
and one for the sea.

And from this Beiyt◘‹◘ב›‹2› are suspended seventy colours,  
and together they are seventy-two,  
about which it is stated:  
{Is. 19:1}*…Behold Y”Y riding on a light cloud*❖‹❖*‘av* ›‹72›,  
*and comes to Egypt,*upon ’A-B❖‹❖cloud›‹72›  
– with seventy-two luminous colours,  
and immediately *…and the gods of Egypt quake before Him...*

And these three colours are alluded to in the letter Hei◘‹◘ה›,  
Hei◘‹◘ה› – its three ‘roofs’ lines,  
are the luminous garments of the daughter of the King,  
who is Yod◘‹◘י›: ‘the daughter of the eye’.

And it the letter Hei◘‹◘ה›‹5› is the five thousand years,[[1330]](#endnote-1097)  
of the creation of the world,  
and it is ‘the small’ Hei of AVRaHaM❖‹❖Abraham›,  
– whose level is ḤeSeD –  
which word adds up to seventy-two.  
H-Y of ELQYM,  
H-Y of YOD QE VAV QE [Var. YOD QeY VAV QeY],[[1331]](#endnote-1098)  
Hei◘‹◘ה› is the garment that covers over Yod◘‹◘י›.[[1332]](#endnote-1099)

**Tiqun Fifty-Nine** [[1333]](#endnote-1100) **For Day 30**

**Be-REiShYT**❖‹❖In-the-beginning›:[[1334]](#endnote-1101)  
{Is. 66:16}*For in fire will Y”Y contend*– which are *the tunics of leather*,[[1335]](#endnote-1102)  
for a separation❖‹❖*havdalah*› is required in them,  
when the People of Israel say: ‘Who creates the illuminations of fire,’[[1336]](#footnote-234)  
and they say: ‘Who separates between light and darkness….’[[1337]](#footnote-235)

**[93a]**

Darkness is black,  
its leather tunics are black,  
of which it is stated: {Song. 5:11}*…black as a raven*.

{Gen. 3:1}*And the serpent was ’arum*❖‹❖cunning ›❖‹❖naked› – of it,[[1338]](#endnote-1103)  
because for every living thing He created ‘garments’,[[1339]](#endnote-1104)  
as well as for all the creatures that were created in the six days of creation,  
and yet there remained the bodies of the destructive-agents[[1340]](#endnote-1105) to make,  
and He did not make them[[1341]](#endnote-1106) - because it was Sabbath eve,[[1342]](#footnote-236)  
and this is: {Gen. 2:3}*which ELQYM created to do*.

And because of this: *And the snake was naked,  
more than any beast of the field which Y”Y ELQYM made*– for He made garments for everyone,  
yet for it the serpent He had not made,  
because they were the damagers of the world.

And why did He not make for them?  
Because He was due to create Adam on Sabbath eve,  
and for his sake He did not create bodies for them,  
and therefore, jealousy entered the heart of the serpent concerning Adam,  
for because of him he remained naked without ‘clothes’.

Following which, he caused Adam to become divested of his garments,[[1343]](#endnote-1107)  
and that Nimrod and Esau would inherit them,[[1344]](#footnote-237) [[1345]](#endnote-1108)  
for Esau was the image of the serpent.[[1346]](#endnote-1109)

And therefore:  
*And the serpent was cunning*❖‹❖*ʼarum*›❖‹❖naked›  
 – cunnning for bad,[[1347]](#endnote-1110)  
for he caused, through his cunningness, the evil female,  
the poison of death,  
– death for Adam and his wife,  
and it was his craftiness that seduced Eve,[[1348]](#endnote-1111)  
because ‘the mind of women is weak.’[[1349]](#footnote-238)

And what did he say to her?  
{see Gen. 3:1}*And the serpent said to the woman:*[[1350]](#endnote-1112) *‘Even though ELQYM said,  
‘you shall not eat from any tree of the garden’*,  
yet the blessed Holy One had not said that, but rather:  
{Gen. 2:16}*…From every tree of the garden you shall surely eat.*

For He did not command him ‘not to eat’,  
except from the Tree of the Knowledge of good and evil,  
which is a mixture of good and evil,  
the tree of falsehood – ‘one of heart and one of mouth.’[[1351]](#endnote-1113)  
Its the serpent’s heart was full of falsehood,  
and it seduced with its mouth through words of truth.[[1352]](#endnote-1114)

And the evil serpent transgressed[[1353]](#endnote-1115) here, upon prohibitions of:  
{Ex. 20:16}*Do not oppress your fellow as a false witness*,and upon: *do not murder*,and upon: *do not commit adultery*,and upon: *do not steal*,  
and upon: *do not bear the Name of Y”Y ELoHeYKha in vain*.

Upon *do not bear false witness*– for he testified falsely when he said:  
[Var. *ELQYM even said:  
‘Do not eat from any tree of the garden*.’

And upon *do not steal*– for he stole the mind of Eve, in this case,  
when he said: *ELQYM even said etc*.]  
{Gen. 3:5}*For ELQYM knows that on the day that you eat of it,  
your eyes shall be opened and you will be like ELQYM,  
knowing good and evil*– in order that you not be in His image.

And he transgressed upon *do not commit adultery*,  
for he cast pollution upon Eve.[[1354]](#footnote-239)  
And he transgressed upon: *do not kill*,  
for he killed Adam and Eve.

For thus is the way of the evil inclination:  
it seduces a person,  
and afterwards it ascends and slanders him,  
and then takes permission to descend and take the soul.[[1355]](#footnote-240)

**Tiqun Sixty** [[1356]](#endnote-1116)

**Be-REiShYT**❖‹❖In-the-beginning›  
– this is contains BRYT❖‹❖covenant›,  
of which it is stated: {Gen. 3:24}*the Tree of Life*,  
and this they have established,  
and in switching[[1357]](#endnote-1117) the letters – TBYR❖‹❖broken›,[[1358]](#endnote-1118)  
for it caused ‘a breaking’ for the first human,  
and this is the Tree of the Knowledge of good and evil.

*Good* ❖‹❖tov› is the tree,  
that which it is written: {Gen. 3:6}*And the woman saw,  
that the tree was good for eating,  
and that it was lustful to the eyes…*but its fruit was *evil* ❖‹❖*r’a*›  
– as according to her vision,  
so did it [Var. does it] appear to her externally.  
Like the mouth of the snake:  
beautiful words externally,  
and a heart filled with filth on the inside.

And this, She Eve did not know,  
that the poison of death❖‹❖*mavet*› was inside the fruit,  
thus is written: ***…****and she took,* ***M****i-piryo*❖‹❖of the fruit›***V****a-****T****okhal*❖‹❖and she ate› acronym *mavet,  
and she gave also to her man… etc.*   
– behold the fruit of the tree,  
where there is *mavet*❖‹❖death›.[[1359]](#endnote-1119)  
[from the inside, it caused her to eat]

And there are husks of the fruit, which are:  
chaos❖‹❖*tohu*›, and void❖‹❖*bohu*›,  
and darkness❖‹❖*ḥoshekh*› and abyss❖‹❖*te-hom* ›.  
For these husks are evil,  
though its inner fruit is good.

Yet the husks of the tree of life are beautiful,  
and its inner fruit is beautiful  
– and this is: {Dan. 4:9}*…its branches were beautiful,  
and its fruit was plenty*.

And there is a tree which is completely evil,  
its inner fruit and husk are all bitter,  
and its waters are bitter,  
this is what is written: {Ex. 15:23}*And they came to Marah,  
and they could not drink the waters of Marah,  
for they were bitter…etc*.

{Ex. 15:25}*…and Y”Y showed him a tree…etc*.,  
and through it: *…and the waters were sweetened*  
– a sweet tree[[1360]](#endnote-1120) from which emerge branches and roots,  
of which it is stated:  
{Ps. 19:11}*…and sweeter than honey, and dripping*

**[93b]**

*dripping honeycomb*.

And therefore:  
there is a tree whose branches are sweet,  
and a tree whose branches are bitter,  
and there are sweet waters and bitter waters,  
for ‘one corresponding to the other’ did the blessed Holy One make.[[1361]](#endnote-1121)

And there is a tree,  
half of which is sweet,  
and half of which is bitter,  
– and this is the Tree of the Knowledge of good and evil –  
like silver mixed with lead.[[1362]](#endnote-1122)

And there is a tree,  
whose husks are bad on the outside,  
and a sweet fruit[[1363]](#endnote-1123) on the inside.

Thus, you will find a person [bad in the words of his mouth]  
[Var. whose mouth produces bad on the outside]  
and good in his heart on the inside,  
and there is a person from whose mouth comes good,  
and whose heart is bad:  
this is the Tree of the Knowledge of good and evil  
– here nests the deceptive serpent.

Thus also, there is a person whom you will find,

whose body is beautiful,  
and whose ‘signs’[[1364]](#endnote-1124) are all beautiful [in proportion],  
and yet whose soul is wicked on the inside.

And you will find a person,  
whose body is bad in all his ‘signs’,  
and yet his soul on the inside is beautiful  
– this is ‘the righteous person for whom it is bad’.

But one who is good on the outside and evil on the inside,  
he is ‘the wicked person for whom it is good’,  
because he will have no portion[[1365]](#endnote-1125) in the world to come.[[1366]](#endnote-1126)

Good on the outside and on the inside,  
is ‘a righteous person for whom it is good’.  
Bad on the inside and on the outside,  
is ‘a wicked person for whom it is bad’,  
and thus have they established.[[1367]](#footnote-241)

Good on the inside but his garments are bad,  
this is: {Zech. 9:9}*…poor and riding on a donkey…*[[1368]](#endnote-1127)Evil on the inside but his garments are beautiful on the outside,  
about this one it is stated: {Ecc. 10:7}*I have seen slaves upon horses...*[[1369]](#endnote-1128)

And all is recognised through the deeds of a person:  
what he is on the inside.[[1370]](#endnote-1129)  
And not for nothing did the first ones establish:[[1371]](#footnote-242)  
‘it is not study which is the main thing,  
but deed which is the main thing’.

For fools look at the body,  
which is the garment,[[1372]](#endnote-1130) this is what is written:  
{Job 10:11}*With skin and flesh you dress me…*– but the righteous look at good deeds.

And furthermore:  
{Ex. 15:25}*…and Y”Y showed him a tree…*– this is the staff of Moses,  
which was transformed from a staff to a snake,  
and from a snake to a staff,  
like: {Gen. 3:24}*…the flame of the switching sword…*– and this is Metatron,  
which Moses our teacher utilised.  
Just as the Middle Pillar had utilised it,   
and with it He controlled those below,  
so also Moses – who was its similitude –  
utilised the staff❖‹❖*mateh*›.[[1373]](#endnote-1131)

And why is Metatron called a *mateh*❖‹❖staff›?[[1374]](#endnote-1132)  
For sometimes, it ‘inclines’❖‹❖*mateh*› towards the merit of the righteous,  
and sometimes, it inclines towards the guilt of the wicked,  
and therefore, it was transformed:  
from a staff to a snake for the wicked,  
to lash them with it,  
and from a snake to a staff for the righteous,  
with which to give them reward.

For so is the blessed Holy One upon this angel,  
like the soul that rides upon the body,  
and of the righteous person[[1375]](#endnote-1133) in this place,[[1376]](#endnote-1134) it is stated:  
{2 Sam. 23:3}*…the righteous-one, ruling*[[1377]](#endnote-1135)  
through *the fear of ELQYM*,  
because he transforms judgement to mercy.[[1378]](#footnote-243)

And in this situation,  
one needs a ‘change of deed,’[[1379]](#endnote-1136)  
so that it will be transformed from judgement to mercy,  
and a ‘change of name’,  
and a ‘change of place.’[[1380]](#footnote-244)

And the blessed Holy One – Who is inside –  
it is stated of Him: {Mal. 3:6}*…I am Y”Y, I have not changed…*– for He is: {Ex. 34:6}*…merciful and gracious…*– there is no judgement in Him at all,  
and no changes.[[1381]](#endnote-1137)

And when a person rules over his inclination,  
the snake is transformed to a staff,  
but if his inclination rules over him,  
it is transformed from a staff to a snake,  
and immediately: {Ex. 4:3}*…and Moses fled from before it*.  
What is *and he fled*?  
But thus it the verse alludes to a ‘change of place’,  
for he fled from his location and from before it.

And this is the mystery of:  
{Gen. 3:7}*And the eyes of both-of-them were enlightened...*  
And in what way were they opened?  
To know *good and evil*,  
which is ‘the staff,’ comprised of both-of-them.

When it is transformed from a snake to a staff,  
it is stated of it: ‘the righteous for whom it is good’,  
and when it is transformed from a staff to a snake,  
it is stated of it: ‘the wicked for whom it is good’.

**Tiqun Sixty-One**[[1382]](#endnote-1138) **For Day 31**

**Be-REiShYT** – this is ‘thought’❖‹❖*maḥashavah*›,[[1383]](#endnote-1139)  
ELQYM – this is higher Mother: action.[[1384]](#endnote-1140)  
For the action of both-of-them is fear and love.  
*…the heavens* – this is voice,  
*…and the earth* – this is speech.

And in everything did Adam and Eve sin.  
They separated between Father and Mother,  
who are thought and deed,  
and between voice and speech,  
which are son and daughter.

And because of this:  
{Gen. 3:8}*And they heard the voice of Y”Y ELQYM,  
walking in the garden to the ruaḥ*❖‹❖*spirit*›❖‹❖*wind*› *of the day...*

*…the voice*❖‹❖*et qol*› – this is

**[94a]**

the Middle Pillar, and the Shekhinah with Him,  
*Y”Y ELQYM* – Father and Mother,  
and these four letters YQV”Q:  
Yod◘‹◘י› –Father,  
Hei◘‹◘ה› – Mother,  
Vav◘‹◘ו› –son,  
Hei◘‹◘ה› – daughter,  
which are:  
thought,  
and action,  
voice,  
and speech

[and the mystery of the word:  
‘thought combines with action,’[[1385]](#footnote-245) [[1386]](#endnote-1141)  
and this is the mystery of the letter YOD which is י◘‹◘Yod›,  
and voice and speech which is heaven and earth and all their host].

The voice that was ‘going in the garden’ is the Middle Pillar,  
he heard His voice that was going in the garden,  
through the branches of the tree,  
from that tree in which the first Adam sinned.

For the tree had said to Samael the wicked, the primordial serpent:  
‘Wicked one! Do not touch me!’[[1387]](#footnote-246)

And in which place did the voice go?  
Into the garden, which is ADNY anagram of DYNA❖‹❖judgement›,  
to the side of left,[[1388]](#endnote-1142)  
of which it is stated: {Job 1:6}*And it was the day,  
and the sons of the ELQYM came to stand before*❖‹❖*’al*› *Y”Y…*– and this is: *to the ruaḥ*❖‹❖wind›❖‹❖spirit› *of the day*.[[1389]](#endnote-1143)

And what were ‘sons of the ELQYM’ saying?  
But they came to stand ‘upon’ against❖‹❖*’al*› the utterance of Y”Y,  
for when the blessed Holy One said:  
{Gen. 1:26}*…Let Us make a human in Our image, like Our form*,  
they said: {Ps. 144:3}*…what is man that You should know him?*[Var. they said:[[1390]](#footnote-247)  
{Ps. 8:5}*What is man that You should remember him? etc.*]

And furthermore:  
*And they heard the voice of Y”Y ELQYM*– that voice was in the garden,  
which is the Shekhinah,  
for it is there that the Tree of Life is planted.

For Eve caused the tree to be uprooted from the garden,  
and Adam caused, through his thought,  
the removal of the wellspring,[[1391]](#endnote-1144)  
of the tree that had descended to the garden –  
and now it was left dry.

YQV”Q – this is the tree,  
Hei-Hei◘‹◘ה-ה› – its branches and its roots,  
Vav◘‹◘ו› – the body of the tree,  
Yod◘‹◘י› – its fruit, its wellspring.[[1392]](#endnote-1145)

Its vowel pointing is like this:  
YQVQ with shva◘‹◘ְ›, ḥolem◘‹◘ֹ›, qametz◘‹◘ָ›,  
which is: {Zech. 14:9}*…one and His Name is one*.  
And from where is it known that the wellspring is called *eḥad*❖‹❖‘one’›?  
As it is stated: {Gen. 1:9}*Let the waters be gathered  
from beneath the heavens to a place of ‘one’*❖‹❖*eḥad*›*,  
and let the dry land be seen*: ADNY.

And therefore: {Gen. 3:8}*…and the man hid, with his wife,  
from before Y”Y ELQYM…*– and yet can a person conceal himself from Him?  
For surely it is written:  
{Jer. 23:24}*Could a man be hidden in the concealed places,  
and yet I would not see him? Says Y”Y…*

But: {Prov. 24:31}*…thorns had covered their surface…*– their faces became covered in shame,  
for their eyes had been opened,  
and they saw what they had committed above  
– how they had caused the tree to be uprooted from its place,  
and the wellspring to ascend withdraw from there.

And this is: *And the man hid…etc*.  
It was there that his face[[1393]](#endnote-1146) was covered, from shame,  
for it was there that they sinned:  
in that which was in-the-midst of the tree of the garden,  
it was there that their faces were covered.

There is one opinion which says:  
*in the midst of the tree* – this is the Righteous One,  
and in this place: {Ex. 3:6}*…and Moses hid his face…*– for he was reminded of what had happened to him originally,  
he was reminded of his sin,[[1394]](#endnote-1147)  
and he covered up from shame,  
and because of this he merited:[[1395]](#footnote-248)  
{Num. 12:8}*…and the depiction of Y”Y he shall see…*– and this is Yod◘‹◘י›, which is lower Ḥokhmah.

And it Yod is the fruit of the tree,  
which is in the head of the Righteous-One,  
Vav◘‹◘ו› is the body of the covenant,  
Hei Hei◘‹◘ה-ה› – this is the place of the foreskin and removed-membrane,  
4 Letters were upon the Righteous-One,  
who is: {Gen. 1:11}*…fruit tree…[[1396]](#endnote-1148)*

He Adam caused that they be removed from it,  
and that it be removed from the garden.  
Thus did the blessed Holy One remove Adam from his body,  
and expelled him from His garden,  
as it says: {Gen. 3:24}*And he expelled the human…*

**Tiqun Sixty-Two** [[1397]](#endnote-1149)

**Be-REiShYT**❖‹❖In-the-beginning›  
– BaT❖‹❖daughter› is there, EiSh❖‹❖fire› is there,  
[Var. AShReY❖‹❖happy› is there].

At that time,  
the blessed Holy One withdrew from His Shekhinah,[[1398]](#endnote-1150)  
and She remained ‘the lone daughter’,  
it is this that is written: {Lam. 1:1}*How*❖‹❖*eikhah*› *she sits alone*.

And the mystery of the word:  
{Gen. 3:9}*And Y”Y ELQYM called out to the human  
and He said to him: ‘Where are you*❖‹❖*ayekah*›*?*’  
composed of: *ayeh*❖‹❖where› is *koh*❖‹❖*thus*›?[[1399]](#endnote-1151)

He said to him:  
‘Even though you caused all of this,[[1400]](#endnote-1152)  
and you made a separation in the Letters,  
for Yod◘‹◘י› has departed from Hei◘‹◘ה›,  
Vav◘‹◘ו› from Hei◘‹◘ה›,  
and the Shekhinah above remains alone,  
and the Shekhinah below is alone,  
because of this: *And He said to him: ‘Where are you?’*  
– where is *koh*?

{Gen. 3:10}*And he said: ‘I heard Your voice in the garden…*– because of this: *…and I was afraid, for I was naked,  
and I hid.*

And furthermore:  
*…and I hid* – the mystery of the word:  
{Prov. 22:3}*A cunning*❖❖‹❖*ʼarum*›‹❖naked› *man sees evil and hides*.   
What is the concealment of a person?

But come and see:  
At the time when permission is given,  
to the destructive agency to destroy,[[1401]](#footnote-249)

**[94b]**

it is stated of it:  
{Ex. 22:5}*When a fire goes out and finds thorns…etc*.  
and at that time:  
{Gen. 18:25}*…and the righteous would be like the wicked...*[[1402]](#endnote-1153)

And therefore, a person should,  
at that time, hide and be concealed,  
so that he should not be found among them,  
for at that time: {Prov. 13:23}*…there is one who perishes,  
without justice*, and because of that:  
*…and I was afraid, for I was naked, and I hid.*

And with what can a person be concealed,  
from those judgements and prosecutions,  
so that they do not rule over him?  
With repentance.[[1403]](#endnote-1154)  
It is this that is written:  
{Ps. 91:1}*He who sits in the covert*❖‹❖*seter*› *of the Most High…*

This is Mother, Who is called ‘covert’❖‹❖*seter*›,  
Higher than Her is Ḥokhmah,  
which is only recognised through Hei◘‹◘ה›.

*…in the shadow of ShaDaY he resides*– this is lower[[1404]](#endnote-1155) Mother,  
*the shadow of ShDaY* – which is the holy sign of covenant,[[1405]](#endnote-1156)  
of which it is stated:  
{Ps. 39:7}*But a man will walk in the* shadowy *image*❖‹❖*tzelem*›*...* [[1406]](#endnote-1157)

And this is the lower Shekhinah,  
which is the *image*❖‹❖*tzalmo*› of the blessed Holy One,  
and about it is stated:  
{Gen. 1:27}*And ELQYM created the human in His image*❖‹❖*tzalmo*›*…*– in His actual image – this is the Shekhinah,  
the image of the blessed Holy One:  
in His measure,  
in His dimension,  
without addition or subtraction.[[1407]](#endnote-1158)

What is *the human*?  
[[1408]](#endnote-1159)[this is the Middle Pillar].

Rabbi El’azar said:  
But concerning the Shekhinah,  
it is not should not be written ‘creation’,  
but rather ‘emanation’! [[1409]](#endnote-1160)

And furthermore:  
it the verse should have said:  
“*And H’ HVY”H* [[1410]](#endnote-1161) *created the human*”– Why ELQYM?

But the Shekhinah is called ELQYM,  
and regarding that soul that is given to a person it is stated:  
*And ELQYM created the human in His image*– in the image of the Shekhinah,  
and concerning that soul it is stated:  
{Ps.39:7} *But a man will walk in the image*– for at the time that the soul withdraws from a person,  
he can no longer move.’

He said to him:  
‘Blessed is my son to ‘the Ancient of Days’![[1411]](#endnote-1162)  
And, my son, anyone who damages this image,  
it is as if he reduces the likeness,  
and the Shekhinah does not reside there,  
and at that time, there rule over him,  
all the agents of prosecution from the aspect of that damage.

And the mystery of the word:  
{Deut. 31:17}*…because ELoHaiY is not within me,  
these evils have found me*– the evils have found me because  
the Shekhinah has withdrawn from me  
– Who is ELoHaiY.

**Tiqun Sixty-Three** [[1412]](#endnote-1163) **For Day 32**

{Gen. 1:1}***In the beginning*** *ELQYM created…*– what is ELQYM? the letters of  
MiY ELeH❖‹❖Who are These?›.  
And about this MiY❖‹❖who› it is stated:  
{Gen. 3:11}*Who* ❖‹❖*MiY*› *told you that you are naked? etc…  
…which* ❖‹❖*asher*› *I commanded you…*– and that of which it is stated:  
‘Who❖‹❖*asher*› has sanctified us with His commandments’,[[1413]](#footnote-250)  
and that of which it is stated:  
{Ps. 1:1}*Happy*❖‹❖*ashrei*› *is the person,  
who that*❖‹❖*asher*› *has not gone in the counsel of the wicked…*– for it is the public domain,  
the whoring wife.

What are *the wicked*?  
This is refers to Samael and the serpent.  
Concerning which did Pharaoh say:  
{Ex. 5:2}*Who*❖‹❖*MiY*› *is Y”Y that*❖‹❖*asher*› *I should hearken to His voice?...  
That*❖‹❖*asher*› of which it is stated:  
{Ex. 20:2}*…Who*❖‹❖*asher*› *brought you out from the land of Egypt…*– MiY❖‹❖who ›‹50› specifically.

For it∞‹∞Binah› is ‘repentance’,  
the cure of all ills and afflictions,  
it is this that is written: {Lam. 2:13}*…who*❖‹❖*MiY*› *shall heal you?*And about it is stated: {Is. 6:10}*…and return and be healed*,  
{Prov. 3:8}*A healing shall be to your navel…*

Worthy is he who returns[[1414]](#endnote-1164) Her towards Her Husband!  
It is the mystery of repentance,  
to return the level that he has distanced from its location,  
that he should return Her to Her location,  
and bring Her close there.

For at the time that the Shekhinah is distant from Her Husband,  
it is stated of a person:  
{Deut. 28:66}*And your life will be hanging in suspense before you…*[[1415]](#endnote-1165) *…your life…* She[[1416]](#endnote-1166) is called.

This is what is written:  
{Gen. 2:7}*…and He blew into his nostrils,  
the ‘breath’*❖❖‹❖*nishmat*›‹❖soul-of› *of life...*

Worthy[[1417]](#endnote-1167) is he who brings Her close to Her Husband!  
What is [Var. and immediately]:  
{Ps. 145:18}*Close* ❖‹❖*qarov*› *is Y”Y to all those who call Him… etc*.  
– for one who calls Him in falsehood is far from Him.

EMeT[[1418]](#endnote-1168)❖‹❖truth› is composed of:  
Aleph◘‹◘א› – the head of the alphabet,  
Mem◘‹◘מ› in the middle,  
Tav◘‹◘ת› at the end [Var. Four Letters],[[1419]](#footnote-251)  
a tenth of it 44 + 1 is YOD QE VAV QE‹45›  
– EMeT‹441›  
which is a tenth of four hundred and forty-one  
– this is the mystery of forty-five: the Name of MaH❖‹❖45›.

When Israel are false in the Torah of truth,  
[Var. through swearing falsely],  
it is stated of it: {Dan. 8:12}*And it will cast truth to the ground…*

What is *to the ground*?  
This is the Shekhinah.  
And when Israel fulfil the Torah of truth  
[Var. through swearing truly],  
it is stated of it: {Ps. 85:12}T*ruth shall sprout from the earth...*

And in exile it is stated:

**[95a]**

{Is. 59:15}*And the truth shall be missing…*and falsehood rules in the world.

[and when truth is established,[[1420]](#endnote-1169)   
and it ascends to its place,  
falsehood is wiped from the world,  
it is this that is written:  
{Prov. 12:19}*A language of truth shall be established forever…*– it is not written: “You have established”,  
rather, truth *shall be established*,  
*…but a lying tongue is for just a moment*.

What is truth❖‹❖*emet*›?  
The Middle Pillar.[[1421]](#endnote-1170)  
His Shekhinah:  
{Mal. 2:6}*The Torah of truth was in his mouth…*]

And who is falsehood?  
It is Samael.[[1422]](#endnote-1171)

When truth rules,  
falsehood is removed from the world.[[1423]](#endnote-1172)

*Emet*❖‹❖truth› is in letters at the end of words, and they are:[[1424]](#endnote-1173)  
{Gen. 2:3}*BaR****A***❖‹❖*created*›  
*ELQY****M****La’ASO****T***❖‹❖*to make*›,  
{Gen. 1:1}*BaR****A***❖‹❖*created*›  
*ELQY****M***with *E****T***,  
with it He created the world,  
and upon it is called and stands the whole world.

And whoever swears falsely,  
is as if he threw truth to the ground,  
and falsehood rules, as it were,  
in the place [Var. is expelled from the place] of it,  
which is Jerusalem.[[1425]](#endnote-1174)

And this caused the Temple to be destroyed,  
and the world to return to chaos and void,  
for thus did they establish:[[1426]](#footnote-252)  
the destruction of the First Temple is:  
{Gen. 1:2}*And the earth was chaos…*the destruction of the Second Temple is:  
{ibid}*…and darkness upon the face of the abyss*.

For truth supports[[1427]](#endnote-1175) the higher-ones and the lower-ones,  
and when falsehood is committed,  
the building[[1428]](#endnote-1176) becomes destroyed.

At that time,  
it is said of the Shekhinah:  
{Amos 5:2}*She has fallen, she will not rise again*,  
it is this that is written:[[1429]](#endnote-1177)  
{Is. 14:12}*How you have fallen from the heavens,  
O shining-star of morning…*{Lam. 5:16}*The crown of our head has fallen…*for they are higher Hei, lower Hei,  
– Vav◘‹◘ו›, the Middle Pillar, bearing both-of-them.

The foundation of everything is Yod◘‹◘י›  
– this is ‘covenant’❖‹❖*bryt*›,  
anyone who commits falsehood and transgresses with it,  
is as if he uprooted everything and threw it down.

And this Yod◘‹◘י› is the ‘foundation❖‹❖*she-tiyah*› stone’,[[1430]](#endnote-1178)  
from which the world was extended❖‹❖*hushtat*›,[[1431]](#footnote-253) [[1432]](#endnote-1179)  
and about it is stated:  
{Ps. 118:22}*The stone, which the builders rejected…etc*.  
And it She is the foundation of everything,  
and upon Her is it built.

Woe to the one who sins,  
against the sign of the Sabbath,  
and the sign of phylacteries❖‹❖*tephilin*›,  
and the sign of Festivals,  
and the sign of the covenant of circumcision,  
– it is as if he uprooted it the foundation from its location,  
and returned the world to chaos and void.

Rabbi El’azar said: ‘Father!  
But Yod◘‹◘י› is above!  
Why is it below here?’

He R. Shimon said to him: ‘My son,  
this is a higher mystery.

From the four letters are suspended four Names:  
from Yod◘‹◘י› is YQVQ,  
from Hei◘‹◘ה› is Q-V-Y-Q [Var. Q-V-Q-Y],  
from Vav◘‹◘ו› is V-Q-Y-Q,  
from Hei◘‹◘ה› is Q-V-Q-Y { H-V-H-Y H-V-H-Y}.  
About them it is specifically stated:  
{Ex. 33:23}*And you shall see my anterior…*  
[*and My face shall not be seen*]  
And from the anterior aspect, it is Yod◘‹◘י› below,  
and from the interior aspect Yod is above,  
and this is the mystery of the transformation of the Name,  
from judgement to mercy,  
and from mercy to judgement.

When It is transformed to judgement It is Q-V-Q-Y  
– Yod◘‹◘י› is below, of which it is stated:  
{Ps. 118:22}*The stone which the builders rejected..*.  
*they rejected* Her afflictions.[[1433]](#endnote-1180)  
And for those who cherish afflictions,  
It is transformed from judgement to mercy: YQVQ.

And at that time:  
*The stone they rejected…etc*.  
The Yod◘‹◘י› which was below has been returned above,  
but from the aspect of V-Q-Y-Q, the Yod◘‹◘י› is in the middle.’

At that time,  
he Rabbi El’azar prostrated before him and said:  
‘Worthy is my portion that I have merited to hear this,  
for this is the essential point and foundation of everything!’[[1434]](#endnote-1181)

**Tiqun Sixty-Four** [[1435]](#endnote-1182)

**Be-REiShYT**❖‹❖In-the-beginning› BaRA ELQYM  
– there in the word BeREiShYT is the word IYSh❖‹❖man›,  
there is the word IShaH❖‹❖woman› with the Hei◘‹◘ה› of ELQYM,  
and about them it is stated:  
{Song. 2:5}*Support me with barrels*❖‹❖*ashyshot*›*…*  
– with man and woman.

And who or what caused this?[[1436]](#endnote-1183)  
It is because Adam and Eve became divested of the tunics of ‘light’❖‹❖*aur*›,  
and therefore: *support me with barrels*,  
with the tunics of ‘leather’❖‹❖*’or*›,  
which are to correspond to: {Ex. 25:5}*…and reddened skins…etc*.

And was Adam the cause?  
For behold it is written: {Gen. 3:12}*And the man said:  
‘The woman that You gave to be with me…etc.*

And because of this, the blessed Holy One said to the woman:  
‘What have you done?’  
As it says: {Gen. 3:13}*And Y”Y ELQYM said to the woman:  
‘What*❖‹❖*mah*› *is this*❖‹❖*zot*› *you have done?’…*The whole sin you have committed,  
you committed against the Shekhinah, who is *zot*❖‹❖this›,’  
and therefore: *What*❖‹❖*mah*› *is this*❖‹❖*zot*› *you have done?*– which is: {Prov. 30:4}*… mah*❖‹❖*What*› *is His Name?...  
What is this?* Specifically,[[1437]](#endnote-1184)  
{Deut. 10:12}*…what* *is this*❖‹❖*mah zot*› *does Y”Y ELoQeYKha  
request of you, except*❖‹❖*ki im*› *to fear…*– and do not read *im*, but rather, *eim*❖‹❖mother›.

[it is this that is written:  
{Lev. 19:3}*A man should fear his mother and his father,*which is Y-Q:  
higher Father and Mother],

And you did not fear higher Mother,  
against ‘*this*’❖‹❖*zot*›, specifically, you committed all this,  
of which it is stated:  
{Gen. 9:12}*… zot*❖‹❖*This*› *is the sign of the covenant…*

**[95b]**

For Adam and his wife were created,  
in the image of the blessed Holy One and His Shekhinah,  
and therefore, the sin of Adam,  
hangs upon the Middle Pillar,[[1438]](#endnote-1185)  
and the sin of Eve upon the Shekhinah,  
and therefore, *what is ‘this’*❖‹❖*zot*› *you have done?*You have done it to ‘*zot*’❖‹❖this›, specifically.’[[1439]](#endnote-1186)

And this sin caused the Shekhinah to descend into exile,  
for Israel were committing the sins of their fathers,  
and because of this it the verse says:  
{Lev. 26:44}*And even so ‘this’*❖‹❖*zot*›*,  
with their being in the land of their enemies,  
I have not reviled them or repulsed them…etc*.

And of Her did David say:  
{Ps. 27:3}*If a camp encamps against me,  
my heart will not fear etc.  
…in ‘this’*❖‹❖*zot*› *I trust*– that is said of the war of Gog and Magog.[[1440]](#endnote-1187)  
And what causes him[[1441]](#endnote-1188) to be protected in it that war?  
Because of him it is stated:  
{Ps. 132:4-5}*I shall not give sleep to my eyes,  
nor slumber to my eyelids.  
Until I find a place for Y”Y… etc*.

And She is: ‘the wisdom of Solomon,’ [[1442]](#endnote-1189)  
and of Her it is stated:  
{Ecc. 9:16}*…and the wisdom of the poor man is despised…*and about that it is stated:[[1443]](#endnote-1190)  
{1 Sam. 2:30}*…for those who honour Me I shall honour,  
and My despisers will be disgraced.*

When Solomon descended from his kingship,[[1444]](#footnote-254) [[1445]](#endnote-1191)  
his wisdom was scorned in the eyes of fools,  
but when he reascended to his kingship,  
it is stated of him: {1 King. 5:10}*And the wisdom of Solomon exceeded…*[[1446]](#endnote-1192)

For it increases until it reaches  
that place from which it was taken,[[1447]](#endnote-1193)  
up to the place of higher Ḥokhmah,  
which is Ḥokhmah at the head,  
[[1448]](#endnote-1194)and which is Ḥokhmah at the end,  
and which is Torah in the middle,  
– in the Middle Pillar: {Mal. 2:6}*The Torah of truth...*

Above She is: {Prov. 13:14}*The Torah*❖‹❖*teaching*› *of the wise one…*below She is: ‘the wisdom of Solomon’.

And therefore, from the aspect of Solomon it is stated:  
{Ecc. 9:16}*…and the wisdom of the poor man is despised…*for She descended with him,  
and She ascended with him,  
as it says of him: {1 King. 5:10}*And the wisdom of Solomon increased,  
over the wisdom of all the sons of the East*.

But of the wicked, what is written of them?  
{Lam. 1:14}*Y”Y has given me into the hands  
of those against whom I cannot rise up*,  
{Amos 5:2}*She has fallen,* and *she will not rise again…*and even though She has no power to stand up of Her own accord,[[1449]](#endnote-1195)  
the blessed Holy One will raise Her,  
as it says: {Amos 9:11}*On that day,  
I shall raise the fallen tabernacle of David...*

And what caused Her to descend from Her place?  
It was the serpent,  
as it says: {Gen. 3:14}*And Y”Y ELQYM said to the serpent:  
‘Because you did ‘this’*❖‹❖*zot*›*…*– for *zot*❖‹❖‘She’› is the Shekhinah –  
which you the serpent caused to be found dry,  
and She fell from Her place’.

Therefore *…you are cursed of all the animals etc.*He cursed him the serpent such that there would be no kings or rulers,  
on which he could rely,[[1450]](#endnote-1196)  
which are his hands and feet[[1451]](#endnote-1197) that He cut off,[[1452]](#footnote-255)  
just as he caused a cutting-off and a separation above,  
and because of this: *…upon your belly you will go,  
and dust will you eat all the days of your life*.

[[1453]](#endnote-1198)And this is that which Isaac said to Esau:[[1454]](#endnote-1199)  
{Gen. 27:39}*…the fat places of the earth will be your dwelling...*

With ten curses He cursed the serpent,  
because it had caused the Shekhinah to become separated  
– Who is ‘a tenth’ of Her Husband –  
and ten curses for Adam,[[1455]](#footnote-256)  
and ten curses for Eve,  
and nine curses for the earth,  
[[1456]](#endnote-1200)which had sinned against the Righteous-One∞‹∞Yesod›,  
which is ‘the ninth’.  
They all sinned against ‘the tenth’,  
and earth sinned against the Righteous-One.

[And with what] [Var. And why]  
did it earth sin against the Righteous-One?[[1457]](#endnote-1201)  
For He said to Adam: *…for your sake.*[[1458]](#endnote-1202)

And furthermore:[[1459]](#endnote-1203)  
Because of Adam, He cursed the earth,  
from which he Adam had been taken,  
it is this that is written:  
{Gen. 2:7}*And Y”Y ELQYM formed the human,  
dust from the ground...*

If so, what was its sin against the Righteous-One,  
Who is ‘the ninth’?

But because it is stated of it:  
{Gen. 2:9}*And Y”Y ELQYM caused to sprout,  
from the ground,  
every tree, pleasant looking and good for eating,  
and the Tree of Life in the midst of the garden,  
and the Tree of the Knowledge of good and evil*,  
and it the earth had the power to protest[[1460]](#endnote-1204) and thus prevent  
the hand of Adam,  
from eating of the tree of death,[[1461]](#endnote-1205)  
and it did not protest to him,  
therefore, He said: *for your sake*.’

Rabbi El’azar said to him:  
‘And does the earth have consciousness❖‹❖*da’at*› to this extent?’[[1462]](#endnote-1206)

He said to him: ‘Yes.  
It is this that is written:  
{Prov. 3:19}*Y”Y founded the earth with wisdom...*’

He said to him: ‘But it is of higher Ḥokhmah,  
and it is of ‘the earth’ of the blessed Holy One,[[1463]](#endnote-1207)  
that this verse speaks!’

He said to him: ‘My son,  
‘this corresponding to the other’ did the blessed Holy One make,  
there is Ḥokhmah and there is Ḥokhmah,  
there is earth and there is earth.’

He said to him: ‘If so,  
how did the earth sin against the Righteous-One,  
that it should be cursed with nine curses?’

He said to him:  
‘Because the Tree of the Knowledge of good and evil,  
is similar to the covenant [[1464]](#endnote-1208)  
– the sign of covenant is ‘good’ on the inside,  
while the foreskin is ‘evil’.  
This on the inside, and this on the outside.

And because the sin of the Tree of Knowledge caused a separation,  
between the Righteous-One and the Shekhinah,  
therefore, the earth was cursed with nine curses,  
while those who sinned against the Shekhinah,  
Who is ‘the tenth’,  
were each cursed with ten.’

**And come see:**there are seven lands:[[1465]](#endnote-1209)  
*eretz*,  
*adamah*,  
*arqa*,  
*gei*,  
*neshiyah*,  
*tziyah*,  
*tevel*,  
and Adam sinned

**[96a]**

against Bat Sheva❖‹❖‘daughter-of-seven’›,  
and it is stated of him:  
{Prov. 24:16}*For seven* times *shall the Righteous-One fall…*he meditated upon repentance,[[1466]](#footnote-257) [[1467]](#endnote-1210)  
and it is stated of him: *…and he shall rise*and he ascended.[[1468]](#endnote-1211)

And when he[[1469]](#endnote-1212) descended there,[[1470]](#endnote-1213)  
he performed deeds and consequences,  
in each-and-every land:  
in some of them they flourished,  
and in some of them they did not flourish.

And there are creatures there,  
some of whom have two heads,[[1471]](#endnote-1214)  
and some of them have three to seven heads,  
and there is a place there in which the sun shines,  
and the moon and stars and zodiacal signs,  
and there is a place where there is no light at all,  
but darkness and gloom.[[1472]](#endnote-1215)  
So are they:  
those who descend to the seven types of poverty.[[1473]](#endnote-1216)

There are, of those, some who have no light at all,  
for all their days are in poverty,  
and there are, some of those, who have light all their days,  
and they are in wealth,[[1474]](#endnote-1217)  
and there are, some of those,  
who sometimes have light, and sometimes darkness  
– these are they that are born in ‘the middle of the moon’[[1475]](#endnote-1218)  
– ordinary people –  
sometimes they have wealth and they ascend,  
and sometimes poverty and they descend.

And there are others who make progeny that are successful,  
and there are some of those that are not successful,  
and there are, some of them, who are successful [Var. flourishing]  
to half their days,  
and they die in ‘shortness of days’.

Those that are born in ‘the fullness of the moon’,[[1476]](#endnote-1219)  
they flourish and live and complete all their days,  
and those that are born in ‘the depletion of the moon’,[[1477]](#endnote-1220)  
do not flourish, and they die immediately,  
and those that are born in ‘the middle of the moon’,  
are shortened by half their days.

And there are lands of which it is stated:  
{Gen. 37:24}*…and the pit was empty,  
there was no water in it*– ‘there was not water in it,  
but snakes and scorpions were in it’[[1478]](#footnote-258)  
– so also here,  
there are creatures who are ignoramuses,  
whose houses are full of angels of destruction,  
which are snakes and scorpions,  
and who bite them with many bites of afflictions,  
which they caused before they came to the world,  
[because they arrive] through reincarnation,  
into these bodies and into these houses,  
and when these snakes and scorpions bite them,  
with many afflictions,  
they cry out: ‘Woe! Woe!’  
 And there is quarrel for everybody in the house,  
and they shout with the masters of hell,[[1479]](#endnote-1221)  
in which they are judged.

And there are others,  
all whose days are in joy and tranquillity,  
without any sadness whatsoever,  
benefitting from everything that is grown[[1480]](#endnote-1222) in the seven lands,  
and they are judged[[1481]](#endnote-1223) through the seven habitations of hell.[[1482]](#footnote-259)

And there are such as this among people,[[1483]](#endnote-1224)  
and to the sages of these mysteries it has been transmitted to know.[[1484]](#endnote-1225)

**Tiqun Sixty-Five** [[1485]](#endnote-1226) **For Day 33**

**Be-REiShYT**❖‹❖In-the-beginning›: BaRA ELQYM

[the initial letters and the final letters there of B-aR-A E-LoHY-M  
are AV❖‹❖father› and EiM❖‹❖mother›, there, which are Y-Q]  
There in the first and last letters of E-LHY-M is EiM❖‹❖mother›.

And the mystery of the word:  
{Gen. 3:20}*And the man called the name of his wife Eve*❖‹❖*Ḥavah*›*,  
for she was the mother*❖‹❖*eim*› *of all life*,  
like She[[1486]](#endnote-1227) of Whom it is stated:  
{Prov. 2:3}*For if*❖‹❖*im*› *you shall call to understanding*❖‹❖*binah*›*…*[[1487]](#endnote-1228)

This *mother of all life*,  
she is not like as in the first wife,  
of whom it is stated:  
{Gen. 3:12}*…the woman that you gave to be with me…*who caused death for the whole world,  
for of the *mother of all life* it is written of her,  
she of whom is stated:  
{Ecc. 9:9}*See life with the woman that you have loved...*

Rabbi El’azar said to him:  
‘And did he Adam have two wives?’

He said to him: ‘Yes.  
One was the good inclination,  
and one was the evil inclination,[[1488]](#endnote-1229)  
one from the aspect of ‘the tough bone’[[1489]](#endnote-1230)  
– harsh judgement,  
and one from the aspect of flesh,  
the soft of heart are from there,[[1490]](#endnote-1231)  
and those of the bone were ‘stiff-necked’.[[1491]](#endnote-1232)

And about the woman that was taken from the bone,  
Ben Sira said:[[1492]](#endnote-1233) ‘A bone that falls in your lot,  
whether good or bad, draw it her near.’  
And concerning the woman of the bone did Adam say:  
*the woman that you gave to be with me*,  
he did not call her ‘his wife,’ like he did with Eve,  
of whom it is stated:  
*And Adam called the name of his wife Eve*’,  
for the other one was a maidservant,  
of the aspect of ‘the Tree of Knowledge of good and evil’,  
one good and one evil,[[1493]](#endnote-1234)  
but from the aspect of the Tree of Life,  
both of them are ‘life’❖‹❖*ḥayyim*›.

And in ‘The Secrets of Torah’,[[1494]](#endnote-1235)  
ḤaVaH❖‹❖Eve› is composed of Ḥet◘‹◘ח› and V-H◘‹◘ו-ה›,  
Ḥet◘‹◘› stands for Ḥokhmah  
which is *koaḥ*❖‹❖power of› *mah*❖‹❖what›‹45›  
– the generality of the Holy Name.

Ḥet◘‹◘ח›‹8› is like higher Mother,  
who is the eighth of the ten *sephirot* from below to above,  
and Ḥokhmah is recognised through Her,  
and about Her it is stated:  
{Prov. 3:18}*It is a tree of life for those who take hold* [[1495]](#endnote-1236)

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*of it…*and from Her aspect:  
{Gen. 2:7}*…and He breathed into his nostrils,  
the breath of life…*

And of her Eve it is stated:  
{Gen. 2:23}*…to ‘this’*❖‹❖*zot*› *will be called ‘woman’*❖‹❖*ishah*›*,  
for she was taken from a ‘man’*❖‹❖*iysh*›,  
and not the other one that was taken from the bone,  
who caused[[1496]](#endnote-1237) him death,  
for the maidservant caused:  
{Gen. 3:7}*…and they knew that they were naked…*And because of this:  
{Gen. 3:21}*And Y”Y ELQYM made for Adam and his wife,  
tunics of leather, and He dressed them*.

Rabbi El’azar said to him:  
‘Why did he Adam say concerning her Eve:  
*…for she was taken ‘from a man’*❖‹❖*mei-iysh*›– he should have said: ‘from Adam’![[1497]](#endnote-1238)  
Why *from a man*?’

‘But from the word *MEi-IYSh*❖‹❖from-a-man›:  
EiM❖‹❖mother› is there,  
and YeSh❖‹❖there-is› is there.  
The word *YeSh* is there – it is this that is written:  
{Prov. 8:21}*‘ to give inheritance to those who love me,  
‘there is’*❖‹❖*yesh*› *substance …*the word *EiM* is there:  
{Prov. 2:3}*For ‘if’*❖‹❖*im*› or ‘mother’❖‹❖*eim*›  
*to understanding*❖‹❖*binah*› *you will call*,  
and these *yesh* and *eim* are Father and Mother,  
Ḥokhmah and Binah, for she[[1498]](#endnote-1239) was taken from there,  
and therefore:  
…*for* *from a man*❖‹❖*mei-iysh*› *was ‘this-one’*❖‹❖*zot*› *taken*.

And he has another,  
who is called ‘his coupling partner’❖‹❖*bat zugeih*›,[[1499]](#endnote-1240)  
it is this that is written:  
{Gen. 5:2}*Male and female He created them,  
and He blessed them,  
and He called their name Adam*❖‹❖*human*›*...*

Come see:  
the first human was created in the image of YQVQ,  
and in the image of the ten *sephirot*,  
which are: YOD QE VAV QE.

From the aspect of YQVQ:  
from the aspect of Yod◘‹◘י›,  
he is called IYSh❖‹❖man›,  
and from the aspect of Higher Hei,  
his wife is called IYShaH❖‹❖woman› – the mother of all life,  
and from the aspect of V-H, Eve, his wife,  
and from the aspect of YOD QE VAV QE,  
Eve is called Adam,[[1500]](#endnote-1241)  
and everything that was in his human image was afflicted by sin.

**Tiqun Sixty-Six** [[1501]](#endnote-1242)

**Be-REiShYT**❖‹❖In-the-beginning› contains the words:  
BaRA❖‹❖He-created› ShYT❖‹❖six›  
– this is man, who includes six,[[1502]](#endnote-1243)  
and they are: the two maidservants,  
from the aspect of the tree of good and evil  
– bone and flesh, man and woman,  
of whom it is stated:  
{Gen. 2:23}*…for from a man she was taken*– thus four,  
Adam: male and female,  
it is this that is written:  
{Gen. 5:2}*Male and female He created them… etc*.  
– thus six.

And therefore: {Gen. 3:22}*And Y”Y ELQYM said:  
‘Behold the man has become like one of Us,  
knowing good and evil… etc.’*– which the early ones[[1503]](#endnote-1244) established[[1504]](#footnote-260) to mean:  
‘as one of the ministering angels’.[[1505]](#endnote-1245)

**Meanwhile**, Elijah happened by,  
and he said: Rabbi!  
He should have said: “like one of *them*”  
if He was speaking about the ministering angels!  
What is the meaning of *one of Us*?

And furthermore:  
He should have said: “Behold man❖‹❖*adam*›”!  
What is *‘the man’*❖‹❖*ha-adam*› with an additional Hei◘❖‹◘ה›‹❖‘the’›?

But the Hei◘‹◘ה› of *the man*❖‹❖*ha-adam*›– *has become like one of Us*,[[1506]](#endnote-1246)  
*“Ye-hei”*❖‹❖he shall be› [Var. he is] is not written,  
but ‘*hayah*❖‹❖he was›’  
 – one of the Four Letters which are YQVQ:  
‘like one’ of the Four Letters,  
which is Vav◘‹◘ו›.[[1507]](#endnote-1247)  
{ibid} *…and now, lest he send forth his hand*❖‹❖*yado*›  
– this is Yod◘‹◘י›,  
if he had merited, then: *he will take also from the tree of life*– this is Vav◘‹◘ו› [Var. Hei◘‹◘ה›],[[1508]](#endnote-1248)  
*…and he will eat and live*❖‹❖*ḥaiy*› *forever*  
– this is ‘Vav◘‹◘ו› and *ḥaiy*’❖‹❖living›,[[1509]](#endnote-1249) specifically.

When Hei◘‹◘ה›[[1510]](#endnote-1250) was ‘single’ from it,  
She entered between good and evil,  
it is this that is written:  
{Gen. 2:7}*And Y”Y ELQYM formed*❖‹❖*vayiytzer*› *the human…*– two *yetzirot*❖❖‹❖formations›‹❖inclinations›[[1511]](#footnote-261) [[1512]](#endnote-1251)  
good and evil, to know  
[and it is stated of them:  
*…and He blew into his nostrils the breath of life*and this is Hei◘‹◘ה›, to know good and evil,  
to know] what would be the consequences of their actions,[[1513]](#endnote-1252)  
and therefore, She Hei◘‹◘ה› entered between them.

After Adam of ‘formation’❖‹❖*yetzirah*›[[1514]](#endnote-1253) sinned,  
Higher Hei became separated and withdrew from him,  
and because She did not return towards him,  
He said: ‘if he had merited, he will also take from the Tree of Life,  
and eat and live forever.’

And this Tree of Life was planted in the tree of the garden,  
and because he did not merit to eat of it,  
what is written of it?  
{Gen. 3:23}*And Y”Y ELQYM sent him from the garden of Eden,  
to work the ground from which he was taken*,  
that ground of which it is stated:  
*And Y”Y ELQYM formed the human*,  
out of *dust from the ground*.

For it was not appropriate for him to be in the garden of Torah,[[1515]](#endnote-1254)  
since he did not observe in it the commandment,  
relating to the Tree of Knowledge of good and evil,  
through observance of ‘the forbidden and the permitted’,  
and he transgressed upon the word of his Master.

For if he had been watchful,  
not to transgress upon the word of his Master,  
then *he would take also from the tree of life*,  
of which[[1516]](#endnote-1255) it is stated:  
{Prov. 13:14}*The teaching*❖‹❖*Torah*› *of the wise,  
is a source of life,  
to avoid the traps of death*,  
{Prov. 3:18}*It is a tree of life, to those who take hold of it…*and this is:  
{Gen. 3:22}*…and he shall take ‘also’*❖‹❖*gam*›,  
*from the tree of life,  
and eat and live forever*– the word *gam*❖‹❖*also*›includes the female,  
the fruit of the tree:  
{Prov. 11:30}*The fruit of the righteous-one …*

And furthermore:  
*…behold the human has become like one of us* – the holy angels said:  
‘because he Adam, sought to be like one of us,  
as the snake said:  
{Gen. 3:5}*…and you will be like ELQYM knowing good and evil*,  
and this is: *to know*

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*good and evil*– this caused him death.

For if he had merited to eat of the tree of life,  
which is: {Prov. 3:18}*a tree of life for those who take hold of it*,  
then what is written of that status?  
{Gen. 3:22}*and he will take also of the tree of life etc*.

Rabbi Shim’on said:[[1517]](#endnote-1256) ‘Woe to them,  
those who neglect to strive in the Torah,  
of which it is stated: *…and he will take also of the tree of life…*[[1518]](#endnote-1257)  
and in its commandments – which are the fruit of the tree –  
of which it is stated: …*and he will eat and live forever*.’

And they neglecting Torah go after those who seduce them,  
from the aspect of ‘the primordial serpent’,[[1519]](#endnote-1258)  
who says to them: ‘Strive with angels,[[1520]](#endnote-1259)  
who are appointed over the stars,  
and the sun and the moon,  
and over those who are appointed over spirits and demons,  
to be: {Gen. 3:5}*like ‘gods’, knowing good and evil*.’

And about them it is stated:  
“Thus said Y”Y to those who slaughter sacrifices,  
and those who offer incense to the stars and the zodiacal signs…”[[1521]](#endnote-1260){Deut. 17:3}…*and to the sun and to the moon,  
and to all the host of the heavens,  
which I did not command*.

[The editor says:  
Rabbi Shim’on took the meaning of the matter,  
from one verse which is in 2 Kings 23,  
and so he did below in quoting:  
“and they did not hearken to the voice of the prophet and seer”.][[1522]](#endnote-1261)

And this is what the blessed Holy One commanded Adam:  
{Gen. 2:17}*…and from the tree of the knowledge of good and evil,  
do not eat of it…etc*.

And M-B-Ph[[1523]](#endnote-1262) the wicked would strive in this,   
and the generation of Enosh,[[1524]](#endnote-1263)  
and the generation of the flood,  
and the generation of the dispersal.[[1525]](#endnote-1264)

And the blessed Holy One removed them,  
from this world and from the world to come.[[1526]](#footnote-262)  
And this is: {Gen. 2:17}*…for on the day of your eating of it,  
you shall ‘surely die’*❖‹❖*mot tamut*›  
– die❖‹❖*mot*› in this world,  
surely die❖‹❖*tamut*› in the world to come.

And this sin caused the destruction of the Temple,[[1527]](#endnote-1265)  
and the exile of Israel among the nations of the world,  
and many of them were killed,  
for each one was offering sacrifices and incense,  
and they were bringing down the forces from above.

And when the prophet would chastise them,  
what is written of them?  
“And they did not hearken to the voice of the prophet and seer.”[[1528]](#endnote-1266)

And with what did the prophet chastise them?  
He would say to them that they should return in repentance,  
and if not: {Deut. 11:17}*…and He shall stop up the heavens  
and there will be no rain, and the earth will not give its produce…*

Yet they scorned him and would say:  
‘We adjure those who are appointed over the rain,  
and we force them to bring down rain!’

And the blessed Holy One switched them around,  
– those appointed over their missions[[1529]](#footnote-263) – because of them,  
and killed them, and destroyed the Temple because of them,  
and Israel were exiled among the nations of the world.

And this was the sin of Adam,[[1530]](#endnote-1267)  
to whom the snake caused death,  
to him and to his wife,  
for he seduced them with that tree.  
This is what is written: {Gen. 3:5}*For ELQYM knows etc*.

And therefore,  
the blessed Holy One commanded a person:  
‘Meditate upon that which is permitted to you  
– you have no business in hidden things.’[[1531]](#footnote-264) [[1532]](#endnote-1268)

Rabbi El’azar **said**:  
‘How did they bring down these forces?’

He said to him: ‘My son,  
what, do you think they *actually* descended?

Surely this is the mystery of the tree,  
of the Tree of the Knowledge of good and evil,  
for the blessed Holy One is not destined,  
to reveal it publicly to the world,  
but only amongst the companions,  
until the arrival of the generation of King Messiah.’

He said to him:  
‘Since it is already revealed amongst the companions,  
what is it?’[[1533]](#endnote-1269)

He said to him: ‘My son:[[1534]](#endnote-1270)  
{Ez. 1:27}*…from the appearance of its loins and above*– it was good,  
*…from the appearance of its loins and below*– it was evil.

Nebuchadnezzar[[1535]](#endnote-1271) knew of it,[[1536]](#endnote-1272)  
and that is how he made his idol.  
And through it was made known the Tree of good and evil,  
it is this that is written:  
{Dan. 2:32}*…its head was of fine gold,  
its chest and its arms were of silver…*– until here it was of ‘the good side’,  
and because of this the verse says: *of fine gold*.

*…from the appearance of its loins and below* – evil,  
it is this that is written:  
*…its stomach and thighs were of copper*❖‹❖*ne-ḥash*›  
– from the aspect of the primordial snake❖‹❖*naḥash*›.

And from this tree descend the souls of the mixed multitude,  
which are of the mixture of good and evil.

And many hairs dangle from this tree,  
which are the host of the heavens,  
who are appointed over stars and zodiacal signs,  
and all of them are mixed of good and evil.

And there are branches suspended,  
from this side and that side  
– these cause death, and these cause life,  
these are demons from the left side,  
and these are angels of the right side.

And they[[1537]](#endnote-1273) knew all the colours of the branches of the tree,  
which are zodiacal signs and stars.  
And they would collect plants like these colours.  
And they would make images  
according to that zodiac-sign❖‹❖*mazal*› they wished to bring down,[[1538]](#endnote-1274)  
such as: Aries or Taurus or Virgo,  
or Gemini – which is the form of a man with two faces

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two faces[[1539]](#endnote-1275) –  
which is the image of the female,[[1540]](#footnote-265)  
or Cancer or Leo,  
or Libra, or Scorpio,  
or Sagitarius, or Capricorn,  
or Aquarius, or Pisces.[[1541]](#endnote-1276)

And they would offer sacrifices,  
with these plants of every colour type,[[1542]](#endnote-1277)  
to each one according to its colour above.  
And so also did they worship images,  
of the form of the sun and moon and the seven planets.[[1543]](#endnote-1278)

And they would offer incense,  
to each form that they sought to bring down to the world,  
and because of this it is stated about them: [[1544]](#endnote-1279)  
“Thus said Y”Y,  
to the those who offer incense and slaughter sacrifices,  
to the stars and the zodiacal signs,” {Deut. 17:3}…*and to the sun and to the moon,  
or to any of the host of the heavens,  
which I have not commanded.*

He said to him:  
‘What are is meant by *those who slaughter sacrifices*?’

He said to him: ‘They worshipped every image,  
for they would take the animals or birds,  
according to that specific zodiacal sign,  
and they would sacrifice them,[[1545]](#endnote-1280)  
and this is: *to those who slaughter sacrifices*.

And they the zodiacal signs would descend to them and speak with them,  
and they would do their will,  
and they would worship them,  
and they believed in them.

He said to him:  
‘How did they cause the signs to descend to them?’

He said to him: ‘My son,  
they knew all the Names of the Explicit Name,[[1546]](#endnote-1281)  
and with these Names they would adjure them,  
after which, they would enter the Explicit Name,  
in the mouths of these images,  
and they would speak.  
And this is the [[1547]](#endnote-1282)mystery of the verse:  
{Jer. 51:44}*…and I shall take what he has swallowed out of his mouth…*– when the Explicit Name fell from its mouth,  
then the idol immediately fell upon its face.’[[1548]](#endnote-1283)

Rabbi El’azar said to him:  
‘Yet how could the Name of the blessed Holy One  
be made to speak with them?’

He said to him: ‘My son,  
about this it is stated:  
{Ex. 20:7}*Do not bear the Name of Y”Y ELoQeYKha in vain,  
for HVY”H will not acquit…etc.*’

He said to him:  
‘And is a person even able,  
to learn the Name of the blessed Holy One  
for vain purposes?’[[1549]](#endnote-1284)

He said to him: ‘Yes.  
And similarly:  
one who takes out an object from a private domain,  
and enters it into a public domain,  
or one who extracts seed from it,  
– from the sign of the holy covenant –  
and enters it into a foreign domain,  
it is as if he planted a tree of good and evil.  
And because of this son which he ‘plants’,  
in a whore, or a maidservant, or a heathen or a menstruant,  
it is stated: {Ex. 20:4}*Do not make for yourself a statue*❖‹❖*pesel*›*…*

And concerning a daughter that is made in this case,  
she is called ‘molten image’❖‹❖*masekhah*›,  
and about them it is stated: {Deut. 27:15}*Cursed is the man,  
who will make a statue or a molten image etc.  
…and place it in secret* ❖‹❖*sater*›*…*

What is *in secret*?  
In ‘the secret place of the world’.[[1550]](#endnote-1285)

And therefore, did the blessed Holy One say:  
{Ex. 20:23}*Do not make with me gods of silver and gods of gold…*And thus did the companions establish:[[1551]](#footnote-266)  
*Do not make ‘me’…* like the form of my servants,  
who serve Me [Var. before Me] on high,  
to depict, in My secret, any depiction or image.

For whoever depicts the blessed Holy One Above, *in secret*  
[which is His Shekhinah, comprised of ten *sephirot*]  
any depiction or likeness or image,  
similar to those by which they depict His servants,  
his soul becomes enclothed in that idol.  
When he exits from this world,  
a voice goes out in relation to that idol saying:  
‘Burn it in fire!’

And because of this, the blessed Holy One said:  
{Is. 40:25}*And to whom shall you liken Me,  
that I shall be compared? says the Holy One*,  
{Is. 40:18}*And to whom will you liken EL,  
and what image can you attribute to Him*?

And, my son,  
surely all who extract an object: from a public domain,  
and enter it into a private domain,  
or from a private domain and enter it into a public domain,  
is as if he mixed the Name of the blessed Holy One  
with idol worship,  
and made a tree of good and evil.[[1552]](#endnote-1286)

And this is the mystery of the extraction by Daniel of:  
*what he has swallowed out of his mouth*,[[1553]](#footnote-267)  
for with It the Divine Name did the idol of Nebuchadnezzar say:  
{Ex. 20:2}*I am Y”Y ELoQeYKha…*[[1554]](#endnote-1287)And because of this:  
{Ex. 20:7}*You shall not bear the Name of Y”Y ELoQeYKha in vain…*

And the Holy One Blessed be He is destined,  
to uproot this tree from the world,  
and to burn it in Gehinnom,  
this is what is written:  
{Is. 1:31}*And their* *strength shall be as flax…*

Rabbi El’azar said to him: ‘If so,  
then it is forbidden for the nation to use any angel,  
or any Name in the world,  
since there is ‘mixture’❖‹❖*ʼirbuvia*› of good and evil.’

He said to him: ‘My son,  
not so.  
For the blessed Holy One said to Adam:  
{Gen. 2:16-17}*…from every tree of the garden,  
you shall surely eat.  
And from the tree of the knowledge of good and evil,  
you shall not eat.*

Rabbi El’azar said:  
‘This was before he sinned,  
but after he sinned, and he descended from his place,  
and he became mixed in the tree of good and evil.’

He said to him: ‘Certainly, that is how it is.

And when Israel are in exile,  
it is as if they are mixed in the tree of good and evil.  
And therefore, the first-ones the sages did establish:[[1555]](#footnote-268)  
‘Israel in exile worship idols in purity’.

But those who know ‘the Tree of the blessed Holy One’,[[1556]](#endnote-1288)  
which is ‘the Tree of Life’,  
which is planted in His garden,  
which is His Shekhinah,  
of which it is stated: {Ps. 5:5}*…evil will not abide with You*– they can bring down force from there,  
towards the Shekhinah,  
without any mixture at all.

With each-and-every commandment, it is:  
{Gen. 1:11}*…a fruit tree, making fruit*

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*to its type*– planted in the garden with no admixture at all,  
and therefore, it the verse said: *to its type*.  
But of the Tree of Knowledge of good and evil,  
it is not stated *to its type*,  
but it is mixed, of one type with another,  
and thus is stated of it:  
{Lev. 19:19}*…you shall not seed your field,  
with ‘mixture’*❖‹❖*kilayim*› *etc…  
sha’atnez*❖‹❖forbidden-mixture›[[1557]](#endnote-1289) *you shall not wear upon you*.

Worthy is he,  
who elevates the ‘faith’❖‹❖*emunah*› of the blessed Holy One,  
which is His Shekhinah,  
comprised of ten utterances,  
in one thought,  
with one will,  
without any mixture at all.

For each-and-every *sephirah* is planted in it∞‹∞Malkhut›,  
and She is the garden,  
for all the *sephirot* are one in Her,  
and each one makes, through Her, *a fruit to its type*.  
She is the ‘type’ of each-and-every one,  
no seed is emitted from it∞‹∞Yesod› outside of Her.  
Thus a man is required to not emit seed  
outside of his female partner, who is his ‘type’  
– his unity.

And at that time,  
when a person is required to unify  
the blessed Holy One with His Shekhinah,  
one should strip from himself all other thoughts,[[1558]](#endnote-1290)  
which are ‘husks’,  
of which it is stated:  
{Prov. 19:21}*Many are the thoughts in the heart of a man...*  
and to raise His Shekhinah towards Him,  
with singularity of thought,  
this is what is written: *…but the counsel of Y”Y shall prevail*.

Just like a person who unites with his female partner,  
and becomes divested of his clothes,  
so as to be one with her,[[1559]](#endnote-1291)  
– it is this that is written:  
{Gen. 2:24}*…and they shall be as one flesh* –  
so should he divest himself,  
of all extraneous thoughts,[[1560]](#endnote-1292)  
when he unifies the blessed Holy One,  
twice every day:  
{Deut. 6:4}*Hear Israel Y”Y ELoQeYNU Y”Y One*.[[1561]](#endnote-1293)

**Tiqun 67** [[1562]](#endnote-1294) **For Day 34**

{Gen. 1:1}**Be-REiShYT** BaRA❖‹❖He-created› ELQYM:  
this is Metatron,[[1563]](#endnote-1295)  
whom the blessed Holy One created,  
as the original and first,  
of all the host of the heavens below,[[1564]](#endnote-1296)  
– and this is ‘the small human’❖‹❖*adam qatan*›.  
For the blessed Holy One made him,  
in the image and depiction of above,  
without admixture,  
and about him it is stated:  
{Gen. 1:24}*…Let the earth bring-forth living soul to its type...*And he is: {Gen. 1:11}*…the fruit tree making fruit to its type…*– similar to that on-high.

Woe to one who makes mixture above and below,  
for this is the ‘tree of mixture’,[[1565]](#endnote-1297)  
a mixture of the tree of death,  
because of this, it is called *mateh*❖‹❖staff›,[[1566]](#endnote-1298)  
for it is transformed to a serpent,  
with which to lash the wicked.[[1567]](#endnote-1299)

[[1568]](#endnote-1300)And Who is it that transforms it?  
It is the blessed Holy One, who rules over it,  
and thus have they established it.[[1569]](#footnote-269)

Rabbi El’azar said to him: ‘Father,  
since the blessed Holy One knew,  
that this tree was destined to cause death to the world  
[and to all generations destined to be afterwards]  
[ms.[[1570]](#endnote-1301) Why did He create it? ‘He said to him: ‘And if so],  
why did He create a human,  
was destined to sin before Him?’[[1571]](#endnote-1302)

He said to him: ‘My son,  
the image above was not complete,  
until the creation of the human❖‹❖*adam*›,[[1572]](#endnote-1303)  
for thus was the human above,[[1573]](#endnote-1304)  
[ms. in relation to humanity below],  
like the soul in relation to the body,  
and just as there is no possible action for the soul  
without the body,  
so was it required to make the image below,  
in-order-to produce action,  
and all is like that which is [ms. like that work] of above.

ADaM❖‹❖human›‹45› is  
 – for ‘the small counting’ of Enoch –  
nine points,[[1574]](#endnote-1305)  
its activity is the Shekhinah,  
comprised of all [ms. from all] the letters of the Torah,  
and all is like that which is above.

The human above was not complete without female,[[1575]](#endnote-1306)  
it is this that is written:  
{Gen. 5:2}*Male and female He created them…  
…and He called their name Adam…*Male Adam and Female Adam.

And when *Adam*❖❖‹❖Adam›‹❖human› of below[[1576]](#endnote-1307) was created,  
who is female,[[1577]](#endnote-1308)  
this is what is written:  
{Gen. 1:27}*And ELQYM created the human in His image*,  
the image above became completed,  
and this is the mystery of:  
{Gen. 2:5}*…because Y”Y ELQYM did not cause rain etc…*And why?  
Because *…human was not* yet created*…*

And therefore, it was necessary for the human to be created,  
in-order-to complete, in him, the image of that above.  
And the female was one with this human,  
it is this that is written:  
{Is. 51:2}*…for one*❖‹❖*eḥad*› *I have called him…etc*.  
– and this is the mystery of the soul.[[1578]](#endnote-1309)

Following which, it scripture says:  
{Gen. 2:18}*…It is not good for the human to be alone,  
I shall make for him a helpmate corresponding to him*– this is the body,  
which is the slave maidservant,  
comprised of good and evil,  
so that there may be for him reward and punishment,  
and because of her it is stated:  
{Deut. 30:15}*See that I have given before you this day,  
life and good,  
or death and evil*,  
and He said to him to Adam:  
{Deut. 30:19}*…and you shall choose life!*

For if He did not give it the power of choice into his hand,  
he Adam would have no reward or punishment,  
and he would be like an animal.

**[98b]**

[[1579]](#endnote-1310)And nevertheless,  
the blessed Holy One has shown him[[1580]](#endnote-1311)  
everything that happens to him,  
if he inclines towards Ḥesed,  
– which is towards merit –  
or if he inclines towards guilt,  
for if the blessed Holy One wished his death,  
He would not have shown him his two paths,  
which are: {Prov. 18:21}*Death and life in the hand of the tongue…*

And He showed him[[1581]](#endnote-1312) that good is not mixed with evil,  
for the blessed Holy One had separated them,  
as it says: {Gen. 1:4}*…and ELQYM divided,  
between the light and the darkness*,  
and the mystery of the word:  
{Ex. 26:33}*…and the curtain*❖‹❖*parokhet*› *shall divide for you…*

And thus did the blessed Holy One make  
– in a person’s body –  
a barrier,[[1582]](#endnote-1313)  
which separates between levels of the tree of good,  
and between levels of the tree of bad,  
and He has commanded him not to mix good with evil,  
as it says:  
{Gen. 2:17}*And from the tree of the knowledge of good and evil,  
you shall not eat of it…*The blessed Holy One has commanded him to guard against it,  
yet afterwards he Adam said:  
{Gen. 3:12}*…The woman that you gave to be with me…etc*.[[1583]](#endnote-1314)

**Meanwhile**, an Elder happened by him,  
and said: ‘Rabbi! Rabbi!  
But we have seen the verse that the Torah has said:  
{Num. 19:14}*…if a man*❖‹❖*adam*› *dies in a tent…*– yet the Torah has been since before the world was created,  
and we have seen that the world preceded man,  
for all the world and its requirements  
were created before man was created  
– if so, what solution[[1584]](#endnote-1315) is here?’[[1585]](#endnote-1316)

He said to him: ‘Elder!  
Yet it is written,  
that the souls of the righteous were created,  
before the world was created,  
as it says:  
{Gen. 1:1}*In the beginning*❖‹❖*be-reishyt*› *ELQYM created…*and there is no *beginning*❖‹❖*reishyt*› except the soul,[[1586]](#endnote-1317)  
of which it is stated: {Prov. 20:27}*A candle of Y”Y is the soul of man…*– this is the soul of ‘the human above’.

But there is ‘man’❖‹❖*adam*›, and there is ‘man’:  
there is man who is ‘man of the soul’,  
and there is ‘man of the body’,  
of which it is stated: {Ps. 144:4}*Man is compared to breath…*And it is of him that it is stated: *a man, if he dies in a tent*,  
and about him it is stated:  
{Jer. 17:5}*…Cursed is the man*❖‹❖*gever*› *who trusts in ‘man’*❖‹❖*adam*›*,  
and makes flesh his arm…*– and this is Samael – the man of wickedness❖‹❖*bliya’al*› –  
the man❖‹❖*iysh*› of sin.

And he Samael has two evil females,  
and about them it is stated:  
{Lev. 21:11}*And he shall not come upon any dead souls*,[[1587]](#endnote-1318)  
even *for his father or his mother he shall not be defiled*– and *his father* means only the blessed Holy One,  
and *his mother* means only the Shekhinah.’[[1588]](#footnote-270)

‘But is it not stated of the blessed Holy One and His Shekhinah:  
{Jer. 23:29}*’Is not my word like fire?’ says Y”Y…*– just as fire cannot contract impurity,  
so He cannot contract impurity!?’[[1589]](#footnote-271)

He said to him:  
‘But it is written:  
{Num. 19:20}*…he has defiled the sanctuary of Y”Y…*– and this is His Shekhinah!’

He said to him: ‘Certainly,  
the blessed Holy One and His Shekhinah do not contract impurity,  
but anyone who defiles the place in which She resides,  
it is considered as though he did that to Him,  
and therefore: *for his father or his mother he will not be defiled*– and *his father* means only the blessed Holy One,  
and *his mother* means only Shekhinah.

And this is the mystery,  
of one who carries from a public domain to a private domain,  
and because of this it says:  
{Lev. 22:32}*And do not defile My holy Name…*– and this is ADNY,  
who is ‘the private❖‹❖*yaḥid*› domain’  
which is YQV”Q  
– the singularity❖‹❖*yeḥido*› of the world –  
and this is ADaM❖‹❖human›‹45›.

[And because of this:  
*for his father or his mother he will not be defiled*– and this is the mystery of:  
‘one who carries from a public domain to a private domain’ –  
and because of this it says:]  
*a man, if he dies in a tent*– this is ‘the man of wickedness’.

And from this aspect,  
a wicked person is called ‘dead’ from the start,[[1590]](#footnote-272)  
from before the world was created,  
but such is not stated,  
about a person who is from the side of holiness.

And how many stupid people there are in the world,  
who say:  
“But the blessed Holy One decreed upon a person that he should die,  
for it is this that is written: *a man if he should die…*  
And how can it be said that death is not from Him?”[[1591]](#endnote-1319)

Woe to them!  
For it were better for them had they not been created in the world.  
For those are they who equate them Holy with unholy:  
they equate ‘the man’ who is called Israel,  
to ‘the man of debasement’❖‹❖*adam bliya’al*›,  
and they say: {Ecc. 9:2} *…like the good* man*, so the sinner…*[[1592]](#endnote-1320)– to them they are all equal.[[1593]](#endnote-1321)  
{Ps. 35:5} *May they be as chaff before the wind…*– those wicked-ones who speak thus,  
*and the angel of H’ rejects* them.

For there is ‘man’❖‹❖*adam*› who is Israel,  
and there is ‘man’ who is an angel – and this is Metatron,  
and there is a ‘Man’❖‹❖*Adam*›‹45›,  
in the image of the blessed Holy One,  
which is His ‘emanation’❖‹❖*atzilut*›[[1594]](#endnote-1322)  
– and this is YOD QE VAV QE‹45›.

And He has no ‘creation, formation, action’,  
but only ‘emanation’.[[1595]](#endnote-1323)  
And in this place, there is no sin and no death,  
this is what is written: {Ps. 5:5}*evil will not abide with You*.[[1596]](#endnote-1324)

And upon this ‘man of debasement’,  
did the blessed Holy One command not to eat of it,  
and not to mix it with the good,  
for this would be like one who mixes silver with lead,  
and this causes confusion in the supernal realm,  
and mixing of darkness with light  
– that which the blessed Holy One had separated,  
as it says: {Gen. 1:4}*…and ELQYM divided between*

**[99a]**

*the light and the darkness*.

And not only that,  
but one who enters his seed,  
into a menstruant or a maidservant,  
or a heathen or a whore,  
is as if he mixed  
that which the blessed Holy One had separated,  
as is written: {Gen. 1:6}*…and let it separate between the waters…*which are between the waters of menstruation and pure waters.

For this one is forbidden, and this one is permitted,  
and this one is fit, and this one is unfit,  
this one is impurity, and this one is purity,  
– these are ‘the six orders’,[[1597]](#endnote-1325)  
which [in which the *Mishnah*] was given [Var. to Moses],  
to separate between good and evil,  
which Adam had mixed,  
and the generations that came after him,.

**Tiqun 68** [[1598]](#endnote-1326)

{Gen. 1:1} **Be-REiShYT**❖‹❖In the beginning›  
BaRA❖‹❖He-created› ELQYM:  
What or Who is ELQYM?  
{Gen. 3:24}*…the flame of the switching sword,  
to guard the way to the tree of life*,  
{Ex. 4:20}*…the staff*❖‹❖*mateh*› *of the ELQYM…* specifically,  
and this is Metatron,  
and thus we have established it[[1599]](#footnote-273)  
– that it switches from judgement to mercy.

And through it Metatron,  
are changed [Var. are found] all images,  
that are not similar one to another:[[1600]](#endnote-1327)  
when it switches from right to left,  
it shows the ‘face’[[1601]](#endnote-1328) of ox,  
and when it switches from left to right,  
it shows the face of lion,  
and when it switches from both-of-them to the west,  
it turns its face away,  
and is switched to an eagle [Var. to a man].  
And when it switches from both-of-them to the east,  
which is in the middle,  
it is changed to a man [Var. to an eagle],  
below the eagle.[[1602]](#endnote-1329)

There is no image in the world that is not known through it.  
The 12 zodiacal signs[[1603]](#footnote-274) are seen through it,[[1604]](#endnote-1330)  
and all the images of the angels,  
and the images of the souls,  
and the images of everything that was created in heaven and earth.

[The image of Adam is not complete in all constructs,  
except if it is] [Var. all is] is inclusive  
of: heaven and earth,  
and sun and moon,  
and stars and zodiacal-signs,  
and throne and angels,  
and the Garden of Eden and Gehinnom.

From the aspect of both-of-them Eden and Gehinnom,  
are given the good inclination and the bad inclination.  
Garden of Eden:  
{Prov. 18:22}*He found a woman, he found good…*Gehinnom:  
{Ecc. 7:26}*And I find woman more bitter than death…*[[1605]](#endnote-1331)

And both of those inclinations are in the heart:  
{Ecc. 10:2}*The heart of the wise is to his right,  
and the heart of the fool is to his left*.

**Tiqun 69** [[1606]](#endnote-1332) **For Day 35**

[[1607]](#endnote-1333)**Be-REiShYT**❖‹❖ In-the-beginning…›  
the letter Beiyt◘‹◘ב›‹2› is two:  
{Ex. 36:1}*ḥokhmah*❖∞‹❖wisdom›‹∞Ḥokhmah›  
and *tevunah*❖∞‹❖understanding›‹∞Binah› ]and Binah[,[[1608]](#endnote-1334)  
the third is:  
{Prov. 1:7}*The fear of Y”Y is the beginning of da’at*❖‹❖*knowledge*›*…*[[1609]](#endnote-1335)and with this knowledge❖‹❖*da’at*› it is stated:  
{Gen. 4:1}*And the man knew*❖‹❖*yad’a*› *Eve his wife*– for there is no coupling except with *da’at*❖‹❖awareness›,[[1610]](#endnote-1336)  
which is the Middle Pillar  
– the unity of Father and Mother.

So it is below:  
the Righteous-One❖‹❖*tzadiq*› is the unity,  
of the Middle Pillar and the Shekhinah below,  
and of ‘body and covenant’, upon them is stated:  
{1 Sam. 2:3}*…for Y”Y is EL of knowings*❖‹❖*dei’ot*› *etc*.

And both-of-them are ‘testimony’❖‹❖*ʼeidut*›,[[1611]](#endnote-1337)  
for there is no testimony with less than two witnesses.[[1612]](#endnote-1338)

And this ‘son’ is the unity of Father and Mother,  
it is the pillar that supports everything,  
like heaven and earth,  
of which it is stated,[[1613]](#footnote-275)  
that ‘the world rests upon one pillar’,[[1614]](#endnote-1339)  
as it says:  
{Prov. 10:25}*…and the righteous-one – foundation*❖‹❖*yesod*› *of the world*.

Thus do Father and Mother rest upon the Middle Pillar,  
and it is unity between mother and daughter,  
like this: Q-V-Q.[[1615]](#endnote-1340)

And through it are Hei-Hei◘‹◘ה-ה› made  
One❖‹❖ *e**ḥad* ›‹13›, and One:  
13 here and 13 here.[[1616]](#endnote-1341)

And it is Vav◘‹◘ו› – the unity of the two sisters,  
like this: {Gen. 2:7} *VaYiYtzer*❖‹❖*And-He-formed*› *Y”Y*,  
this is the mystery of א◘‹◘Aleph›:  
Yod◘‹◘י›‹10› above,  
Yod◘‹◘י›‹10› below,  
Vav◘‹◘ו›‹6› in the middle.

The unity of both-of-them:  
bride and her mother-in-law.  
[Hei◘‹◘ה› of ELQYM, Vav◘‹◘ו›]  
[Var. H-Y of ELQYM, Vav full],  
the totality of both-of-them: ה-ה◘‹◘Hei-Hei›  
– mother and daughter,  
Vav◘‹◘ו› between both-of-them.

Above, there is no forbidden-sexuality ❖‹❖*ʼervah*›,  
and of this place it is said:  
‘you are not likened to your Maker’.  
Below, outside of its place, it scripture says:  
{Lev. 18:6}*…you shall not approach to reveal…*– and behold we have established it earlier.[[1617]](#footnote-276)

And furthermore:  
we have found a higher mystery:[[1618]](#endnote-1342)  
the word *ʼervah*❖‹❖sexual-nakedness›  
is composed of ʼER and VaH.

When the letter Vav◘‹◘ו› is in between *ʼER*which is of the letters *R’A*❖‹❖evil›,  
it is made into *ʼOR*❖‹❖skin›,  
this is what is written:  
{Gen. 3:21}*And Y”Y ELQYM made for Adam and his wife,  
tunics of leather*❖‹❖*ʼor*› *and He dressed them*,  
and of them it is stated: {Lev. 19:14}*…and before the blind*❖‹❖*ʼiver*› *do not place a stumbling block…*

1. From its stunning opening, and with elegant poetic simplicity, **Tiqun 22** meditates upon the letter Beit, the first letter of the Torah. The complex discussion between Rabbi Shim’on and the ‘Elders,’ who appear and disappear throughout this Tiqun, raises, among numerous other topics, theological speculations on unity and multiplicity, such as that found on *TZ* 65a, and some of the deepest-level teachings to be found in Kabbalistic literature on the redemptive power of the Name of 72 - particularly from 66b to 67b – culminating in the creative power of male-female unity as described on 68b – a power that can eliminate all evil in the world. **Tiqun 22** concludes with a sublime discussion of the *sephirot*, and the resolution of the imminence of the Infinite One within thought, as the *sephirot* themselves are garments for the Divine Name. On the whole, the printed versions of *TZ* have presented **Tiqun 22** in a way that is very similar in appearance and length to that of Ms Toronto, and – even within the clearly fluid nature of *TZ*’s literary structure – the text seems to represent a complete essay. However, such is not the opinion of di Lonzano, who labels much of this Tiqun as belonging to the missing sections of the Introduction. [↑](#endnote-ref-1)
2. On the daily reading allocation, see *TZ* 17a and note there. [↑](#endnote-ref-2)
3. See Targum Yerushalmi on Genesis 1:1 – *Bereishyt* (In the beginning) means ‘with wisdom’ (*ḥokhmah*) (NZ). [↑](#endnote-ref-3)
4. i.e. the lower of these two worlds, according to MM. [↑](#endnote-ref-4)
5. See Z 1:31b (*Tosephta*) – ELHYM is Binah. [↑](#endnote-ref-5)
6. (‘the long world’) – a designation of the post-Messianic future. [↑](#endnote-ref-6)
7. *BT* Menaḥot 29b [↑](#footnote-ref-1)
8. See *TZ* 19a and notes there – the initial Beit of the *Torah* represents Ḥokhmah in Binah – the ‘point within the chamber.’ [↑](#endnote-ref-7)
9. See Z 1:49a. [↑](#endnote-ref-8)
10. This syntactic supplement follows MM’s understanding. [↑](#endnote-ref-9)
11. GRA amends this to read: “The holy lamp [Rabbi Shim’on] rose. He began and said: ‘Elder! Elder!...” In Ms Toronto f20b, the text is as here. [↑](#endnote-ref-10)
12. *ne-tirat*. The context indicates ‘waiting’ (and thus in MM and MHS) rather than ‘guarding’ (NH). [↑](#endnote-ref-11)
13. *atun* (you) poss. plural. [↑](#endnote-ref-12)
14. On the Higher and lower academies, see *TZ* 1a and note there. [↑](#endnote-ref-13)
15. *avyrinn de-haiy ʼalma* (the airs of this world). [↑](#endnote-ref-14)
16. *le-taqna* (to prepare) – a use of the flexible root *t-q-n*. [↑](#endnote-ref-15)
17. *me-mamel ravre-van be-oraiita* (utter great things in Torah) This phrase is based upon Daniel 7:8. See *PZ* 5:554, note 18; Matt translates *me-malei ravre-van* as ‘speaking grandly.’ In a parallel passage found in Ms Toronto f20b, this expression does not appear. MM cites the interpretation of R. Yisrael Saruq (early 17th century) found in *Pri Etz* *Ḥayim*, that this phrase refers to Rabbi Shim’on, whose soul was a spark of Moses and thus merited to the level of Binah. [↑](#endnote-ref-16)
18. In *Eikhah Rabbati*, Introduction: 16, the heart is identified with the Temple. [↑](#endnote-ref-17)
19. See Rashi on Psalms 62:12. Rashi says that although most exegetical interpretations of this verse apply to the fourth commandment of the Ten Commandments, he cites the opinion of R. Moshe Hadarshan that it refers to the first two commandments. [↑](#endnote-ref-18)
20. See *Mekhilta*, Parashat BaḤodesh, Parashah 4 – the Ten Commandments at Sinai were spoken together in a single Divine utterance. [↑](#endnote-ref-19)
21. See *PZ* 4:520 – n.558. [↑](#endnote-ref-20)
22. See Z 2:91a. [↑](#endnote-ref-21)
23. See *BT* Shabbat 88b: “Just as this hammer blow is divided into many sparks, so each and every word that goes forth from the mouth of the Holy One Blessed be He is divided into seventy languages.” And see *Midrash Tan**ḥuma*, Yitro Ch. 11: “…and the voice was divided into seven voices, and from there to seventy languages.” [↑](#endnote-ref-22)
24. See *BT* Shabbat 88b [↑](#footnote-ref-2)
25. Bemidbar Rabbah 13:15 [↑](#footnote-ref-3)
26. Margoliot here reads “seventy idol worshipping nations.” [↑](#endnote-ref-23)
27. See *BT* Ta’anit 25a, *Midrash Tanḥuma*, Yitro Ch.14 and *Pirqei d-Rabbi Eli’ezer* Ch.40 – the Torah was offered to all the nations, but they rejected it. The rejection of the Torah is a type of ‘death.’ The classic position of *Midrash* is that Esau rejected the Ten Commandments because of the prohibition against murder, while Yishmael rejected the Ten Commandments because of the prohibition against theft, neither of which were the first two utterances. An interesting interpretation of this passage could be that the first two commandments of the Ten Commandments are those which ‘kill’ Esau and Yishmael as manifest in the spiritual discourses of Christianity and Islam. The first commandment, regarding the ongoing redemptive nature of the Divine in specific relation to Israel, is counter to Islam; while the commandment regarding having no other gods is directed at Christianity. [↑](#endnote-ref-24)
28. See *TZ* 52a and note there – Esau and Yishmael are counted as extra to the 70 nations. [↑](#endnote-ref-25)
29. In previous editions, this appears as ‘in judgement’ (*b-dina*), not ‘from it’ (*minah*). [↑](#endnote-ref-26)
30. Although extensively used in later Kabbalistic literature, *atziluta* (emanation) is a term found almost exclusively in the later strata of the *Zohar*, appearing throughout *TZ* and in passages such as Z 1:22a, 2:94b (*Tiqqunim*) and 3:29b (*RM*); the word possibly became incorporated into Kabbalistic literature from medieval philosophy (see Scholem Card Catalogue), where it has the meaning of ‘caused by, through conceptual nearness;’ see *Kuzari*, First Essay. On its typical early use in Kabbalah, see *Reqanati* on Parashat Bereishit, and *Sha’arei Orah* Gate 1. On the development of the concept of emanation in Jewish Mysticism, see… The word is used extensively throughout *Sepher haPliah* and *Sepher haQaneh* and is also mentioned in *Sodei Rezaya*. However, the idea of a ‘Torah of Emanation’ – seemingly in some contrast to ‘the Torah of Creation’ which is the currently revealed Torah – is apparently unique to *TZ*; see *TZ* 4b and 5a and notes there; and it represents a movement towards perceiving ‘Emanation’ as not merely a causative process, but as its own domain, an idea which is expressed even more starkly on *TZ* 3b. [↑](#endnote-ref-27)
31. *v-hi v-hu kula ḥad* – She (the Torah) and He are all one; at the level of emanation (*atzilut*), the Divine is manifest as one with logos, reflecting the statements on *TZ* 3b, regarding the complete unity of the Divine with the domain of emanation, such as *ihu v-ḥayo ḥad b-hon* (He and His life-forces are one with them – the ten *sephirot* of emanation). [↑](#endnote-ref-28)
32. It is clear that Rabbi Shimon is now a complete vehicle for the revelation of the Divine, which projects directly from his mouth with the authority of Sinai – and thus embodies not only the messianic Moses (as in **Tiqun 21**), but equally the theophanic Moses. [↑](#endnote-ref-29)
33. *havalim* (breaths). On seven ‘breaths’ or ‘vanities’ see *TZ* 103a-104a and notes there. [↑](#endnote-ref-30)
34. *shma me-phorash* (‘the explicit Name), usually refers to YQV”Q. [↑](#endnote-ref-31)
35. MM: Binah is called ‘seven’ in Z 1:237a. [↑](#endnote-ref-32)
36. *avyra dakhya* (pure air). [↑](#endnote-ref-33)
37. *BT* Baba Batra 158b [↑](#footnote-ref-4)
38. *BT* Berakhot 28a [↑](#footnote-ref-5)
39. See *Midrash Rabbah*, Shir HaShirim 1:13. At the giving of the Ten Commandments on Mount Sinai, the first two commandments were spoken directly by the Divine, and see *Midrash Tanḥuma*, Yitro, Ch.11 – they were given together in one single utterance. [↑](#endnote-ref-34)
40. *tiqunin* (arrays) – another usage of the root *t-q-n*, which would be awkward to translate here as “arrangements” because of the presence of the word *me-sadrin* (arranging). [↑](#endnote-ref-35)
41. The following passage is admittedly less than clear. [↑](#endnote-ref-36)
42. *TZ* Qushta reads *be-reiyshUt* with a Vav, but this is likely a typographic error, since it is written be0reishyt on *TZ* Ortakoj. [↑](#endnote-ref-37)
43. The idea that the Divine voice at Sinai was spoken from every conceivable direction is a theme that is returned to in the next few passages (64a-b); here would appear to be the elusive source of the quote referred to in *Tanya* by R. Schneur Zalman of Liadi, Ch.36. [↑](#endnote-ref-38)
44. This description – of a lion with wings - seems to fit that of a griffin (or gryphon); see Z 1:23b (*Tiqqunim*) where it is stated that the lion of the Chariot accept prayers with its wings – that passage anticipates the surprise of the reader by pointing out that all of the ‘living beings’ of the Chariot have wings. On representations of icons in Judaism see *Tur*, Yoreh Dei’ah 141 and Joseph Guttman, “The ‘Second Commandment’ and the Image in Judaism” Hebrew Union College Annual (1961); while beasts that never existed (such as unicorns) are permitted in depiction to some authorities, the Angelic Beings of the Chariot are forbidden to be depicted, because they exist. [↑](#endnote-ref-39)
45. *Mishnah* Avot 4:15 [↑](#footnote-ref-6)
46. Each angelic being of the Chariot represents an alternate combination of the Divine Name. [↑](#endnote-ref-40)
47. MM: each of the twelve faces has six wings. [↑](#endnote-ref-41)
48. The Torah is taught via an angel residing in the mouth. On this phenomenon in later Kabbalistic practice, see the descriptions of their personal maggid by Rabbi Yosef Karo (16th century) in *Maggid Mesharim*, and see Rabbi Moshe Ḥayyim Luzzatto (18th century) who (apparently) writes: “I never saw him, but I heard his voice speaking from my mouth.” MM refers to R. Ḥayyim Ibn Attar’s *Or haḤayim* on Deuteronomy 4:12:

    “It is explained according to the words of the sages of blessed memory (*Midrash Rabbah* Song of Songs 1:13) who said that from every speech utterance that went forth from the mouth of God an angel was formed that would stand over a person and say to him: ‘You receive me… etc.’ and it would embrace him etc. (to here is the Midrash). Now according to this, the scriptural words ‘*the voice of the words*’ can be explained properly… Israel only heard the first two commandments, but of the other eight commandments, the hearing of which they were incapable of tolerating, the angels that were hewn from His blessed voice stood by them [or in them] until their souls returned to them, and they [the people] again heard them from the mouth of the angels, which were the words themselves, and each and every precept which was an angel was standing over a person saying: ‘receive me…etc.’” [↑](#endnote-ref-42)
49. Initial letters form HVY”H. [↑](#endnote-ref-43)
50. See note on *TZ* 64a. [↑](#endnote-ref-44)
51. The style of the following passage, up to “but He has no number” is very similar to the style of the ‘Second Introduction’ of *TZ* 17a-b. [↑](#endnote-ref-45)
52. *savil* (bears, carries). [↑](#endnote-ref-46)
53. *ye-di‘a* often appears as ‘specific’ rather than ‘known’. See *TZ* 17b (Second Introduction). [↑](#endnote-ref-47)
54. Not clear poss. ‘holding’, ‘ones’. Trans. sense follows MM. [↑](#endnote-ref-48)
55. NZ cites and quotes the commentary of Kissei Melekh: “One who prays to the *sephirot* – this is not considered prayer, as it is written (Deuteronomy 4:7) *…In all our calling to Him*; ‘to Him and not to His attributes.’ And one should pray to ‘The Infinite, Whom no thought comprehends,’ but know faithfully that the *sephirot* act through the power of the Infinite, because It is inside them like the soul in a body, and that the body acts through the power of the soul inside it, because the body does what the mind - which is a power of the soul - depicts; so the *sephirot* act out what their soul depicts, which is the Infinite etc. And that which is written here: “from the place they should call Him according to their needs,” [means] from the place of the [particular] *sephirah*, they call to Him, to the Infinite, because He gives power to act properly. By way of example, ‘one who wishes to become wealthy should head north’ [means that] he should pray to Binah - (Job 36:22) *From the north, the golden shall come* - that it should give him wealth through the power of the Infinite, its soul; that It should find favour with his request and give her [Binah] the power to fulfil his request; and thus with one who wishes wisdom [should pray] towards Ḥokhmah in the power of the Infinite that He should grant his request. To It [the Infinite] is the principle prayer, and to His attributes that they should act with His power, and this is the accepted [understanding of] prayer… The Blessed Infinite is the soul in all of the *sephirot*, one in complete unity, nevertheless, each *sephirah* acts through Its power, a particular activity, and he needs to call upon Him from that *sephirah*: if he requires kindness, then from Gedulah [Ḥesed], and if he requires revenge of his enemies, then from Gevurah; and the ‘calling’ is to Him, and not His attributes; as it says [here, in *TZ*] “from the place they call to Him” – “to Him,” specifically. [↑](#endnote-ref-49)
56. *BT* Baba Batra 25b [↑](#footnote-ref-7)
57. *ʼatiq yomin* (The Ancient of Days).This term for the Divine originates in Daniel 7:9. See Z 1: 4b and *BT* Pesaḥim 119a, where the Ancient of Days is the source of the hidden teachings of Torah. [↑](#endnote-ref-50)
58. *ot de-tzva* (sign of the host). NZ here refers to an alternative textual reading of *BT* Ḥagigah 16a found in ‘*Ein Ya’aqov*, where this expression is found. It was mentioned by Spanish medieval commentators, and is found in *Sepher Yetzirah* (Mantua), Ch. 6 in the form of “sign in His host”. [↑](#endnote-ref-51)
59. In the Masoretic text of the Torah, certain letters in specific words are written larger than the normal size, and some are written smaller, and these what are generally referred to by the Zoharic expression ‘large’ or ‘small’ alphabets, see, for example, Z 2:132a; see also *PZ* 5:227, note 106. Actually Matt’s explanation there that the small letters represent Malkhut seems at variance with the commentary of *Matoq Midvash* on the passage here which, following the indication of the text itself, suggests that the small letters represent Ysod. [↑](#endnote-ref-52)
60. *aspaqlarya de-nahara* - ‘The looking glass that shines’; on this term, originally found in *BT* Yevamot 49b, and which is a widely quoted euphemism in Kabbalistic literature for Malkhut - see Z 1:141a; Matt translates as “resplendent speculum,” see *PZ* 2:283, note. 195. [↑](#endnote-ref-53)
61. initial letters form YHH” V [↑](#endnote-ref-54)
62. *Ihu melekh v-ihi malkhut dileih* (He is King and She is His kingdom) expresses the quintessential relationship of the *sephirot* of Tipheret and Malkhut. See Z 3:230a (*RM*). [↑](#endnote-ref-55)
63. The Divine is identified with Oneness while creation is synonymous with plurality and difference, so how can the Shekhinah express both of those attributes? [↑](#endnote-ref-56)
64. Through Malkhut, the King is expressed, but the essence of the King is that which is inside the Chamber and guides the actions. See (the Lurianic text) *Adam Yashar*, Drushei ABY”A, 83a, which quotes this passage to explain the difference between *Ein Soph* (the Infinite) and other Divine levels, which it categorises in general terms as: root, soul, body, garment and chamber. [↑](#endnote-ref-57)
65. The changing of the colour of garments also applies to angels, depending upon their mission, see Z 2:233a. [↑](#endnote-ref-58)
66. The two-way nature of Malkhut is described here: creation perceiving the Divine and the Divine seeing creation through the Shekhinah. [↑](#endnote-ref-59)
67. MM: this was established in the discourse of Elijah found in the Second Introduction of *TZ* 17a. [↑](#endnote-ref-60)
68. *tiqun* (construct) – or, ‘arrangment’; root: *t-q-n*. [↑](#endnote-ref-61)
69. This is a remarkably lucid description of the doctrine of panentheism. [↑](#endnote-ref-62)
70. *re-shimu* (impression). [↑](#endnote-ref-63)
71. See *TZ* 82a: “He is not called *Adam* (‘human’) except through Her.” [↑](#endnote-ref-64)
72. An example of how textual instability can lead to uncertainty of meaning. It seems clear that the reading should be ‘She’ since the subject identity of the seal throughout most of this section is the Shekhinah, but later versions which tend to omit alternate readings, such as PQM, have ‘He;’ which is by no means necessarily incorrect, since at the end of this page (65b) we find: “the seal is the Middle Pillar.” [↑](#endnote-ref-65)
73. See previous note; MM changes to She in commentary, though no indication of that appears in *TZ* Qushta. [↑](#endnote-ref-66)
74. A Lurianic interpretation of this passage (*Sha’ar KaKavannot*, 5th Teaching of *Tephilin*, p.9b-c) is discussed in MM: the intellectual energies that come to *Zu”N* during the morning service withdraw following the conclusion of prayer, but there remains an impression of them for the whole day; at the commencement of the night, even that impression withdraws, and whereas the impression of the intellectual energies of *Z”A* then form a transcendent halo about his head, the intellectual energies of *nuqvah*, which are known as the seal, enter into the place of the ‘heart’ of *Z”A* from where they radiate to her as a ‘surrounding’ light. [↑](#endnote-ref-67)
75. *it’adei* (leave, abandon, be removed). This line is translated variously in MM, NH and MHS, but this seems to be what it is saying. [↑](#endnote-ref-68)
76. *phitqa* [↑](#endnote-ref-69)
77. MM prefers this alternate in commentary. [↑](#endnote-ref-70)
78. The scroll portions of phylacteries. [↑](#endnote-ref-71)
79. Medieval authorities differed as to the appropriate order of the scriptural sections contained in the parchment scrolls within the *tephilin*. The order of the scrolls presented here, which is the order they appear in Scripture, is in accordance with the view of Rashi; see *BT* Menaḥot 34b and commentaries. [↑](#endnote-ref-72)
80. *BT* Berakhot 6a [↑](#footnote-ref-8)
81. *Gushpanqa* (signet ring); see *BT* Berakhot 6a, Z 1:2b and Jastrow p.228. [↑](#endnote-ref-73)
82. MM, in commentary, understands this line differently, perhaps in order to soften, somewhat, the startling tone of the passage. It is possible to translate “it is,” as referring to the merit (*zekhut*) of the *mitzvah*; however, *zekhut* is feminine, and the word here is *ihu* (he). The word *ot* (sign) is also feminine. It is difficult not to understand “he” as the righteous person; see note below. [↑](#endnote-ref-74)
83. In *BT* Baba Batra 75b we find, based upon Isaiah 43:7, that the righteous are destined to be called by the Name of the Divine (NZ). ‘The righteous,’ representing the *sephirah* of Ysod, are therefore, the ‘glory’ of the Divine, and unite all signs. [↑](#endnote-ref-75)
84. MM: the engraving of the form of a person’s soul. [↑](#endnote-ref-76)
85. *BT* Ḥullin 91b [↑](#footnote-ref-9)
86. See Rashi on *BT* Ḥullin 91b – the image of ‘the human’ in the Chariot is that of Jacob; the ladder of Jacob’s dream created a type of cosmic connection between the two. [↑](#endnote-ref-77)
87. See Z 1:113a (*MhN*), and the exquisite exegesis there of Song of Songs 7:6. [↑](#endnote-ref-78)
88. *BT* Berakhot 12a [↑](#footnote-ref-10)
89. MM seems to understand this as referring to *Ze’ir Anpin*, not the individual human worshipper below. However, it seems that both readings are possible, and even intended. [↑](#endnote-ref-79)
90. This ritual of worship – the bending of the knee – could be thus considered a metaphor for exile, a reading supported by the following lines regarding the ‘descent’ of Jacob into Egypt; although the true exile in prayer happens with the act of ‘the falling upon the face.’ [↑](#endnote-ref-80)
91. *TZ* Ortakoj: ‘and this is…’ It is apparent that transmission of text – even in the age of printing – can introduce ambiguity of meaning, especially if a small error still allows for a (different) sense to be made of the phrase. In this case, the difference is not large. To the word *v-da* (and this is) has been added a letter Yud to form the word *vadaiy* (surely or specifically). [↑](#endnote-ref-81)
92. Z 2:16a [↑](#footnote-ref-11)
93. See Z 2:4b and 16a. [↑](#endnote-ref-82)
94. *partzupha* (face, countenance). [↑](#endnote-ref-83)
95. See *TZ* 67b. [↑](#endnote-ref-84)
96. *ḥotama de-shiqra* (seal of falsehood). [↑](#endnote-ref-85)
97. *Batei Midrashot*, Part 2, ‘Otiyot d-Rabbi ‘Aqiva’ Nusaḥ 2 [↑](#footnote-ref-12)
98. Presumably the unclean beasts of the chariot of the other side mentioned on *TZ* 63a, which are: snake, dog, donkey and hawk. However, the word *ḥivyan* is deceptively awkward to translate, since grammatically (and even taking into account the somewhat fluid nature of Zoharic grammar) it could mean ‘snakes;’ whereas the plural Hebrew word *ḥayot* is usually rendered as *ḥeyvan* in Zoharamaic – there are numerous examples in *Zohar*, see *TZ* 10a. But these are not the normal *ḥayot*; thus, the word play here is probably deliberate, since *ḥeyvan* could be misleading to context, while *ḥivyan* retains the contextual trigger of intended meaning. The issue is complicated by the word appearing again two lines later where it clearly means *ḥayot*, but with a slightly altered spelling (one Vav, not two). [↑](#endnote-ref-86)
99. This line could belong to the preceding or the following lines. [↑](#endnote-ref-87)
100. A *mezuzah* is a ritual item for the purpose of the fulfilment of Deuteronomy 6:9. The first two sections of the *Shm’a* (Deuteronomy 6:4-9 and 11:13-21) are inscribed on a parchment and, usually inside a casing, the small scroll is affixed to the doorpost of the house (and rooms within) where it sits permanently. It is traditional for the scroll to have the letter Shin on the reverse of the parchment; sometimes a Shin will also be designed for the casing. The Name *ShaDaY* (Almighty), which begins with the letter Shin, has long been associated with *mezuzah* because it is an acronym of *Shomer* (Guardian of) *Daltot* (the doors of) *Yisrael* (Israel). [↑](#endnote-ref-88)
101. Here the *mezuzah* is explicitly compared to the phallus. [↑](#endnote-ref-89)
102. The Name HVY”H was not made known to the Patriarchs, who knew God as *EL* or *ShaDaY* as per Exodus 6:3. [↑](#endnote-ref-90)
103. See *BT* Sukkah 52a [↑](#footnote-ref-13)
104. These six appellations of ‘the other side’ possibly represent the *sephirot* of the ‘six extremities’ of Samael. See *BT* Baba Batra 16a: “Satan is the evil inclination is the angel of death.” [↑](#endnote-ref-91)
105. Or ‘the hidden one;’ based upon Jeremiah 1:14: *…from the North, the evil shall come…* See *BT* Sukkah 52a, Z 2:263a and Z 3:110a (RM). [↑](#endnote-ref-92)
106. YMY”N writes: “From here is proof that repentance helps one who has ‘damaged the holy covenant’ (a euphemism for masturbation).” NZ discusses at length whether, as the text of *TZ* implies, it is even possible to repent for the sin of wasting seed, because it seems at contrast with the extreme and unusual formulation of Z 1:219a (see *PZ* 3:328, note.149) which claims that repentance is not possible for that sin. NZ cites a number of sources that indicate that the main repentance for wasteful seminal issue is primarily of the intellect, through the study of Torah. See also, Pachter diss… See also Meroz, Yenuqah and Princess… [↑](#endnote-ref-93)
107. Having discussed ‘the other side’ and its relationship to internal organs, *TZ* commences a discussion on the various aspects of external physiological affectation, either through ‘face-change’ or leprosy, but particularly upon the skin. This may be an allusion of the cited verse here: the house is the body, the plaster is the skin. [↑](#endnote-ref-94)
108. The sense of this seems to be that disease is ‘the eating of flesh’. [↑](#endnote-ref-95)
109. See *BT* Nedarim 64b [↑](#footnote-ref-14)
110. See *Yalqut Shimoni* on Psalms 12 [↑](#endnote-ref-96)
111. *BT* Berakhot 6b [↑](#footnote-ref-15)
112. Lit. “in need of the [other] creatures” – a euphemism for poverty. [↑](#endnote-ref-97)
113. A legendary bird that was capable of changing colours, the *krum* is discussed in the *Talmud* and the *Zohar*. See: *BT* Berakhot 6b and Z 1:108a (*ST*). It is also been described by Shlomo Molkho (d.1532), who saw it in ecstatic vision, see: *Sepher Ḥayat Qaneh* p.17. [↑](#endnote-ref-98)
114. The Biblical affliction of *tzara’at* (‘leprosy’ [although scholars and translators have questioned this equivalent]) is substituted by poverty. See *Sefer haPliah*, Essay on Evil Gossip, where this idea is mentioned. See also *Sefer Ḥareidim* 66:57 [DBS]. [↑](#endnote-ref-99)
115. *baheret* – ‘shiny’ following Alter. However it is not immediately clear whether *baheret* is one of the four colours, in which case ‘reddish white’ indicates only one colour, or whether *baheret* is connected with one of the other colours. Thus, although it seems explicit from a few lines further, that the phrase is ‘shiny (or bright) black’, the Torah only refers to a ‘white *baheret*’. [↑](#endnote-ref-100)
116. *sam ha-ḥayim* (the elixir of life). [↑](#endnote-ref-101)
117. See *BT* Nedarim 41a – one is poor only in knowledge. [↑](#endnote-ref-102)
118. See *BT* Berakhot 18b – the wicked, even in their lifetime, are called ‘the dead.’ [↑](#endnote-ref-103)
119. See *BT* ‘Eruvin 54a [↑](#footnote-ref-16)
120. *adam* (human, man). Following MM: because She is female. [↑](#endnote-ref-104)
121. It seems that the four letters of HVY”H are considered the ‘breadth,’ while the ten letters of the *milui* are considered the ‘height.’ On the concept of ‘private domain’ see earlier note. [↑](#endnote-ref-105)
122. The intent here seems to be in creating a distinction between ‘son’ and ‘servant’ in relation to circumcision. In the wider symbolic framework of this passage, ‘son’ is the blessed Holy One, and ‘servant’ is Metatron. [↑](#endnote-ref-106)
123. *adam ze-’ira* (the small human). [↑](#endnote-ref-107)
124. Liturgical: Additional Service for the New Year [↑](#footnote-ref-17)
125. The 72 Names are created from the permutations arising out of Exodus 14:19-21 [↑](#endnote-ref-108)
126. *BT* Sanhedrin 99a [↑](#footnote-ref-18)
127. See *BT* Sanhedrin 99a – the context there is the timing of the Messianic Age, which is referred to as a ‘day’ or 365 years. See commentary of GRA, cited in NZ and MM, which seeks to contrast two facets of redemption: the unrevealed and the revealed. The former is Redemption which is dependent upon repentance and the performance of the commandments, while the latter, which is the final end (in a sense, the resolution of the messianic), is dependent purely upon Divine grace, and was revealed to the patriarchs; this distinction highlights the difference between the concepts indicated by the terms *purqana* or *geulah* (redemption) and *haqetz ha-aḥaron* (the final end); see Maharal, *Netzaḥ Yisrael*, Ch.31. [↑](#endnote-ref-109)
128. The last word of Genesis 1:31 is *ha-shishi* (the sixth) comprised of the letter Hei [=5] and the word *shishi* which means sixth. [↑](#endnote-ref-110)
129. This identification of the initial letter of *HaShishi* with Malkhut is curious in the light of the famous acronym of the first four words of the recital of this scriptural section as part of the rite of sanctifying the Sabbath: *Yom HaShishi Vay-khulu HaShamayim* (*The sixth day: And they were finished, the heavens…*) which form HVY”H and in which this particular Hei occupies the place of Binah or Mother. [↑](#endnote-ref-111)
130. The Name of 72 is the cloud upon which redemption arrives. [↑](#endnote-ref-112)
131. Even though it was stated earlier on this page that Malkhut is the seventh, Ysod also partakes of that designation, when engaged inside Malkhut; see note on *TZ* 67b on the commentary of *Benayahu* on this point. [↑](#endnote-ref-113)
132. See Genesis 17:5, where a Hei is added to the patriarch’s name Avram, to become Avraham. As pointed out in MM, this Hei is the second Hei of HVY”H, which ultimately becomes the Hei of Moshe, whose messianic project makes perfect the covenant of the patriarchs. [↑](#endnote-ref-114)
133. *mashkona* (on loan). [↑](#endnote-ref-115)
134. ‘In joy’ is an anagram of ‘thought,’ - redemption is enlightenment. [↑](#endnote-ref-116)
135. *TZ* Ortakoj here presents bracketed editorial glosses inside the text which question and attempt to clarify the sense of the passage. [↑](#endnote-ref-117)
136. *Shemot Rabbah* 15:7 [↑](#footnote-ref-19)
137. 55 is a number indicating the unity of ten, because it is the sum of 1 to 10. See also *Shemot Rabbah* 15:7 where an allegorical reading is made of the word *hen* (behold) of Numbers 23:9. [↑](#endnote-ref-118)
138. The word *hen* is translated here as ‘behold’ but not necessarily related to visual apprehension in Hebrew. It seems to be a contracted form of *hineih* – which seems to correspond to the Latin *ecco* (here it is!). *Hen* and *hineih* often introduce prophetic and other declarative utterances in the Bible.  [↑](#endnote-ref-119)
139. See *BT* Berakhot 34b and Sanhedrin 99a; in *Midrash Rabbah*, Bamidbar 13:2 the ‘wine preserved in grapes from the six days of creation’ becomes the reward for Israel who kept the covenant in exile; see also Z 1:135b (*MhN*) – the ‘wine preserved in grapes from the six days of creation’ are ancient secrets which are destined to be revealed to the righteous in the messianic age. [↑](#endnote-ref-120)
140. See *BT* ‘Eiruvin 65a – when wine enters, secrets emerge; ‘wine’ (*yayin*) [=70] is the same numeric value as ‘secret’ (*sod*). [↑](#endnote-ref-121)
141. In exile, the Shekhinah rises as feminine waters, but She is incomplete, lacking the Yud of ADNY, equalling only 55 (not 65) which is the numeric value of HeN or AdeN. [↑](#endnote-ref-122)
142. It seems as though redemption has false starts, like one being aroused from slumber and then falling back to sleep. [↑](#endnote-ref-123)
143. The *sephirah* of Ḥesed is also known as Ge-dulah. [↑](#endnote-ref-124)
144. *Raza d-purqana* (the mystery of Redemption) is a phrase which appears unique to the later Zoharic strata, see Z 3:278a (*RM*). Its Hebrew equivalent, *sod hag-ulah*, is found throughout 14th century Kabbalistic works such as *Sefer haPliyah*, *haTziyoni*, and *Sefer haTemunah*. See also *TZ* 138b and note there. [↑](#endnote-ref-125)
145. The first and last letters of the Torah comprise the word LeV (heart) which has the numeric value of 32. [↑](#endnote-ref-126)
146. *Vayekhulu* is the first word of Genesis 2:1; and it forms the commencement of the sanctification rite (*qiddush*) of the Sabbath eve. [↑](#endnote-ref-127)
147. *BT* Sanhedrin 99a [↑](#footnote-ref-20)
148. *She-ol* (the underworld, the grave, oblivion); this is a remarkable comparison. [↑](#endnote-ref-128)
149. *atvun* (letters) is plural. This passage contains several such textual ambiguities; GRA suggests *de-inun* (‘which are’); although the word *atvun* does appear in the corresponding passage in Ms Toronto on f24b. The letter Beiyt, which equals 2, represents here the generality of persecution; the two great palaces which, together with the seventy words of the psalm or the seventy princes of the nations, form the number of the redemptive Name of 72, which cancels their influence, see MM. [↑](#endnote-ref-129)
150. As explained previously, *gedulah* is another name for the *sephirah* of Ḥesed. [↑](#endnote-ref-130)
151. Not surprisingly, GRA omits the word ‘seventh,’ because it does not appear to make sense here. The sixth millennium of sacred historical time is a representation of the *sephirah* of Yesod. However, the word ‘seventh’ does appear in the corresponding passage in Ms Toronto on f24b. R. Yosef Ḥayyim in his commentary *Benayahu* elaborates extensively on this word here: Yesod’s role as the connecter of all other *sephirot* with Malkhut, gives it the character of ‘seventh;’ the Vav and Yod of *va-ye-khulu* (*and they were completed*) forming a Zayin [=7]. His somewhat lengthy explanation concludes with these words (which I particularly appreciated in relation to this page of *TZ*): “And I have expanded my commentary on this because I have seen that those who study the *Tiqqunim* are confused with these words of the *Book of Tiqqunim*.” [↑](#endnote-ref-131)
152. This phrase does not appear in the standard *Targum* of Chronicles, but it is quoted in Z 1:191b. In Z 2:116a (*RM*) the phrase is presented as belonging to *Targum Yonatan*, and in *TZ* 29a as *Targum Onqelos*, see note there. [↑](#endnote-ref-132)
153. *de-aḥid* (grasps). English translation here follows *PZ* 3:171, but *de-aḥid* may also mean: ‘that unites’ (or ‘makes one’), see *Benayahu*. [↑](#endnote-ref-133)
154. In many older Qabbalistic texts, the term *gedulah* (greatness) is an alternative name for the *sephirah* of Ḥesed. [↑](#endnote-ref-134)
155. See *Bereishyt Rabbah* 3:8 – the ‘light’ of creation is the deeds of the righteous. [↑](#endnote-ref-135)
156. See GRA on *Sifra D-tzni-uta* Ch.1, where this term is applied to the first day, which is a representation of the *sephirah* of Ḥesed. See also *Leshem Shvo V-aḥlamah: Sefer HaDei’ah*, Part 1, 6:3. [↑](#endnote-ref-136)
157. See *BT* Rosh HaShanah 11a [↑](#footnote-ref-21)
158. *gushpanqa* (signet ring). [↑](#endnote-ref-137)
159. Liturgical: High Holidays [↑](#footnote-ref-22)
160. *Bereishyt Rabbah* 15:6 [↑](#footnote-ref-23)
161. On these terms, see *BT* Mo’ed Qatan 28a; these three things depend not on merit, but on *mazal*. [↑](#endnote-ref-138)
162. From the ritual blessing over bread [↑](#footnote-ref-24)
163. See Z 1:245a and *TZ* 18a. [↑](#endnote-ref-139)
164. The word *v-ḥavah*, of uncertain meaning, appears here in early printed editions, including *TZ*s Mantua, Ortakoj and Qushta – although in *TZ* Mantua, the Ḥet (ח) of *v-ḥavah* looks more like a mis-printed Quph (ק). In the margin of Amsterdam (1719) is the editorial suggestion (which may be based on Ms) *v-eivah* (and enmity), which in *TZ* Ḥ*emdat Tzvi* (1706) had been inserted into the main text. GRA reads *v-‘azah* (in which vein is the English translation here). In *TZ* Vilna (1919) on 134b, the word is *v-qasheh* (and hard) which, as well as making perfect sense, treats the Ḥet of *TZ* Mantua as Quph and the Beit as an intended Shin; NH inserts Vilna’s amendment as an alternate reading, and translates *v-ḥavah* as ‘sin’ (‘*avon*); *Benayahu* inserts *v-ḥavah* as an alternate and reads *v-eivah*. Ms Toronto (f25a) has *v-ḥavah*. [↑](#endnote-ref-140)
165. Compare with the description given of holy union on *TZ* 58b. The coupling of ‘the other side’ is not inclusive but conjoined; i.e. he is *with* her, rather than *in* her. MM understands this to refer to the statement made further, that the evil inclination of men is female, and that of women is male. This implies that the conjoining of the male and female of ‘the other side’ is not with each other, but with humans. [↑](#endnote-ref-141)
166. *Qra okhaḥ* (the verse proves it) is a phrase is of Zoharic origin, where it appears occasionally; in *TZ*, it occurs only on this page (where the word *okhaḥ* appears twice). [↑](#endnote-ref-142)
167. This passage seems to refer to the discussion in *BT* Ketubot 111a on the verse Song of Songs 2:7, where Israel are warned not to collectively precipitate the Redemption. [↑](#endnote-ref-143)
168. i.e. with repentance. See the discussion in *BT* Sanhedrin 98a on Isaiah 60:22, and the two modes by which the Redemption can arrive: either because of merit, or despite the lack of merit. The expression *kidqa ya-ut* (‘as is fitting’, ‘appropriately’) is found frequently in *Zohar*, and less so in *TZ*. [↑](#endnote-ref-144)
169. See *BT* Ketubot 111a [↑](#footnote-ref-25)
170. On ‘Amaleq’s abuse of circumcision, see *Midrash Tanḥuma*, Ki Teitzei, 9. [↑](#endnote-ref-145)
171. See *BT* Sotah 17a; the ‘fires’ of gender – the word *eish* (fire) is contained within the words for both man (*ish*) and woman (*ishah*) – are they which destroy Amaleq, who is the representation of evil; while the letters which differentiate ‘man’ and ‘woman’ are Y-H, which is the aspect of the Divine that takes revenge upon ‘Amaleq. The underlying meaning may be that the sexual unity of man and woman eliminates the sin of ‘damaging the covenant.’ [↑](#endnote-ref-146)
172. See *BT* Sotah 17a [↑](#footnote-ref-26)
173. On the challenges of translation of the word *mazal* see *TZ* 50 and 86b and notes there. In this context it seems to indicate something between ‘fortune’ and guiding influencer. [↑](#endnote-ref-147)
174. See *BT* Shabbat 151a [↑](#footnote-ref-27)
175. *BT* Berakhot 62b [↑](#footnote-ref-28)
176. Edom in Rabbinic literature is usually a euphemism for Rome and, by extension throughout the middle ages, Christianity. This ‘substitution’ of Edom for Adam comes from *BT* Berakhot 62b, where it appears, not - as here - as a historically cosmic principle, but in the context of a sage thrown out of a privy by a gentile who was then killed by a snake; see Soncino there, n.13. See also *TZ* 133a and note there. [↑](#endnote-ref-148)
177. Esau, identified throughout Jewish literature with Edom, is vanquished at the end of days, in this picture (though reconciled in others). Through the seven words of creation of the first verse of Genesis, it is as though the creative power of the universe is summoned, through the fingers, to administer the refashioning of a world without evil. On the creative power of the first verse of Genesis, see *TZ* 13a. [↑](#endnote-ref-149)
178. The first verse of Genesis is comprised of 28 letters in 7 words. The representation of the Higher and lower ‘Mothers’ (aspects of the Shekhinah) indicates their role in redemption (MM). On the creative power of the 28 letters of the first verse of Genesis, see *TZ* 13a. [↑](#endnote-ref-150)
179. *Sepher haBahir* Ot 139 [↑](#footnote-ref-29)
180. The code of A-B Sh-T. [↑](#endnote-ref-151)
181. *BT* Shabbat 119b [↑](#footnote-ref-30)
182. Liturgical: response to the *Qaddish* prayer [↑](#footnote-ref-31)
183. The context of this verse is the war against ‘Amaleq described in Exodus 17:8-16; when Moses’s hands were raised, Israel prevailed, and when he lowered his hands, their enemy overcame them. This may be an oblique reference to the Kabbalistic sin of masturbation, although in general, as Dr. Shilo Pachter has pointed out, and as discussed elsewhere, autoeroticism is apparently not a surface concern in *TZ*; on the subject of personal biography as the basis for textual analysis, see Meroz, “The Yenuqah and the Princess…” [↑](#endnote-ref-152)
184. See MM: the word Y-H can be seen as equivalent to the word *yado* (his hand) because Hei is formed of Vav inside Dalet. [↑](#endnote-ref-153)
185. See *JT* Sanhedrin 4:2; see also *TZ* 14a, 39a and 145b – ‘the 49 faces of purity.’ See also Z 2:115a (*RM*) – the 49 letters of the first line of the *Shm’a* and the liturgical formula which follows it. See *Qehilat Ya’aqov*, Entry: Shesh – the ‘49 faces of Torah’ correspond to the 49 days between Passover and the Giving of Torah and symbolise the *sephirah* of Tipheret. [↑](#endnote-ref-154)
186. The Name of HVY”H is enclothed within the *sephirot*. [↑](#endnote-ref-155)
187. Netzaḥ is on the right side, the side of Ḥesed. [↑](#endnote-ref-156)
188. Hod is on the left side, the side of Gevurah [↑](#endnote-ref-157)
189. See *TZ* 41a and note there. [↑](#endnote-ref-158)
190. On the ‘50 gates of ‘understanding’ (*binah*)… [↑](#endnote-ref-159)
191. See *BT* Rosh Hashanah 21b [↑](#footnote-ref-32)
192. *ʼayit* - variously translated as ‘eagle’, vulture, bird-of-prey (JPS) and other high-flying birds, although JPT has ‘brigands’. [↑](#endnote-ref-160)
193. *BT* Ḥagigah 13a [↑](#footnote-ref-33)
194. See Z 2:42b (*RM*). [↑](#endnote-ref-161)
195. This line is not entirely clear. [↑](#endnote-ref-162)
196. *Keter ‘ila-ah sharya be-reisha de-bar nash* (Higher Keter resides in the head of a person) is a sublime statement regarding the immanence of the Infinite in the mind, since *Ein Soph* (The ‘Infinite’) is inside Higher Keter as will presently be stated; although the relationship of Higher Keter to *Ein Soph* is analysed from a different perspective by RMQ in *Pardes Rimmonim*, Gate 3, Chapter 2. The term *keter ‘ila-ah* (‘Higher Keter’) is quoted extensively throughout *TZ* and is possibly original to it; other Zoharic appearances are Z 1:26b (*Tiqqunim*), some identifiably ‘later’ strata passages in *TZḤ*, and once in the printed *Ra’aya M-heimna* on Z 3:243a (*RM*) in a passage that looks much more like *TZ* than *RM* though it mentions the term *ra’aya me-heimna* (Faithful Shepherd). [↑](#endnote-ref-163)
197. *reiysha ila’ah* (‘higher head). [↑](#endnote-ref-164)
198. In the passage that follows, the famous verse in Isaiah from which Kabbalistic literature derives a scriptural allusion to the worlds of B-Y-A, is analysed schematically as the worlds of thought, spirit (perhaps emotive) and engaged action. [↑](#endnote-ref-165)
199. Though brief, **Tiqun 23** is a complex *tiqun* composed of two distinct sections (its form in printed editions appears to have been constructed by the editors of *TZ* Mantua): the first, in some ways, seems to be a completion of the end of **Tiqun 22**, since it speaks of the binding and connecting of the *sephirot*; at the same time, it highlights an important theme that will be developed further in **Tiqun 24**, that the covenants of Sabbath and circumcision share a deep relationship and even equivalence; as some commentators ingeniously point out, this equivalence is seen in their mutual relevance to the creative sexual act. The text of *TZ* - and this has been the case since *TZ* Mantua (1558) - then suddenly commences a dialogue between Rabbi El’azar and his father Rabbi Shim’on, which editors of *TZ* placed here, possibly because of the discussion of Leviticus 19:30 which is found both here and in the text found in Z 1:5b upon which our passage is based; see notes below. [↑](#endnote-ref-166)
200. This editorial comment does not appear in *TZ* Ortakoj, and it is unclear to which manuscript the editors of *TZ* Qushta are referring; and to complicate matters further, Di Lonzano’s notes indicate that Tiqqunim 23 and 24 are actually 16 and 17! – thus, this could be another support for the notion that a Toronto family Ms was available to the editors of *TZ* Qushta. In Ms Toronto f26a, the text which commences “Tiqun 23” can be found, in printed editions, as the beginning of **Tiqun 18**. [see AV thesis] [↑](#endnote-ref-167)
201. These are the eight days after birth, prior to circumcision. [↑](#endnote-ref-168)
202. *Mishnah* ‘Eiruvin 4:3 [↑](#footnote-ref-34)
203. This measurement is exegetically derived, see *BT* ‘Eruvin 51a. In fascinating mystical insight, *Benayahu* links this idea with that which was previously stated regarding Yesod – symbolised by the phallus, that it is the ‘connector of all limbs,’ and this is why, during the sexual act, the pleasure felt by the sexual organ is enjoyed by the entire body – and this is what is indicated by ‘two thousand cubits in every direction.’ [Note also: that the singular instance in the Pentateuch of the cantillation note *Yer**aḥ ben Yomo* (which is symbolized as Malkhut in *TZ* 29b) is also found on the word *alpayim* in Numbers 35:5]. [↑](#endnote-ref-169)
204. See note in MM on textual continuity here. This passage is a meta-narrative commentary upon Z 1:5b. [and on Z 3:186a-b] [↑](#endnote-ref-170)
205. In order to be perceived in this world, souls from the Higher world must become enclothed in a specific corporeal manifestation. See Z 1:131a and *PZ* 2:234, note 243 – at the resurrection of the dead, the soul will be clothed in the same image it bore in this world. On the appearance of the soul in the likeness of this world as a driver of donkeys who follows the sages, see Z 3:186a-b, discussed in that passage by the *yenuqa*, the young child, the son of the wife of Rav Hamnuna Sava. [↑](#endnote-ref-171)
206. *meḥamer* literally means ‘donkeying’ i.e. it is a verb specifically applied to the act of driving donkeys. On the relationship of mystical figures to donkey drivers, see *PZ* 1:31, note 215; and see Z 3:186a-b. The word used in Z 1:5b is *tayya’a*. See MM who quotes *Shaar Maameri Rashbi*, that when it is only the *nephesh* (animating soul) of a righteous person (in contrast to higher levels) that comes into the world, it has the appearance of one driving donkeys. See NZ who quotes GRA: *ḥamor* (donkey) stands for *Ḥakham Muphla V-rav Rabanan* (‘distinguished sage and master of teachers’). [↑](#endnote-ref-172)
207. GRA reads *batar* (after) not *b-trein* (with two). [↑](#endnote-ref-173)
208. A comparison of this line with the *yenuqa* text of Z 3:186a-b seems to confirm an implication that the two ‘donkeys’ being followed are two sages. [↑](#endnote-ref-174)
209. **Tiqun 24** continues the discussion commenced in **Tiqun 23**, on the relationship between the covenants of circumcision and Sabbath, a discussion of shimmering allusions and topics that reach perhaps their most enigmatic form in the cryptic statement on 70a: “And all of those arrangements should be fixed on Sabbath eve, for She [the Shekhinah] is the actual sign of the covenant of circumcision.” The ideas presented in the concluding passages of **Tiqun 24** contain some the most radical statements of Jewish mystical thinking regarding circumcision. [↑](#endnote-ref-175)
210. See Lev. 21:7. The terms *ḥalalah* (profane) and *zonah* (whore) are employed there to indicate separate categories of women forbidden to priests to marry. [↑](#endnote-ref-176)
211. As explained previously, an ‘*eruv* is an artificially constructed domain that allows objects to carried outside, within its limits, on the Sabbath; an *‘eruv* can encompass an area as small as a private courtyard or as large as entire town. [↑](#endnote-ref-177)
212. The assumption is still present, that ideal sexual union takes place on the Sabbath - the ‘time’ of scholars - and this is the key to the relationship between the two covenants; just as the ‘sign’ is revealed through circumcision on the eighth day, so is the sign ‘revealed’ for the purposes of coitus on the Sabbath. In a further thought, *ot brit shabat* (the sign of the covenant of Sabbath) is an acronym of *b-eish* (in fire). [↑](#endnote-ref-178)
213. PQM: Higher and lower Mother. [↑](#endnote-ref-179)
214. *BT* Shabbat 119a [↑](#footnote-ref-35)
215. See Z 3:272b (*RM*). [↑](#endnote-ref-180)
216. *TZ* Qushta has YOD, but the translational sense here is that it is the name of the letter and not within the context of the *milui* of the Divine Name. The point being, that the theme here is 10, whereas the gematria of the *milui* of YOD is 20. [↑](#endnote-ref-181)
217. The Sanctification (*qiddush*) prayer of the Sabbath is likened to the Seven Blessings of the Bride and Groom under the wedding canopy. [↑](#endnote-ref-182)
218. *savri maranan*. It is customary to pronounce the words “With permission of our masters” prior to making the blessing over wine in the Sanctification prayer. In some rites, and as that held by *TZ*, those present respond with the exclamation *le-ḥayim* or *le-ḥayey* (“To life!”). [↑](#endnote-ref-183)
219. See *TZ* 95b and note there. [↑](#endnote-ref-184)
220. Perhaps an extraordinary implication is present here, that Adam did not merely partake of the forbidden fruit, he actually made *qiddush* over it. [↑](#endnote-ref-185)
221. See *BT* Berakhot 40a [↑](#footnote-ref-36)
222. In the symbolic framework presented here, wheat is consistent with the idea that Adam was the *ḥalah* (the loaf or the separated dough) of the world, see *Bereishyt Rabbah* 14:1; by extension, the Sabbath table is seen as a rectification of the first sin. [↑](#endnote-ref-186)
223. See *BT* Sanhedrin 70a [↑](#footnote-ref-37)
224. These are the seven unique species by which the Land of Israel is praised in scripture; these species hold a special status in *halakhah*. Kabbalistically, they represent the seven lower *sephirot* – since Adam sinned against all the lower seven *sephirot*, he can be said to have sinned by tasting of all seven species, of which the tree of knowledge was comprised. [↑](#endnote-ref-187)
225. See *TZ* 31a (Tiqun 16) [↑](#footnote-ref-38)
226. *Bereishyt Rabbah* 19:5 [↑](#footnote-ref-39)
227. See Z 1:36a. See also earlier note on Adam making *qiddush* over the forbidden fruit. It is a known custom for the wife of a household to pour the wine for her husband over which he recites the Sabbath *qiddush*. [↑](#endnote-ref-188)
228. *yayin nesekh* (wine of libation) is wine made for idolatrous purposes, to which many halakhic prohibitions apply. [↑](#endnote-ref-189)
229. Many later Kabbalistic thinkers see in this description the idea that Adam sinned by engaging in conjugal union with Eve prior to the Sabbath. This sin, therefore, is not so much in *wha*t he did, but *when* he did it. See, for example, *Etz Ḥayim*, Gate 38, Ch.4. See also *BT* Sanhedrin 107a – a similar idea is stated of King David: although Bathsheva was destined for him, he ‘ate her before she was ripe.’ On the negative effects of unripe figs, see *Bereishit Rabbah* 62:2. [↑](#endnote-ref-190)
230. See *BT* Shabbat 32b where Ecclesiastes 5:5 is applied to the premature death of children; there, in the Talmudic discussion, the metaphysical cause of such tragedies is perceived to be the non-fulfilment of one’s vows. [↑](#endnote-ref-191)
231. Here GRA and others read ‘Aḥer,’ referring to the sage Elisha ben Avuyah who, according to the Talmudic account recorded in *BT* Ḥagigah 14b was one of four sages who ascended to Paradise but who consequently became an apostate. Ben Zoma, another of those sages, lost his sanity, but it was Aḥer who actually sinned as a consequence of his misperception. See also Maharsha on *BT* Ḥagigah 15a. [↑](#endnote-ref-192)
232. See *BT* Ḥagigah 15b [↑](#footnote-ref-40)
233. *Shkhinta ihi pardes begaluta* (the Shekhinah is an orchard in exile); in this context the expression is an allusion to the verse Song of Songs 4:13: *an orchard of pomegranates*. [↑](#endnote-ref-193)
234. See *BT* Shabbat 113a [↑](#footnote-ref-41)
235. *le-arqa* (to pour out). See *PZ* 1:278. [↑](#endnote-ref-194)
236. ‘The world to come’ is the world of understanding. [↑](#endnote-ref-195)
237. In his copy of *TZ* Benayahu, my holy teacher of blessed memory, R. Asher Dobelsky, wrote in the margin next to this passage (in Hebrew, my translation): “And one who has broken his inclination, and can cry at the time of his prayer, his prayer is heard.” [↑](#endnote-ref-196)
238. See *BT* Sotah – haughtiness of spirit is identified with many evils. [↑](#endnote-ref-197)
239. MM interprets this allegorically to mean an injunction against anger. [↑](#endnote-ref-198)
240. *oshpizin* (guests). See *TZ* 22b and 23b. [↑](#endnote-ref-199)
241. *BT* Shabbat 119b [↑](#footnote-ref-42)
242. See *BT* Shabat 119b on the two angels that accompany a man to his house every Sabbath Eve. [↑](#endnote-ref-200)
243. *’uleiman* (young attendants) – who attend the extra-soul. The implication here is that the legendary two angels who accompany a man on his return from the Synagogue and who then visit (and inspect) the home on Sabbath Eve are (apparently) male attendants upon the extra-soul, in a seeming equivalence to ‘the young maidens’ (*’alamot*) who attend the Shekhinah. [↑](#endnote-ref-201)
244. *ne-shamah ye-teirah* (extra soul). On the ‘extra soul’of the Sabbath, see *BT* Beitzah 16a; see also *TZ* 22b and 34a and notes there. [↑](#endnote-ref-202)
245. See *TZ* 34a which speaks of the three levels of extra soul. [↑](#endnote-ref-203)
246. According to MM, this refers to the right side of the house. [↑](#endnote-ref-204)
247. *BT* Baba Batra 25b [↑](#footnote-ref-43)
248. ibid [↑](#footnote-ref-44)
249. *BT* Berakhot 5b [↑](#footnote-ref-45)
250. See *BT* Shabbat 119b, and note above. [↑](#endnote-ref-205)
251. *elahein* (‘but this is’) is an unusual contraction but see *Targum* on Genesis 28.17. The properly arranged home is a parallel of the site of Jacob’s altar at Beiyt El. [↑](#endnote-ref-206)
252. See *Targum Onqelos* on Genesis 28:17 [↑](#footnote-ref-46)
253. This paraphrases the *Targum* on Genesis 28:17, adding the words ‘ignorant person’ (*‘am ha-aretz*). [↑](#endnote-ref-207)
254. The construction *lav ihi da* (‘*this* is not’) is found in Z 3:276a (*RM*). [↑](#endnote-ref-208)
255. The Shekhinah, according to MM. [↑](#endnote-ref-209)
256. This pronouncement links the two concepts of Sabbath and circumcision, which merge as one Divine Feminine Presence on the Sabbath Eve – because the truest expression of the sign of the covenant is in conjugal union. Other commentators have written of the insight that the Sabbath is a type of circumcision of the People (or its activity); see MM. [↑](#endnote-ref-210)
257. The blood of circumcision assumes a different spiritual effect depending upon the ethical quality of the father: for the wicked, the blood is ‘food for the snake;’ for the ordinary, it is a type of sacrifice; for the righteous, the circumcision is an act of revelation. On the terms and categories of ‘righteous,’ ‘wicked,’ and ‘average,’ see *BT* Berakhot 61b and Z 2:117b (*RM*). [↑](#endnote-ref-211)
258. See *TZ* 11a (*haqdamah*); *Tur: Yoreh Dei’ah*, 265. [↑](#endnote-ref-212)
259. See *TZ* 78b and note there. [↑](#endnote-ref-213)
260. As stated elsewhere, the actual form of the Divine Name is revealed in the organ of Ysod as a consequence of circumcision. On this passage, see Wolfson… [↑](#endnote-ref-214)
261. Curiously, this verse has been widely mis-referenced in modern editions, no doubt due to the confusion between Job 19:22 and 19:26 which both contain the word *umibsari* (*and from my flesh*). [↑](#endnote-ref-215)
262. **Tiqun 25** reviews some of the anatomical allegories we have seen previously, particularly in relation to laws of the slaughtering and post-mortem examination of cattle, which flows into discussion of the ‘knockings’ or pulses which reflect, on the one hand, the blasts of the shophar and, in their role as ‘the pulse of the Shekhinah,’ can be utilised for diagnosis of the current spiritual condition of humanity and the Jewish People. The Tiqun concludes with a mystical narrative, the profound and beautiful passages of the eagle and the roses. [↑](#endnote-ref-216)
263. NZ refers to *Bereishyt Rabbah* 4:1 – where the Torah is referred to as *Reishit* (beginning), primordial in both thought and action. [↑](#endnote-ref-217)
264. *Mishnah* Sanhedrin 2:4 [↑](#footnote-ref-47)
265. Commentators decode this term to mean *Ze’ir Anpin* – the collective of *sephirot* from Ḥesed to Yesod – identified with QBH. [↑](#endnote-ref-218)
266. *pesolet* means ‘refuse,’ or ‘unfit material,’ and the word for blemish would likely be *pegam*, but I felt that the context here justified an approximate substitute for the sake of sense. [↑](#endnote-ref-219)
267. There is a Scroll of the Torah Above – an ideal, or perfect form, Torah. This concept may be associated with the discussion on *TZ* 64a regarding the ‘Torah of Emanation.’ On the topic of a higher level Torah, see… [↑](#endnote-ref-220)
268. *varda* - the extra (accessory) lobe of the lung, known as ‘the rose.’ [↑](#endnote-ref-221)
269. According to MM, this is the ‘book’ referred to in Genesis 5:1. [↑](#endnote-ref-222)
270. *Sepher Ye-sharim*. The intended reference is not certain. See *BT* ‘Avodah Zarah 25a and the discussion upon the term *Sepher ha-Yashar* (*Book of the Just* [singular]), and Rashi on 2 Samuel 1:18 – where this term is equated with the Book of Genesis, so called because it recounts the story of the Patriarchs who were just [as in ‘righteous’] men. *Sepher Ye-sharim* (The Book of the Just) is listed (as no.40) in Neuhausen’s ‘Supernal Library.’ [↑](#endnote-ref-223)
271. If we were to speculate that recurring and disproportionately in-depth discussion of specific topics is an indication of biographical episodes of the author (see Meroz, ‘The Princess and the Yenuqah’), then it would be plausible to assume that the author of much of *TZ* was a ritual slaughterer (*shoḥet*) and *bodeq* (inspector of internal organs) and a circumciser (*mohel*), see *TZ* 135b and note there. [↑](#endnote-ref-224)
272. See *BT* Ḥullin 9a [↑](#footnote-ref-48)
273. I have not found the number 18 specifically enumerated in literature dealing with ‘adhesions to the lung’ (*sirkhot*), but MM provides a list of what they possibly are, based upon the different types of adhesions mentioned in *Shulḥan Arukh,* Yoreh Dei’ah 39:4-7, and which are probably also extractable from *Tur: Yoreh Dei’ah* 39. See also notes on *TZ* 59b. [↑](#endnote-ref-225)
274. *sirkha* (lung adhesion). See notes on *TZ* 59b. [↑](#endnote-ref-226)
275. The name Samael can be composed of the words *sam* (poison) and (foreign) *el* (god), as mentioned on *TZ* 69a. [↑](#endnote-ref-227)
276. The scriptural context of these words, which are much quoted throughout Kabbalistic literature, warns of the false lure of a strange woman. [↑](#endnote-ref-228)
277. Adhesions represent spiritual impediment. Adhesions that are discovered – during post-mortem examination – to have been fatal, such that it is considered the animal would have died from its condition even if had it not been slaughtered, render the animal unfit for consumption. [↑](#endnote-ref-229)
278. *umot* (large lobes) – the technical terms for the right and left lung. [↑](#endnote-ref-230)
279. The heart is the Holy Ark into which the Torah is placed. [↑](#endnote-ref-231)
280. In this context, the word *ru-aḥ* has, at least, these two connotations. [↑](#endnote-ref-232)
281. Without the cooling effect of the wind, the heart warms up. The physiological description is an allegoric vessel for the effect of the separation of the spirit from the animus, which is likened to a type of spiritual death. [↑](#endnote-ref-233)
282. See Z 1:83a, on the ascent of the soul from the body during sleep. [↑](#endnote-ref-234)
283. The ten sephirot of nephesh? [new concept?] [↑](#endnote-ref-235)
284. *phiyusa* (appeasement). The word *phiyusa* is used of the approach of husband to wife; see *TZ* 38b. [↑](#endnote-ref-236)
285. See *TZ* 31b (Tiqun 18) [↑](#footnote-ref-49)
286. The text of *TZ* appears to make reference here to its own editorial structure; either that or some later editorial comments have become ‘Zoharicised’ and incorporated into the text. The reference here is perplexing in relation to Ms Toronto, because the text of **Tiqun 18**, referred to here, appears in what Ms Toronto calls **Tiqun 23**, while the passage here does not appear to be found. It is worth noting that *TZ* also referenced itself, albeit in a more oblique way, on *TZ* 69a. [↑](#endnote-ref-237)
287. See *TZ* 38b – which, in *TZ* Qushta, is found in **Tiqun 19**. [↑](#endnote-ref-238)
288. There seems to be a word-play alluded to here in the relationship between *qe-vutzotav* (fringes, locks) and *qe-tzavot*(extremities, ends, directions). The configuration of *Ze’ir Anpin* is known as ‘the six extremities’ (*shesh qe-tzavot*). [↑](#endnote-ref-239)
289. The *lulav*: the palm branch taken and waved on the Festival of Tabernacles. [↑](#endnote-ref-240)
290. *BT* Sukkah 37b [↑](#footnote-ref-50)
291. ibid [↑](#footnote-ref-51)
292. *dephiqu* means ‘knocking’ or ‘beating,’ and sometimes indicates ‘pulse’ or ‘rhythm.’ In these passages, I have used some of these terms interchangeably for *dephiqu*, where I thought the sense was justified. On the science of pulsation known as *dephiqu*, see *TZ* 105a-108b and notes there. [↑](#endnote-ref-241)
293. The ‘knockings’ of arousal cause the lower *sephirot* to become dynamically engaged with the higher. [↑](#endnote-ref-242)
294. As explained elsewhere, the *shophar* – the ram’s horn blown on the New Year – is traditionally sounded with three distinct types of notes: *t-qi’ah* (a single long note); *shvarim* (three sounds which are like a ‘broken’ sound); *tru’ah* (nine short staccato sounds). [↑](#endnote-ref-243)
295. This may also be a reference to *TZ* 31b, **Tiqun 18**, on ‘the six levels of prophecy.’ [↑](#endnote-ref-244)
296. *dephiqinn de-ruḥa* (the beating of the spirit). [↑](#endnote-ref-245)
297. In this abbreviated form, recognized liturgically: ‘q’ = *teqi’ah*; ‘sh’ = *shevarim*; ‘r’ = *tru’ah*. [↑](#endnote-ref-246)
298. Memorialisations (*zikhronot*) trumpet sounds (*shophriyot*) and proclamations of kingship (*malkhuyot*) form the central liturgical structure of the important ‘Additional Prayer’ service of the New Year. [↑](#endnote-ref-247)
299. See Z 3:219a (*RM*). Pulse diagnosis is an established science within many different forms of ancient medicine, see *TZ* 105a and 106a and notes - there are ten types of pulse rhythms. On the subject of Kabbalah and medicine, see David M. Ruderman, *Kabbalah, Magic, and Science*, Harvard University Press, Cambridge, 1988. [↑](#endnote-ref-248)
300. The general theme of this passage seems to be that the more intense is the suffering in exile, the sooner comes redemption, while ease in the exile prolongs it. [↑](#endnote-ref-249)
301. See Z 3:231a (*RM*) and 275b (*RM*). [↑](#endnote-ref-250)
302. See MM – the Messiah the son of Joseph is a descendant of Jeroboam, King of Israel, whose sin must be atoned; see Z 3:276b (*RM*). On the fate of the Messiah the son of Joseph, see Siegmund Hurwitz, *Die Gestalt des sterbenden Messias*, Rascher Verlag, Zurich and Stuttgart, 1958. See *TZ* 146b, where an alternative fate is suggested. [↑](#endnote-ref-251)
303. See *BT* Ketubot 111a [↑](#footnote-ref-52)
304. The sense here is not entirely clear to translate: on the one hand, MM reads ‘lengthened’ even though exactly the same wording is found a few lines earlier where the implication is ‘healing’ (the root a-r-ḥ can imply both meanings). On the other hand, MM points out that GRA does not read *’im kol da* (‘nevertheless’), but *ve-’al da* (‘thus’). [↑](#endnote-ref-252)
305. *bi-me-hiru* (quickly, speedily, allegro). [↑](#endnote-ref-253)
306. The rhythm of anti-semitic persecution is an indicator of the nearness of Redemption. [↑](#endnote-ref-254)
307. *vekulhu ḥashivin begaluta kemeitim* (and all are considered as dead in the exile); compare with *TZ* 60b: “In exile, all are stupid.” [↑](#endnote-ref-255)
308. See *TZ* 106a. Ultimately, it is the Messianic Moses who cures the Shekhinah – the Torah is enlightenment, which is redemption, but despite the efforts of other scholars, only Moses knows the true secrets of Her ailment, which is the lack of the mystical dimension of Torah. [↑](#endnote-ref-256)
309. Menaḥem is the name of the Messiah according to a tradition recorded in *BT* Sanhedrin 98b. [↑](#endnote-ref-257)
310. It seems that this depiction is a rectification of the earlier passage describing Adam’s sin of eating the pomegranate in the Garden of Eden. [↑](#endnote-ref-258)
311. See Song of Songs 8:2 [↑](#endnote-ref-259)
312. This may be an allusion to the commandments (*mitzvot*) of the Torah, which are compared to the seeds of a pomegranate, see *BT* Berakhot 57a. [↑](#endnote-ref-260)
313. On the composite source of the ‘the eagle and the rose’ text in *TZ*, compare Z 3:162a – a story which *TZ* seems to invert, with Z 3:233a (*RM*) – a reasonable illustration for the thesis that *RM* was composed before *TZ*. The word for rose in the passage on Z 3:162a is the Aramaic *varda* (the same word as appears in *TZ* to refer to the ‘rose’ lobe of the lung); here it is the Hebrew *shoshanah*. [↑](#endnote-ref-261)
314. This verse of Ezekiel 17:3 is not precisely quoted by the *Tiqqunim* here: *ba’al ha-ke-naphayim* instead of *ge-dol ha-ke-naphayhim*). [↑](#endnote-ref-262)
315. See *TZ* 17b (*haqdamah*): “The Shekhinah gives three voices (or ‘sounds’ as in the sounds of the Shophar) towards the Faithful Shepherd.” MM – these sounds (or ‘voices’) are to arouse the patriarchs to request Redemption for their descendants. The expression ‘the three voices’ seems to refer to different things wherever it appears; its mention in Z 3:168b is based upon *BT* Yoma 20b. See also *TZ* 74b and *ZḤ* 56a. GRA understands these sounds to be the ‘three knockings rising’ (*tlat d-phiqinn b-s-liqu*). In *TZ* Mantua, the word is *tlatinn* (thirty), and in *TZ* Ortakoj that is what appears in parentheses, perhaps because *TZ* *Ḥemdat Zvi* has *tlata* [sic] (three), which matches the editorial gloss in the margin of *TZ* Amsterdam (1719), which nevertheless retains *tlatin* in the text. It seems that the editors of *TZ* Qushta resolved upon *tlat*, which has become the standard text, though in some editions the word *tlat* (three) appears in parentheses, see *TZ* Margoliot. [↑](#endnote-ref-263)
316. See *Midrash Tanḥuma*, Eiqev Ch.2 [↑](#footnote-ref-53)
317. NZ here lists three different sources for this statement: *JT* Peah, Sifri Haazinu and *Midrash Tanḥuma*. I chose to reference the *Midrash Tanḥuma* in the footnotes, because of the common occurrence of that text as an apparent source for *TZ*. [↑](#endnote-ref-264)
318. As we have learnt regarding the ascent of Malkhut, it ascends to the point where it can no longer be perceived, even by the angels. [↑](#endnote-ref-265)
319. See Z 3:233a (*RM*) where similar ideas are expressed; the central figure there is Rabbi Pinḥas. [↑](#endnote-ref-266)
320. See *BT* Ta’anit 5a [↑](#footnote-ref-54)
321. *da b-la da* (‘this without that’). This pronouncement, whose sense is difficult to follow, is based, according to NZ (and MM), upon *BT* Ta’anit 5a: “God has promised not to enter Jerusalem Above until He enters Jerusalem below;” and see *TZ* 17b (Second Introduction). In the schema presented here, ‘the First Temple’ represents Binah; ‘the Second Temple’ represents Malkhut, and the two temples exist simultaneously. MM: Ḥokhmah does not enter Binah, until Tipheret enters Malkhut. *Benayahu*: the concept of ‘first and second Temples’ here does not refer to the actual Temples but to Jerusalem, and its Higher and lower form. [↑](#endnote-ref-267)
322. The rise of the feminine is now possible, because of the presence of Higher Mother; one rose would have symbolised the continued exile of the Divine – the level of Malkhut as *dalat* (poor). [↑](#endnote-ref-268)
323. Kabbalistically, the *Shm’a* of the morning service resides in the World of Creation (*Briyah*) – the nest of Higher Mother, Binah; see *Pri Etz Ḥayim* (which is Lurianic), the Gate of *Qriat Shm’a*, Chs. 1 and 4. [↑](#endnote-ref-269)
324. From a deep discussion on the symbolism of the rose, to the hidden meaning behind levirate marriage, the key theme of **Tiqun 26** is, in a sense, a restatement of the ancient riddle posed by philosophers and mystics alike, from Heraclitus to the teachers of Ḥabad, on the One and the many. If we speak of the Divine with so many different symbols and terms, where is the essence of Unity we are striving to encapsulate? The resolution of the question, for *TZ*, is found on 71b: “She does not change, nor is She exchanged by Him for another, and He does not change, and is not concealed from Her. But in relation to the wicked, the blessed Holy One (*Qudsha Brikh Hu*) does change and is concealed from them.” Change and exchange are modes of reception, and are expressed formally through combinations of numbers and letters. Change is also related to garment, of which the body is one. The Faithful Shepherd smashes all husks and even sheds his own body to apprehend the unity of the Divine. [↑](#endnote-ref-270)
325. On the ‘five leaves of the rose,’ see Z 1:1a and Z 3:233b (RM). [↑](#endnote-ref-271)
326. ‘The small counting of Enoch’ – *ḥushban z-’eira d-ḥanokh*, otherwise known as *mispar qatan* (small number), is a counting system where all letter values are represented only as the single digits 1 to 9. According to *Qehilat Ya’aqov*, Entry Yud-Tzadi, the *Zohar* calls it the counting of Enoch (*Ḥanokh*) because its origin is in the World of Formation (*Yetzirah*), where the relationship between Enoch and Metatron is established; see…Idel… [↑](#endnote-ref-272)
327. On the symbolism of the rose, see… [↑](#endnote-ref-273)
328. The rose which is *reishit* (beginning) has ‘fallen’ amongst the husks which are mentioned in the words that intervene between the first two Divine Names of the Torah. See Z 1:1a. [↑](#endnote-ref-274)
329. As stated in **Tiqun 25**, the recitation of the *Shm’a* in the morning service, is ‘Higher Rose.’ [↑](#endnote-ref-275)
330. MM: The Middle Pillar is (the letter) VAV which, in *milui*, has the numeric value 13. [↑](#endnote-ref-276)
331. *deḥilu* (Aramaic) is *Yir-ah* (Hebrew) and both indicate fear; but the sense in this passage is that there is some conceptual difference. [↑](#endnote-ref-277)
332. *re-ḥimu d-ahavah*. As with fear, *r-ḥimu* is the Aramaic for *ahavah* (love); however, it is also clearly related to *raḥamim* (compassion). [↑](#endnote-ref-278)
333. *Bereishyt Rabbah* 2:4 [↑](#footnote-ref-55)
334. NZ cites *Be-er Yitzḥaq* – the reward for merits accumulated in the reign of King Solomon were needed to balance the sins of later kings and generations. [↑](#endnote-ref-279)
335. Regarding *gematriot*, see Z 1:46b, where Rabbi Shim’on teaches that all astronomical and calendrical calculations come from the ‘moon,’ i.e. the Shekhinah. [↑](#endnote-ref-280)
336. *Mishnah* Avot 3:18 [↑](#footnote-ref-56)
337. These three systems – numeric value, acronymic construction and letter exchange – are the three most common methods in Kabbalistic literature for re-arranging words to derive alternate or supplementary meanings. On these methods and terms, see… [↑](#endnote-ref-281)
338. *Sepher Yetzirah* 1:3 [↑](#footnote-ref-57)
339. The term *blimah* (nothingness), found in *Sepher Yetzirah* 1:3, literally means ‘without what.’ [↑](#endnote-ref-282)
340. The word *MaH* (‘what’), which is usually associated with the revealed Name HVY”H, has a *milui* that is the numeric value of ELHYM, thus uniting the two Divine Names. [↑](#endnote-ref-283)
341. The sum of the squares of the values of the first ten letters of the Hebrew Alphabet - i.e. 1 + 4 + 9 +16 + 25 + 36 + 49 + 64 + 81 + 100 – equals the numeric value of (the word) *Shekhinah* (= 385). [↑](#endnote-ref-284)
342. *BT* Sukkah 5a [↑](#footnote-ref-58)
343. *Bereishyt Rabbah* 68:9 [↑](#footnote-ref-59)
344. *Qudsha Brikh Hu, Hu atreih d-‘alma* (‘The blessed Holy One - He is the place of the world’). See *Bereishyt Rabbah* 68:9 – “The blessed Holy One is the place of the world, and the world is not His place.” [↑](#endnote-ref-285)
345. Liturgical: Sanctification (*Qedushah*) Prayer, Spanish rite. [↑](#footnote-ref-60)
346. The sum of the squares of the letters of the Divine Name HVY”H - i.e. 100 + 25 + 36 + 25 – equals the numeric value of the word *maqom* (place) which is 186. This system, which *TZ* refers to unusually as a ‘*notariqon* within *gematria*’ (GRA does not read *notariqon* here), is known *as haka-ah* (lit. ‘striking’); see MM. [↑](#endnote-ref-286)
347. *parpe-ra-ot la-ḥokhmah* (the dainties (‘butterflies’) of wisdom). See *Mishnah* Avot 3:18. [↑](#endnote-ref-287)
348. On this code see *TZ* 4b and 40a and notes there. [↑](#endnote-ref-288)
349. *b-nei ʼalma* (the inhabitants of the world, ‘people’). The term may be general rather than universal. [↑](#endnote-ref-289)
350. *atimin liba* (closed or blocked of heart). The heart is the locus of true knowledge. *TZ* refers not to ‘close-mindedness’ but to ‘closed of heart’. [↑](#endnote-ref-290)
351. See *Bemidbar Rabbah* 3:4 – the word *va-ANiY* (And I) refers to the blessed Holy One. [↑](#endnote-ref-291)
352. The remarkable theological resolution is that the revelation of unity is perceived by the righteous in all manifestations; the wicked see only difference and change. [↑](#endnote-ref-292)
353. In this three-fold movement from holiness – garment, covering, husk – the meditation of *TZ* reaches to the ‘other-side’. [↑](#endnote-ref-293)
354. Here, the descent to the nut garden is seen as an exercise in descent for the sake of knowledge of the other side, whereas previously the verse was mystically interpreted to mean conjugal union, and redemption. [↑](#endnote-ref-294)
355. See *TZ* 124b - the discussion between Rabbi Shim’on and Rabbi El’azar on the importance of knowing the details of prohibited forms of magical divination. [↑](#endnote-ref-295)
356. Having just stated that the Blessed Holy One, who never changes, relates to the wicked while concealed in the ever-changing ‘husks,’ the last line of *TZ* 71b reads “There are other changes [which are] for the good; to each one according to his deeds.” Thus, the *Tiqqunim* now discusses ways in which the Divine also relates to the righteous in different modes. Each of the ‘beings’ of the Divine Chariot represents a different spiritual apprehension of the Divine and, according to some commentators, even a different historical era. [↑](#endnote-ref-296)
357. The word for lion, *aryeh*, is an anagram of *yirah* (fear). See *Bavli* *Yoma* 21b: the fire on the altar in the Temple was in the shape of a lion. According to *Benayahu*, the Lion symbolizes the way G-d was understood by the sages of the *Mishnah*; the Ox symbolizes the way G-d was understood by the sages of the *Gemara*; the Eagle symbolizes the way G-d was understood by the sages of the *Aggadah*; and the human form, as an Elder, symbolizes the way G-d is understood by the sages of Kabbalah. [↑](#endnote-ref-297)
358. ‘Ox’ is a symbol of physical and intellectual struggle in Torah. There are two aspects to an ox (*ShOR*): the capacity for physical exertion in work, and horns for fighting. See *TZ* 48b, where it is stated that the musical note *qarnei parah* (literally ‘horns of a cow’) represents “the scholars who argue with one another in the Torah, and gore each other like oxen.” The ‘horns of *r-eim*,’ are the horns that destroy ‘Amaleq’ (the musical note *qarnei parah* appears above the word Haman in *Megillat Esther* 7:9). [↑](#endnote-ref-298)
359. ‘Eagle’ represents the quality of Divine mercy (*raḥamim*). [↑](#endnote-ref-299)
360. See *Pesiqta Rabbati*, 21, and *Mekhilta*, Parashat haShirah 4 - at Sinai, God appeared in the form of a sagely elder, while at the sea He appeared in the form a youthful warrior. Curiously, the context of the verse cited here, Exodus 15:2, is at the sea; see note below. See also Z 1:22a (*Tiqqunim*) – where Rabbi Shim’on identifies a mysterious Elder as a manifestation of the Divine. [↑](#endnote-ref-300)
361. See note above; following the lines of the *Midrash* (see note below), GRA amends to ‘young man’ (*baḥur*). [↑](#endnote-ref-301)
362. See *Midrash Rabbah*, Shemot, 1:12 – mothers in the Egyptian slavery would leave their children in the field, where they were sustained directly by the Divine and fed from two rocks, one of oil and one of honey; later, during the Exodus, those children recognised God as their earlier Saviour. An apparently alternate tradition is recorded in *Pirqei de-Rabbi Eli’ezer* Ch.41 – the children thrown by Pharaoh into the river did not die but were delivered by the river to the Egyptian desert where they were fed, through Divine agency, on honey and oil from rocks; at the splitting of the Red Sea they recognised their Saviour. [↑](#endnote-ref-302)
363. The word *talyan* in this context is challenging to translate effectively; the idea is one of a direct relationship between the souls of the righteous and the Divine. [↑](#endnote-ref-303)
364. The most righteous and holy people, whose souls are illuminated directly from the World of Emanation, perceive of G-d as constantly unchanging. [↑](#endnote-ref-304)
365. As explained on *TZ* 71b, the term *te-murot* (exchanges) can refer to exchanges of the letters in words, such as ‘the code of A-T B-Sh,’ but there are many different kinds of exchanges. Here *TZ* is preparing the reader to enter into a discussion on *gilgul* (reincarnation). *Yibum* (levirate marriage) is called an ‘exchange.’ [↑](#endnote-ref-305)
366. *yibum* (levirate marriage). A childless widow marries her deceased husband’s brother, based upon Devarim 25:5. On *TZ* 55b, we learn that the Shekhinah is referred to as *yevamah* (the levirate wife). [↑](#endnote-ref-306)
367. The quotation of this verse in *TZ* Qushta (and in many early editions of *TZ* including Mantua and Ortakoj) changes a word: instead of *geulah* (redemption) appears the word *te-’udah* (testimony) – a word that appears at the end of the verse *in situ*. The 1973 facsimile copy of *TZ* Qushta has erased the alternate word and replaced it with the original word, in pen. [↑](#endnote-ref-307)
368. The addition of ‘will’ (*ratzon*) to the usual formula of place, name and act, seems deliberately intended to form a four-fold schema. [↑](#endnote-ref-308)
369. *na’al ihu gupha* (the shoe is the body). That which encases a level above it is referred to as its ‘shoe,’ in this case the body is ‘shoe’ to the soul. As pointed out in *Qehilat Ya’aqov*, Entry Nun-‘Ayin, the numerical value of *na’al* (shoe) is *haguph* (the body). This analogy of the shoe as the body has been discussed in later works, see *Nephesh haḤayim*, 1:5, and the commentary of Malbim on Ruth 3:4. [↑](#endnote-ref-309)
370. The identity of this Elder is unspecified but is one of the lofty souls of the Garden of Eden who has come to discuss mysteries with Rabbi Shim’on. [↑](#endnote-ref-310)
371. Assuming I have translated this rather awkward passage correctly, it reveals a remarkable theological claim. The main domain of the husk is the physical realm, and so it is precisely where the soul is placed, in a physical body – deep inside the husk – in order to hide it from the husk itself. [↑](#endnote-ref-311)
372. The letter Vav, Tipheret, is referred to as ‘the son of Y-H;’ the letter Vav enters the ‘body’ of the ‘shoe’ (*na’al*) to create the concept of *na’ul* (locked). [↑](#endnote-ref-312)
373. Lit. ‘Y-Q has removed’ - from the letters of ḤaLYTzaH. On the mystical meaning of the ceremony of *ḥalitzah*, undertaken by a childless widow and the oldest surviving brother of her late husband who declines to enter into ‘levirate’ marriage with her, see *TZ* 61a and note there. [↑](#endnote-ref-313)
374. Meaning, it is the opposite of other types of removal; according to MM, the general law of emanation dictates that light requires a vessel to be elevated, but Moses required the opposite, i.e. the ‘removal’ of the shoe. This may reflect a tension between gnostic and neo-platonic perceptions of Moses. [↑](#endnote-ref-314)
375. Abraham, Isaac and Jacob. [↑](#endnote-ref-315)
376. Moses was actually divested of his body entirely. [↑](#endnote-ref-316)
377. In other words, the final letters of *MaH ShmO MaH* form Hei Vav Hei which are added to the Yud of *LiY*, forming the four-letter Name. The revelation of G-d to Moses was greater than to the patriarchs as evidenced by the use of the G-d’s four-letter Name. This required the ‘removal’ of Moses’ body. The words *mah shmo* (What is His Name?) are alluded to in the name Moshe (Moses). [↑](#endnote-ref-317)
378. The soul of the deceased husband cannot return to its source until the ceremony of *ḥaliytzah* has been performed because it is ‘bound’ to the feet of his levirate brother. [↑](#endnote-ref-318)
379. The expression here is not clear, but translation follows sense, and seems in accordance with the understanding of MM. See *TZ* 60b: “*regarding redemption* – this is Higher Shekhinah, *regarding exchange* – this is Lower Shekhinah.” According to MM, the woman removes the shoe because she represents the Shekhinah - ‘Higher Mother’ – Who will enable the soul to be restored on its path to reincarnation. [↑](#endnote-ref-319)
380. The ‘first (seminal) drop’ of Adam, represented by a letter Yud, which was joined to *‘aqev’* (heel) to make the name of Ya’aqov (Jacob). This ‘first drop’ of Adam, which impregnated Eve, was seized by the ‘husk’ because of the pollution of the snake, and the result was Qayin. Subsequently, the drop was reincarnated through the patriarchs in order to be cleansed before emerging as the sons of Israel. [↑](#endnote-ref-320)
381. The name Ya’aqov (Jacob) is composed of Y’ and *ʼaqev* (heel). [↑](#endnote-ref-321)
382. Jacob/Israel buys the birthright from his brother Esau who represents the snake. [↑](#endnote-ref-322)
383. According to MM, the sin referred to here is Adam’s depositing the first drop into the snake’s previously placed pollution in Eve. [↑](#endnote-ref-323)
384. *gilgula* (reincarnation). Consistent with *TZ*’s overall view of reincarnation, the souls of humanity pass three times through the world – paralleling, in general terms, the three levels of soul. [↑](#endnote-ref-324)
385. See *Yalqut Shim’oni* 34:373: “You (Israel) are called ‘man.’” This passage is not clear in *TZ* Qushta; for a suggested alternative reading, see GRA. NZ notes that the numerical value of the word *YiSRaEL* (Israel) equals 12 times that of *ADaM* (+ 1). [↑](#endnote-ref-325)
386. MM cites *BT* Sanhedrin 56b where it is stated that Adam was warned about sexual immorality – Abraham ‘corrected’ that sin by discarding that husk through Yishmael. [↑](#endnote-ref-326)
387. *nishmata ‘artila’ah* (the naked soul). See *TZ* 23b and note there. [↑](#endnote-ref-327)
388. The order of reincarnation is from lower to higher, from *nephesh* (animating soul) to *neshamah* (soul). [↑](#endnote-ref-328)
389. *be-qitura ḥada* (in one binding). The appearance of the word *qe-tura* to mean ‘binding,’ rather than ‘column of smoke’ seems exclusive to the later strata of the *Zohar*: *TZ*, *RM* and *ST* (see Z 1:109b); however the *Zohar* does use the word *qetirin* (bound) (which appears as a noun in the next lines here) as a verb; see note on *TZ* 79a. [↑](#endnote-ref-329)
390. See *TZ* 72a and notes there. [↑](#endnote-ref-330)
391. The ‘three knots of the snake’ is a curious expression, possibly a euphemistic reference to the three reincarnations of the soul. They are understood by MM to represent the ensnarement, by the ‘snake’ of the ‘other side’ of each of the three levels of the soul. [↑](#endnote-ref-331)
392. This editorial comment in *TZ* Qushta (which appears in *TZ* Margoliot in altered form), together with the absence of **Tiqun 27**, is based upon the structure of *TZ* Ortakoj, which seems to have followed the suggestions of MdL (recent research suggests that there may be more than one version of what is referred to by some scholars as “di Lonzano”) on continuity here; whereas *TZ*s Mantua and Amsterdam both present **Tiqun 27** as containing a text that, in the Constantinople family, is found in the Introduction on *TZ* 12b, at the passage commencing: “(Genesis 1:1) *In the beginning ELHYM created…* Rabbi Shim’on began a discourse and said: (Daniel 12:3) *And the wise will shine as the radiance of the firmament…* These are the letters which are the garments of the Torah, woven from all the colours of fire…”

     The relocation of **Tiqun 27** to The Introduction is a significant editorial intervention by Rabbi Ḥayim Alfandari, the editor of *TZ* Ortakoj, yet it appears a thematically and stylistically appropriate choice. It is also significant that R. Alfandari did not ultimately replace **Tiqun 27** with another text. [↑](#endnote-ref-332)
393. **Tiqun 28** begins with an associative discussion of fear, covenant and Sabbath, before breaking off into a complex symbolic discourse which sees the point inside the letter Beit as the hidden mystery of Torah sealed inside, like wine in a barrel. The sealing of its container is the letter Vav, which seals up the letter Beit to form a final-form letter Mem. Yet the Beit is also a cup, a container that must be washed and rinsed and prepared, for it is the procreative canal of conception and of birth. There is also a subtext apparent throughout this *tiqun*: a discussion of reincarnation. Following *TZ* Ortakoj, **Tiqun 28** is much shorter in *TZ* Qushta than in *TZ* Mantua (and, they did not insert, at the end, the text suggested in the notes in the copy of R. Menaḥem di Lonzano (MdL).) [↑](#endnote-ref-333)
394. This passage seems to reflect a reading of Z 3:257a (*RM*). [↑](#endnote-ref-334)
395. Z 3:257a (*RM*) and *TZ* 5b (Introduction) [↑](#footnote-ref-61)
396. See *Mishnah* Avot 3:14 [↑](#footnote-ref-62)
397. *TZ* 19a (Tiqun 5) and *TZ* 72b (Tiqun 29) [↑](#footnote-ref-63)
398. Once again, *TZ* refers to its own structure, though this time without any mention of any specific location; one obvious candidate is **Tiqun 29**, which commences on this page, and see notes on *TZ* 19a in **Tiqun 5**. [↑](#endnote-ref-335)
399. The point in its chamber is the *dagesh* (a dot that appears inside a letter, in diacritically marked text, to indicate hard pronunciation) inside the Beit of the first word of the Torah. [↑](#endnote-ref-336)
400. See NZ – there are 37 tractates of the Babylonian Talmud (those tractates upon which there is *gemara*); the three ‘Gates’ (*baba*) of the Order of Damages are considered as one, and the tractate of Makkot is considered as one with the tractate Sanhedrin. [↑](#endnote-ref-337)
401. Because of suspicions regarding the intentions of idol worshipper towards wine, the Rabbis enacted strict laws regarding concealing wine from general view and use. In Jewish dietary laws, wine can only be consumed if it has been monitored from the grape or, at least, placed in sealed containers, see *Tur:* Yoreh Dei’ah 130. See also *TZḤ* (Margoliot) 102d. [↑](#endnote-ref-338)
402. *yeiyna d-oraiita satim v-ḥatim* (the wine of Torah is blocked [or, perhaps, ‘concealed’ but the context here is ‘stopping-up’] and sealed); *satim v-ḥatim* is an Aramaic paraphrase of the Hebrew expression of the previous line. On ‘the wine of Torah,’ see Z 3:39a and *PZ* 7:235, note 88, but the context here is more concerned with the mysteries of Torah that are sealed within. [↑](#endnote-ref-339)
403. *BT* Berakhot 34b and Sanhedrin 99a [↑](#footnote-ref-64)
404. *BT* ‘Avodah Zarah 31b [↑](#footnote-ref-65)
405. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-66)
406. *yayin nesekh* (wine of idolatrous libation). [↑](#endnote-ref-340)
407. The halakhic basis for this practice, itself the subject of medieval debate, is discussed in *Beit Yosef* on *Yoreh Dei’ah* 135, but the statement here is consistent with the opinion of RO”SH. The use of the word ‘washing’ in the context of the passage here is as a euphemism for reincarnation. [↑](#endnote-ref-341)
408. *BT* Berakhot 51a [↑](#footnote-ref-67)
409. *tokho ke-varo* (its/his inside is like its/his outside) – this is a mandatory quality of a Torah scholar, see *BT* Yoma 72b. [↑](#endnote-ref-342)
410. See *BT* Berakhot 28a – anyone whose inside is not as his outside should not enter the house of study. [↑](#endnote-ref-343)
411. There is a double meaning to *ve-naqeh*: He shall ‘acquit’ or He shall ‘clean.’ [↑](#endnote-ref-344)
412. See *BT* Sanhedrin 22b; the sense here is not, despite the tone, one of misogyny - that a wife is but a vessel - rather, that every human is both light and vessel (soul and body), and all the projects of a person are only productive when expressed through his or her complete self. [↑](#endnote-ref-345)
413. *v-ihu* – masculine. *TZ* Ortakoj has *v-ihu* as here in *TZ* Qushta. Other editions (e.g. Margoliot) have *v-ihi* indicating that “she is…” MM has *v-ihu* in main text, but *v-ihi* in translation. Ms Toronta has *v-ihi* (and she). [↑](#endnote-ref-346)
414. See *BT* Nedarim 20b: “let not a man drink from this cup and put his eyes on another cup” – a statement applied to marital relations. [↑](#endnote-ref-347)
415. See *TZ* 84b. [↑](#endnote-ref-348)
416. From a continuation of the discussion on the inner point of the previous tiqun, **Tiqun 29** highlights an important Kabbalistic principle – that the commandments are linked to the right and left dimensions of the *sephirot*. This discussion itself becomes interrupted, because an elder appears, urging Rabbi Shim’on to literally ignite the Divine Presence with his revealed mysteries. **Tiqun 29** concludes with the beautiful and humble ‘prayer before revelation’ in anticipation of the mysteries to be revealed in **Tiqun 30**. In *TZ* Mantua, this *tiqun* appears as the first of the ‘additional’ *tiqqunim* which appear after **Tiqun 70**. [↑](#endnote-ref-349)
417. ‘The letters of A-T B-Sh’ refers to a Kabbalistic letter-exchange code whereby the first and last letters of the alphabet are exchanged, the second with the second last, and so on… See note on *TZ* 61a. [↑](#endnote-ref-350)
418. See Z 2:114b (*RM*) – see BR thesis on authorial attribution of that passage – *TZ* 18a and *TZ* 127b. The relationship between the commandments and the left-right polarity of the *sephirot* is discussed by later Kabbalists, an example being *Shushan Sodot*, Ot 572: “The reason women are exempt from positive commandments that are time specific… every positive commandment emerges from *Remember*, which is Tipheret, and is drawn from the right side, from Ḥesed. And negative commandments are from *Observe*, which is female and is from the left side and is drawn from the attribute of hard judgement which is PaḤaD (fear); and the drawing down of women and of all negative commandments are from one source, which is the female, and therefore they are not obligated in positive commandments whose drawing down is not from [just] one place.” [↑](#endnote-ref-351)
419. *TZ* 19a (Tiqun 2) [↑](#footnote-ref-68)
420. *mibetar tula* (from behind the shade) in Zoharamaic. The expression ‘from behind the shade’ is, it would seem, exclusive to *TZ*, see also *TZ* 44b and 84b and elsewhere; but the word *tula* (shade) is of Talmudic origin, see Jastrow p.523; see also *Targum* on Judges 9:36, *BT* Gittin 17a and Yoma 74b, and it does appear in *Zohar*, e.g. Z 3:194b, where *Derekh Emet* points out the meaning as ‘shade’ but with a demonic sense (as in English); MM - ‘behind the shade’ refers to the shade of Rabbi Shim’on, in which this soul was enclothed. See Scholem Card Catalogue and extensive remarks on this word; Scholem quotes from a text that appears at the beginning of *TZḤ*: “a column of fire appeared in the shade (*tula*) of Rabbi Shim’on.” On *TZ* 44b, NZ cites (found in) *JT* (DBS) Shabbat 6b – one who quotes something in the name of someone else, should see that person standing before them. [↑](#endnote-ref-352)
421. *aur d-nahir beih nishmat adam* (the light through which shines the soul of man) – this image is reminiscent of Shlomo Ibn Gvirol’s concept of the soul in his poem ‘Love’ (*Ahavah*). On the influence of Ibn Gabirol on Zoharic literature, see… [↑](#endnote-ref-353)
422. This beautiful short prayer of the one who reveals secrets, which is really a preliminary statement to **Tiqun 30**, is in a language reminiscent of ‘The Second Introduction’ commencing on *TZ* 17a. See also the alternate version to this prayer found on *TZ* 121a. [↑](#endnote-ref-354)
423. The humility of the true mystic lies in the realisation that the Divine is the source of eternal revelation, and that he or she is but the vessel of transmission. [↑](#endnote-ref-355)
424. See Z 3:265a. [↑](#endnote-ref-356)
425. “He opened and said” – in *TZ* Qushta this line is in a smaller point-size. [↑](#endnote-ref-357)
426. In **Tiqun 30** the author of *TZ* reveals the hand of a master Kabbalist of deep theological perception and sensitivity. Although it is not certain whether the structure of **Tiqun 30** of *TZ* Qushta resembles its original state, the tiqun commences from the previous theme of wisdom as the inner point of the first letter of the Torah and the relationship between Sabbath and circumcision, to become a woven labyrinth of eight paths, four commandments, and the assembly of souls and angels as they enter the holy chamber in anticipation of revelation. The commandments of fear and love are analysed deeply and represent a striking critique upon committed, religious life that lacks spirit; those who fail to attempt to understand the mysteries of Torah are severely castigated, as are those whose fear of Heaven is contingent upon reward. The mystic strives to unify all levels, to achieve a perception of the oneness of all things and the synthesis of binaries; and it is this unification which brings about revelation. Revelation is effected through the Shekhinah, Who is the source of all imaginings and depictions. [↑](#endnote-ref-358)
427. I.e. the word *BeREiShYT* (‘In the beginning’) contains the word *YiR-AT* (fear of). [↑](#endnote-ref-359)
428. This passage is clearly reflective of the text of Z 1:11b; however. as is often the case in *TZ*, the sense is different. [↑](#endnote-ref-360)
429. *Yir-ah ra’ah* (bad fear). See *PZ* 1:78 - Matt: ‘evil awe’ – and note 590 *ad loc* (which refers to here). As well as the demonic realm of the Zoharic passage, *TZ* may be referring here to the lower form of fear discussed on *TZ* 73b, and this possibility may point the way towards a move from the mythical to the ethical within Zoharic discourse. [↑](#endnote-ref-361)
430. NZ cites *Kissei Melekh* – if one ‘preserves the covenant,’ particularly in relation to abstaining from sexual congress with a gentile woman, then, through the merit of Abraham, the whip has no permission to strike him, even for other types of sin [↑](#endnote-ref-362)
431. The scriptural context of this verse is of one who wilfully does not undergo atonement for ritual impurity. [↑](#endnote-ref-363)
432. See *TZ* 72b – the beginning of **Tiqun 28** – of which this seems to be a continuation. [↑](#endnote-ref-364)
433. An implication of this passage may be that the ‘wine’ – the ‘point in the Beit’ and the hidden secret of Torah – is sealed until the seventh millennium. [↑](#endnote-ref-365)
434. *motz vateven* (chaff and straw). See Z 3:227a (*RM*); and see also Z 2:120b (*RM*) and *TZ* 31a which state that these by-products of agriculture are exempt from the obligation of tithing. [↑](#endnote-ref-366)
435. LeV (= 32) means ‘heart’ – the heart is the house of the Shekhinah. [↑](#endnote-ref-367)
436. The ‘ten sayings’ represent a set of ten *sephirot*, the Beit has three sides, thus thirty – together with the Beit itself they equal 32. [↑](#endnote-ref-368)
437. Intervening suddenly throughout **Tiqun 30**, apparently without preliminary remarks, is a discussion on eight paths. They are the paths of: ‘the eye of the hawk;’ ‘the spirit;’ ‘prophecy;’ ‘separation;’ ‘light;’ ‘firmament;’ ‘the righteous;’ ‘the centre.’ This section may have been part of a longer teaching listing fully the 32 paths of wisdom – parallel to that found in *TZḤ* - but some commentaries discuss the reason for specifically eight. [↑](#endnote-ref-369)
438. See *Mekhilta*, B-ha’alotkha 45 – on Exodus 33:20 *…no man shall see me and live* (*v-ḥaiy*) – the word *v-ḥaiy* is interpreted to refer to the *ḥayot*. [↑](#endnote-ref-370)
439. As mentioned previously – see *TZ* 71a, beginning of **Tiqun 26** - these four states of darkness and exile are derived from the words which intervene between the first two occurrences of the Divine Name ELHYM in Genesis 1:1-2. In exile, the word *reishyt* (beginning), which is the rose, the Shekhinah, has descended from its private domain – where it resides together with the letter Beit at the beginning – to be in the public domain amongst the husks. [↑](#endnote-ref-371)
440. The idea that the Jewish People undergo four historical exiles is based upon the dream visions of Daniel 7 (and the four beasts described therein). These exiles have been variously interpreted and there is not agreement, in medieval literature, upon the exact identity of the four exiles. See, for example, Maimonides, *Iggeret Teiman* and the commentary of Avraham Ibn Ezra on Daniel 7:14 in contrast to Naḥmanides’s commentary on Numbers 24:24. [↑](#endnote-ref-372)
441. The following section, which decries the neglect of kabbalistic study as the reason for the delay of the messianic arrival, is quoted almost in full by R. Ḥayyim Vital in his introduction to *Sha’ar ha-Haqdamot*. [↑](#endnote-ref-373)
442. The following lines seem to be addressed specifically at Torah scholars who, because of their exilic consciousness, do not understand what they study. On critique of contemporary Rabbinic culture in Zoharic literature, see Biti Roi diss… [↑](#endnote-ref-374)
443. See *TZ* 22a where this term is applied to ‘the mixed multitude’ and see notes there, and here on *l-garmeihu ‘avdin*. The sense in this passage of *TZ* seems more universalistic, directed at humanity generally, before turning self-critically towards religious scholars themselves. See note below. [↑](#endnote-ref-375)
444. ‘*le-garmeihu ʼavdin*’, an expression found in *Zohar*, (3:297b) to refer only to the evil which the wicked cause to themselves; its use here is seemingly based upon the discussion in *BT* Baba Batra 10b of Proverbs 14:34, and possibly *BT* ‘Avodah Zarah 2b, regarding the self-serving motives of the nations of the world. The use of the expression is remarkable here for its application to Torah scholars; in *Etz Ḥayim*, 1a “The Introduction of R. Ḥayim Vital to The Gate of Introductions” – a discussion of this passage forms the commencement of Vital’s entire essay. (See also R. Schneur Zalman of Liadi*, Tanya*, Ch.1, p.6a, who echoes the Talmudic theme but employs the language of *TZ*). [↑](#endnote-ref-376)
445. This theme is extended in **Tiqun 43**; see *TZ* 82a. [↑](#endnote-ref-377)
446. The neglect of the study of *Qabalah* - the Jewish mystical understanding of Torah - prolongs the exile. [↑](#endnote-ref-378)
447. Throughout Tiqun 30, a number of commandments are discussed as being contained in the word BeREiShYT (*In the beginning*). As pointed out in MM, the first commandment is fear, mentioned at the beginning of **Tiqun 30** on *TZ* 73a; the editors of *TZ* Qushta did not make *qadma-ah* (first) in bold font there, as they did to *tinyana* (second) here. The commandments (*piqudin*) are ‘love,’ ‘fear,’ ‘prophecy,’ and ‘occupation in Torah.’ [↑](#endnote-ref-379)
448. *Mishnah* Avot 1:3 [↑](#footnote-ref-69)
449. ibid [↑](#footnote-ref-70)
450. MM relates the explanation of GRA and others here that when commandments are performed for the sake of reward, where love and fear are contingent, then they are accepted by Metatron and his female partner (!), and not by the blessed Holy One and Shekhinah, thus causing distress to the Shekhinah who sees this as a form of usurpation. [↑](#endnote-ref-380)
451. In this context, *Havayot* could imply ‘Divine Names’ or ‘beings’. [↑](#endnote-ref-381)
452. *BT* Megillah 10b [↑](#footnote-ref-71)
453. See Rashi on Job 1:6, Z 2:32b, Z 3:231a, and *Batei Midrashot*, Part 2, Job. [↑](#endnote-ref-382)
454. Koraḥ was the cousin of Moses, who contested the leadership of the nation and the priesthood, as described in Numbers 16. See Z 1:17a: “the conflict between Koraḥ and Aaron was left against right.” This passage in *TZ* is based on that Zoharic text, with some differences. [↑](#endnote-ref-383)
455. The mystery seems to be that the creative act of separation is also a moral act. [↑](#endnote-ref-384)
456. See Leviticus 7:32 - the right thigh was one of the parts of a sacrificed animal that were designated for the priest. See also Exodus 29:22, where the right thigh is specified in the ceremony of sanctification of Aaron and his sons. [↑](#endnote-ref-385)
457. *v-leit yom b-la laiyla d-ihi Shekhinta* (and there is no day without night, which is the Shekhinah). See Z 1:46a and Z 3:93a-b. The opposites of light and darkness are not only interdependent, but actually define each other. [↑](#endnote-ref-386)
458. The mysteries revealed by Rabbi Shim’on relate to the unifications required for revelation, and have actually brought about the same conditions for revelation that were present at Sinai. On the unifications of the *sephirot* here, see note on *TZ* 74b. [↑](#endnote-ref-387)
459. *u-mitpotzetz* (bursting through, exploding). See *BT* Sukkah 52b. [↑](#endnote-ref-388)
460. *Marei* (Master of) – MM translates as singular (relating it to Metatron – see Z 1:182b and *PZ* 3:101, note 113), while NH translates to the plural *ba’alei* (Masters of). See Schaffer, on Metatron and the Keys… [↑](#endnote-ref-389)
461. The first of the Ten Commandments as found in Exodus 20. [↑](#endnote-ref-390)
462. Presumably this refers to the angels. [↑](#endnote-ref-391)
463. The appearance of this verse here in *TZ* has been accompanied by an exceptional history of mis-reference in printed editions. The verse appears twice in Song of Songs: in 3:6 and 8:5, but many editions have 5:5. [↑](#endnote-ref-392)
464. The word *zot* (this) is a frequently discussed symbol of the Shekhinah. See earlier note… [↑](#endnote-ref-393)
465. The word *Anokhi* (I) is the first word of the Ten Commandments found in Exodus 20. [↑](#endnote-ref-394)
466. *ihu ramiz* (it is alluded); see *TZ* 38b and note there. [↑](#endnote-ref-395)
467. Liturgical: formula for blessing before precept [↑](#footnote-ref-72)
468. Liturgical: from the prayers relating to circumcision [↑](#footnote-ref-73)
469. *BT* Avodah Zarah 3a and Qiddushin 31a [↑](#footnote-ref-74)
470. The symbolic unification, through synthesis, revealed on *TZ* 74a – the unity of evening and morning to create day, and then the unity of day and night - is now repeated with a different set of scriptural words: future is united with past in Divine speech, which is then unified in Being through action. The process of revelation involves unification of both vertical and horizontal alignments, following the pattern of left with right, and then Higher with lower. [↑](#endnote-ref-396)
471. See *TZ* 79b – there is no ‘being’ without ‘doing.’ [↑](#endnote-ref-397)
472. See parallel discussion, on *TZ* 76a-b and 79b. [↑](#endnote-ref-398)
473. See note on *TZ* 22a and NZ there. See also *Pardes Rimonim*, Gate 13, Ch.1, where RMQ lists all fifty occurrences. [↑](#endnote-ref-399)
474. See *BT* Rosh Hashanah 21b [↑](#footnote-ref-75)
475. MM quotes from RMQ , *OY*, 7:199: “The general explanation as to why the exodus from Egypt is mentioned so many times, is because due to the severity of that exile and the servitude of Israel at the hands of the Egyptians, if it were not for the power of the holiness and the great wonder that the blessed Holy One did with Israel, their redemption would have almost certainly been prevented; and therefore the whole Torah depends on this, and all the commandments and the festivals and the Sabbaths, and the beginning of Israel’s entry into the *Torah* [sic] was this; and in *Tiqqunim* [sic] it is explained differently.” MM continues: “And that which is explained here in detail, that the fifty times that the Exodus is mentioned in *Torah* is very precise, is to demonstrate that the exodus of Israel from Egypt was from the aspect of Ḥesed by the revelation of the fifty gates of Binah.” [↑](#endnote-ref-400)
476. PQM: ‘She,’ in this case, refers to Mother, Binah when She descends to effect the final redemption. [↑](#endnote-ref-401)
477. *bat qol* (heavenly echo) - lit: ‘daughter of voice’. [↑](#endnote-ref-402)
478. *Et* is a direct object indicator in Hebrew – a word of grammatical significance which is often interpreted exegetically. [↑](#endnote-ref-403)
479. The word *qol* can mean voice or sound, and the intent of the text is often (deliberately) vague, so at times I have used them interchangeably, where I think it makes sense. [↑](#endnote-ref-404)
480. On the Shekhinah as the ‘cloud of glory’ see Biti Roi diss, p.299. The ‘glory’ (*kavod*) was a significant motif in older Kabbalistic systems, particularly of Ashkenaz, and its ‘cloud’ was a symbol of both concealment and revelation. [↑](#endnote-ref-405)
481. *de-ḥilu de-yir-ah u-re-ḥimu* (lit. the fear of fear and love) is an unusual expression, combining Hebrew and Aramaic elements. [↑](#endnote-ref-406)
482. *Bara* (*He created*) is the second word of the Torah. [↑](#endnote-ref-407)
483. “The blessed Holy One dons phylacteries” says the Talmud; see *BT* Berakhot 6a: “Of the *tephilin* of the Master of the universe, what is written in them?” See also *PZ* 2:321, note 11. [↑](#endnote-ref-408)
484. Ḥokhmah and Binah are designated as ‘Father’ and ‘Mother’ in Zoharic literature - see Z 3:10b – and Tipheret and Malkhut as ‘Son’ and ‘Daughter.’ [↑](#endnote-ref-409)
485. MM (based on commentaries): “[Son and daughter] are the mystery of ‘our’ *tephilin* (phylacteries) because it is of said of us (Deuteronomy 14:1): *You are children to HVY”H ELoHeYKhM* who are *Z-N* (Tipheret and Malkhut), meaning that also our intellects are renewed every night during sleep, and in the morning when a person wakes up from sleep, there come to him new intellects from *Z-N*… …and these intellects are the secret of our *tephilin*.” [↑](#endnote-ref-410)
486. After love and fear, the third commandment in this deep reading of Genesis, is that of ‘prophecy.’ The text may be suggesting that *Let there be light!* is the first prophetic announcement of Scripture, and *…there was light* is its immediate fulifilment. MM understands the commandment of prophecy to be the injunction to listen to the prophets. [↑](#endnote-ref-411)
487. Malkhut, or the Shekhinah, is ‘named’ by everything through which Divine symbols are imagined, which is everything. [↑](#endnote-ref-412)
488. *Ve-iit ḥoshekh misitra dedakhyu* (‘and there is darkness from the aspect of purity’) – although ‘darkness’ is husk, there is also a ‘darkness’ that is considered holy because it is the compliment of, and partner to, light. In *The Writings of GraMaM* (R. Menaḥem Mendel of Shklov – student of GRA), Vol.1, ‘Teachings on the Order of Evolution’ p.327, in a passage clearly reflective of *TZ* 74b and here, it is stated that Moses corrected ‘cloud (‘*anan*)’ King Solomon corrected ‘mist’ (‘*araphel*), the Messiah will correct ‘darkness’ (*ḥoshekh*) – all of which are designations of the Shekhinah. [↑](#endnote-ref-413)
489. *aspaqlaryah de-me-irah* (looking glass that shines). [↑](#endnote-ref-414)
490. This idea betrays a gnostic sense: the light is trapped inside the darkness of the other side. [↑](#endnote-ref-415)
491. *iit nevi-im v-iit nevi-im* (‘there are prophets and there are prophets’). According to GRA, these represent prophets from the left and right sides of the sephirotic structure. [↑](#endnote-ref-416)
492. This statement is curious in light of the known axiom of Kabbalistic literature, that only the prophecy of Moses was at the level of ‘the looking glass that shines’. [↑](#endnote-ref-417)
493. *sho-el umeishiv* (asks and answers). The connection of this exact phrase in relation to prophecy seems oracular. See *Avot D-Rabbi Natan*, Ch.13 – ‘asking and answering’ is a desired attribute of those who attend the House of Study - and *Mishnah* Avot 6:6, where ‘questioning and answering’ is among the list of 48 ways by which the Torah is acquired. The term is also found in *BT* Mo’ed Qatan 21b and elsewhere on the rules governing the behaviour of a mourner. See also *Mishnah* Berakhot 2:1 and Avot 5:7. [↑](#endnote-ref-418)
494. The quoting of this verse is curious, since the scriptural context of Exodus 3:12 is not about circumcision; the ‘sign’ spoken of in the verse is the return of Moses, with the nation of Israel, to the mountain of God’s revelation. However, see *TZ* 36b and 78a where this verse is interpreted to speak of the messianic sign of the *sephirah* of Ysod, which is manifest in both rainbow and circumcision. [↑](#endnote-ref-419)
495. *tiquninn* (constructs) – the root t-q-n is somewhat ambiguous in this context. [↑](#endnote-ref-420)
496. *TZ* Ortakoj does not have this Var. insert; and in the text of *TZ* Qushta there appears a star in the bracket, which is probably not connected to the ‘star system’. [↑](#endnote-ref-421)
497. *BT* Baba Batra 12a [↑](#footnote-ref-76)
498. *BT* Berakhot 61a [↑](#footnote-ref-77)
499. Uniquely, a clear distinction is made here between the ‘masters of the *Mishnah*’ and the ‘masters of the *Talmud*’ even though the former term is applied in attribution to many statements throughout *TZ* which are not of Mishnaic, but of wider Talmudic origin; see *TZ* 28a and note there. Moreover, the term *qabalah* here appears in its non-mystical sense. See NZ and MM – various schema exist which understand the different texts of study as pertaining to one of each of the ‘four worlds.’ [↑](#endnote-ref-422)
500. MM - the Babylonian Talmud is a mixture of Scripture and *Mishnah*, oil and wick together. [↑](#endnote-ref-423)
501. *le-aphrasha* (to discern). NH and MM both translate as “to separate” – clearly in an intellectual sense; although it is also a word-play since *le-aphrasha* could connote ‘to explain.’ [↑](#endnote-ref-424)
502. *Darginn* (levels) –perhaps the idea of ‘categories’ is more intended, although the number 6 clearly alludes to the six *sephirot* of *ze’ir anpin* (Ḥesed to Ysod) which, in relation to the Oral Torah, are usually referred to as the six Orders of the *Mishnah*, which are not these six. Although, to my knowledge, no halakhic compendium has been constructed which is founded upon the binary categorisations presented here – which, at first glance, are not exhaustive (for example, the category of *ḥayav* (obligated/guilty) and *patur* (exempt/innocent) could be added), binary analyses of Talmudic concepts do represent a long-standing tradition; see R. Moshe Ḥayyim Luzzatto, *Derekh Tvunot*, Ch.4. [↑](#endnote-ref-425)
503. This scriptural phrase has been variously applied in Kabbalistic literature, mostly to vain powers derived through alternative supernatural or spiritual systems, particularly of idolatry; see Z 3:286a, where it refers to hell. The word *borot* (cisterns) is not spelt in *TZ* Qushta as it is spelt in the Masoretic text of Jeremiah (with an Aleph). [↑](#endnote-ref-426)
504. See Z 3:12a and 3:266a (*RM*), *Batei Midrashot*, Part 2, Midrash of “Between the Waters.” This passage of *TZ* was clearly influential upon R. Abraham Seb’a, the author of the Torah commentary *Tzror HaMor*, and a student of R. Isaac de Leon, see *Tzror Hamor* on Exodus 9:29. [↑](#endnote-ref-427)
505. **Tiqun 31** presents *TZ*’s stunning commentary on the Book of Ruth, which commences with the anagram *bara shtei* (He created two), and is an amalgam of differing perspectives on the mystical allegoric relationship between whatever is represented by these two female entities, whether it is the Higher and lower Shekhinah, the two letters Hei of the Divine Name, the two dimensions of Torah (Written and Oral) or the human body and soul. It is the last of these analogies that is interrupted by an Elder who rejects this interpretation. [↑](#endnote-ref-428)
506. ‘They’ are Naomi and Ruth. Much of *TZ*’s discussion here of the Book of Ruth is reflective of, and even matching, the text of *ZḤ* 83a-b. There are, however, subtle differences that may reflect an aspect of commentary. [↑](#endnote-ref-429)
507. The two tablets of the Ten Commandments. [↑](#endnote-ref-430)
508. *TZ* Qushta reads ‘*alma* (world) but *TZ* Margoliot, possibly following *Biur HaGRA* (1867) and Vilna, reads ‘*ama* (nation), (not noted or changed in Suriel or PQM, which both read ‘*alma*). [↑](#endnote-ref-431)
509. The reference to Exodus 20.18 is based on the versification of Stutgartensia. Other editions have 20:15. [↑](#endnote-ref-432)
510. NZ cites *Kissei Melekh*, that had Israel been worthy of accepting the first set of tablets, then the mysteries of Torah would have been easily digested, at the level of ‘the pleasantness of Torah’. [↑](#endnote-ref-433)
511. *MeLEiYaH* (full) is an anagram of the Divine Name ELHYM. [↑](#endnote-ref-434)
512. See *TZ* 17b: Y-H-V is 39; Hei is 6. [↑](#endnote-ref-435)
513. Here, the exile of the Shekhinah is expressed in terms of abandonment. [↑](#endnote-ref-436)
514. The Elder is disturbed by the previous discourse. Rather than Ruth being the body, and Naomi the soul, it is Orpah who is the body, while Ruth and Naomi are lower and upper levels of soul, i.e. *nepesh* and *neshamah* respectively. Rabbi Shim’on addresses this concern on *TZ* 76a. In the parallel text in Z*Ḥ* 83b, the previous discourse is delivered by a donkey-driver whom the companions kiss at the very point that, here in *TZ*, the Elder interrupts. [↑](#endnote-ref-437)
515. The line structure here was influenced by David Lang’s reading of this passage. Note the repetition of this motif on *TZ* 76a, where Orpah ‘turns her neck’ towards repentance, which is the soul. [↑](#endnote-ref-438)
516. See Z 1:80b (*ST*): Elimelekh is ‘the soul of soul (*nishmeta l-nishmeta*)’ (Ḥokhmah), Naomi is ‘the soul (*nishmata*)’ (Binah) Maḥlon is ‘holy spirit (*ruḥa qadisha*)’ (Tipheret), Ruth is ‘holy soul (*nephesh qadisha*)’ (Malkhut). [↑](#endnote-ref-439)
517. See Z 3:216a (RM) – Naomi and Ruth are the Higher and lower letters Hei of the Divine Name. [↑](#endnote-ref-440)
518. This passage explicitly identifies Orpah with Lilit; see *TZ* 52a, 117a and 140a – Lilit is the mother of the mixed multitude. [↑](#endnote-ref-441)
519. It is possible to see this association reflected in the symbolism of Masonic ritual, circumcision is a form of initiation, and the strength upon which any moral edifice is constructed is the control of passions. See Mackey, *Encyclopaedia of Freemasonry*, pp.134 and 214. Boaz famously controlled his passion in relation to Ruth until she was legally permitted to him; and see *Mishnah* Avot 4:1. [↑](#endnote-ref-442)
520. See *Mishnah* Avot 4:1: “Who is mighty? He who overcomes his desire.” [↑](#endnote-ref-443)
521. The context of this verse is the birth of Oved, the grandfather of David, and thus the continuation of the messianic lineage of Judah. Higher and lower Shekhinah are ‘the neighbours.’ [↑](#endnote-ref-444)
522. See *ZḤ* (Margoliot) 83a: “Said Rabbi Alexandri: When a person passes from the world, the soul (*neshamah*) and animating soul (*nephesh*) go as one, as it says: (Ruth 1:19) *And they went, the two of them until they came to Bethlehem...etc*.” [↑](#endnote-ref-445)
523. *BT* Sotah 21a [↑](#footnote-ref-78)
524. Rabbi Shim’on. [↑](#endnote-ref-446)
525. This statement reflects the view held by Naḥmanides, that the resurrection of the dead is of both the body and soul, and not, as espoused by Maimonides, of the soul alone. See… [↑](#endnote-ref-447)
526. *ne-shiyah* (oblivion). This is one of ‘the seven habitations of hell’ listed on *TZ* 76b and see note there. The word is found in Psalms 88:13. The sense in which *ne-shiyah* is used here in *TZ* is virtually identical to the explanation of the term given by ReDaQ. The word ‘forgotten’ of the following line is *itne-shi* in the Aramaic, based on the same root. [↑](#endnote-ref-448)
527. This is not a new question, but seems to be a continuation of the point expressed by Rabbi Shim’on. The essence of the discussion is summarised by MM on *TZ* 76b: the question surrounds the wicked who do not repent through the entire cycle of opportunities afforded by reincarnation. The bodies of the wicked descend to oblivion forever, according to the Elder; but according to Rabbi Shim’on, they are resurrected with the assistance of the righteous, who can descend to save them if they have, at least, contemplated repentance. [↑](#endnote-ref-449)
528. The quotation of this verse in this context is a little curious, since the continuation of the verse reads: *and the earth has He given to people*! [↑](#endnote-ref-450)
529. The source of this statement is not apparent. [↑](#endnote-ref-451)
530. The sense of this follows PQM; in RRM (following Vilna) the word *itnaharan* (are illuminated) is added in parentheses at the end of the sentence, so as to read: ‘This world and the world to come are illuminated by the Name of HVY”H.’ [↑](#endnote-ref-452)
531. The initial letters of this scriptural expression spell out the Tetragrammaton. [↑](#endnote-ref-453)
532. The Heaven and Earth of ‘the other side’ can be understood in terms of perception and consciousness: in the exilic consciousness, the whole world is governed by ‘another god.’ [↑](#endnote-ref-454)
533. This passage appears to criticise wealth, and seems remarkably close to sentiments expressed in the New Testament; see Matthew 19:24 (difficult for a rich man to enter heaven), and James 2:5 (the poor shall inherit the kingdom of heaven). However, Jewish thought generally does not despise wealth *per se*, but sees it as a gift to be properly utilised, see Z 1:208a: “The rich become worthy through the poor;” and Z 2:158b (*RM*). [↑](#endnote-ref-455)
534. In *Avot d-Rabbi Natan* 17:7, heaven is called ‘the Torah;’ and in *Bereishyt Rabbah* 98:12, earth is referred to as ‘the Torah.’ (NZ) [↑](#endnote-ref-456)
535. Moses did not have a normal, physical body; his soul was enclothed in a body that was of the lower Garden of Eden; see *ZḤ* 33a. On the spectacular qualities of the ethereal body of Eden, see *TZ* 12b. [↑](#endnote-ref-457)
536. See *BT* Ketubot 77b – Rabbi Yehoshu’a ben Levi saw Rabbi Shim’on bar Yoḥai sitting in the Garden of Eden on 13 stools of gold. [↑](#endnote-ref-458)
537. The reified body of the Garden of Eden is purified by the performance of the positive precepts in this world. See *Bereishyt Rabbah* 44:1 – the commandments were only given in order to purify (*letzareph*) creatures. [↑](#endnote-ref-459)
538. A sublime summary of this idea. [↑](#endnote-ref-460)
539. These lines appear at the commencement of **Tiqun 32** in *TZ* Mantua, but *TZ* Ortakoj (following the apparent suggestion in MdL) have placed them here. The enumeration of the Tiqun is unusual. [↑](#endnote-ref-461)
540. As pointed out by MM, the calculation 72 here does not make sense (although it is equally difficult to understand MM’s own calculation of 74). In commentary, MM amends text according to the suggestions of *Benayahu*. [↑](#endnote-ref-462)
541. Continuing the theme of revelation, **Tiqun 32**, sees the first word of the Torah as the source for the first two of the Ten Commandments, directly linking the Creation with Sinai (revelation) and the exodus from Egypt (redemption). The flow of discussion, however, takes a sharp detour towards the processes and purposes of reincarnation. Interestingly, whereas the teachings of Buddhism seek to escape the cycle of reincarnation, *TZ* advocates constant reincarnation as the ideal of the righteous person; rebirth and descent are synonymous in that context. [↑](#endnote-ref-463)
542. *Yalqut Shim’oni* Jeremiah Ch.2, Remez 266 [↑](#footnote-ref-79)
543. The number fifty is represented by the concept of ‘jubilee’ (*yovel*) – the fiftieth year – based upon Leviticus 25:10-12. [↑](#endnote-ref-464)
544. *BT* Rosh Hashanah 21b [↑](#footnote-ref-80)
545. See *TZ* 52a, where the number 72 is arrived at in this context, differently: the seventy nations together with Esau and Yishmael. [↑](#endnote-ref-465)
546. The Torah was given from both hands – see Z 2:206a; although in *Peirush* *Reqanati ‘al haTorah*, Parashat Vaiera and Z 3:222b (*RM*) and *TZ* 88a, it is claimed that the Torah was given from the right, it seems a resolving explanation can be found in Z 1:243a: “Torah was given from the side of Gevurah, and Gevurah embraces the right” (Matt); see *PZ* 3:487, note 840 and 6:178, note 208. The key verse is Deuteronomy 33:2 *from His right (hand) a fiery law (eshdat) for them*; *His right hand* indicates the right, Ḥesed, symbolised by water, and *fiery law* indicates the left, Gevurah, symbolised by fire. See also *TZ* 11b (Introduction) and 35a – the Written Torah is from the right, while the Oral Torah is from the left. As was taught in **Tiqun 30**, synthesis leads to revelation. [↑](#endnote-ref-466)
547. See *BT* Ta’anit 7a – the Torah is compared to both fire and water. [↑](#endnote-ref-467)
548. These refer to the left and right polarities of the imitative sephirotic structure of ‘the other side.’ [↑](#endnote-ref-468)
549. ‘The 70 souls’ which descended to Egypt – see Exodus 46:27 and Deuteronomy 10:22. [↑](#endnote-ref-469)
550. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-81)
551. Each of the seventy souls that descended to Egypt is an archetypal aspect of the exiled nation. They also represent 70 ‘branchings’ of the sephirotic tree, see Z 2:123a. [↑](#endnote-ref-470)
552. The green horse of the third reincarnation symbolises Tipheret, as the white and red horses represent Ḥesed and Gevurah respectively. *TZ*’s image of ‘a green horse’ seems unique in Jewish literature; curiously, the pattern of colours here - white, red and green - is similar to that found in ‘the four horsemen of the apocalypse’ of the Book of Revelation, Ch.6 (assuming that the Greek word *chloros* of Rev. 6:8 signifies green); while the fourth colour, black, not mentioned here but see *TZ* 87a, would represent Malkhut. [↑](#endnote-ref-471)
553. On *mazal* see.. [also: zodiacal sign?] [↑](#endnote-ref-472)
554. In Western astrology, these three are known as Leo, Taurus and Scorpio (which is denoted in some systems as an eagle). On Astrology and Kabbalah, see… On the relationship of the Zodiac to the Divine Chariot of Ezekiel, see… [↑](#endnote-ref-473)
555. MM: these three reincarnations are for sinners, but a righteous person can be reincarnated even a thousand times if such would be required for the correction of its soul. MM refers to *BT* Ḥagigah 27a and the statement that hell has no power over scholars; see there also the opinion of Reish Laqish. [↑](#endnote-ref-474)
556. Context, together with the evidence of earlier and later printed editions, including *TZ* Ortakoj (thus making Ms alternatives unlikely), indicate that the word here is meant to be *alaphin* (thousands) and not *anpin* (faces) as it appears in *TZ* Qushta - and it is not difficult to see how a typographic (or proofing) error is possible between Lamed and Nun in the Rabbinic typeface known as ‘Rashi;’ yet some subsequent *TZ* Qushta-based editions, eg. PQM and Benayahu, have retained *anpin*. Following the method of regarding such ‘possible errors’ (‘possible’ since the errant textual element in each case still makes sense, and they appear in editions that were clearly closely read) as deliberately left (perhaps even as an aspect of mystical reverence for the process of self-revelation of the text), it is possible to see reference in *anpin* (faces) to discussions later (**Tiqun 70**) in *TZ* on the colour of the face of each reincarnation. [↑](#endnote-ref-475)
557. *ʼalmin dikhsuphinn* (worlds of desires). See Z 3:106b and 288a (*IZ*) for the origin of this mysterious term, though it is quoted in apparently different senses: in the *Idra Zuta*, we learn of the *four hundred* ‘worlds of desire’ inherited by the righteous in the world to come; in *Zohar* on *Parashat Emor* we read of the ‘*thousand thousands and myriad myriads* of worlds of desire’ that suspend from one small letter of the Divine Name. See also R. Schneur Zalman of Liadi*, Torah Or*, Parashat Vayeira, p.28, where this term is mentioned in relation to the second Introduction of *TZ*. [↑](#endnote-ref-476)
558. See *Sepher haBahir* 195 which presents an allegory indicating three separate ‘plantings’ of the wicked, though it is determined that the process may continue up to a thousand times. [↑](#endnote-ref-477)
559. See *Vayiqra Rabbah*, 29:11 [↑](#footnote-ref-82)
560. See *Sepher Yetzirah* (Mantua, long version) 4:13 and Z 1:39b-40a (*Hkh*); on the seven lands as the seven actual continents of the earth, see R. Aryeh Kaplan, *Sepher Yetzirah*, pp.187-188. See also *TZ* 95b – Adam sinned in all seven lands. [↑](#endnote-ref-478)
561. See *BT* Sotah 10b [↑](#footnote-ref-83)
562. The seven habitations of hell, mentioned in *BT* Sotah 10b, are listed in *Midrash Tehillim*, 11; although *gei* and the land of *tziyah* are mentioned in that list - together with *she-ol*, *avadon*, *dumah*, *tzalmavet* and lower *eretz* - *neshiyah* is not. The phrase ‘seven habitations of hell’ is reminiscent of Dante’s *Inferno* (which has nine levels); on the fascinating descent of the wicked through these graded levels see Z 1:254a (*H*) and *Peirush* *Reqanati ‘al HaTorah*, Parashat Va-eira. [↑](#endnote-ref-479)
563. On the radical descent of the righteous into hell to redeem the wicked – particularly those that contemplated repentance in their lifetime –see Z 3:220b. [↑](#endnote-ref-480)
564. The word *BeREiShYT* (In the beginning) is the first statement of the ten statements with which the world was created; see *Mishnah* Avot 5:1. [↑](#endnote-ref-481)
565. **Tiqun 33** is a further exploration of the idea of the synthesis of right and left; from an iteration of three levels of fear, the Tiqun discusses the letters of the Divine Name as an expression of cosmic processes. [↑](#endnote-ref-482)
566. *Tiqun* here could mean correction or construction. [↑](#endnote-ref-483)
567. *iit deḥilu v-iit deḥilu* (there is fear and there is fear) – as explained previously, and on *TZ* 77a, bad fear is fear of punishment; Rabbi Shim’on will clarify there that there are, in fact, three levels of fear. [↑](#endnote-ref-484)
568. *sam hamavet* (elixir of death). [↑](#endnote-ref-485)
569. This would suggest that ‘bad fear’ is its own punishment: the tortures of guilt. [↑](#endnote-ref-486)
570. *Avuqah* refers to a larger fire or ‘torch;’ see *Beit Yosef* on Oraḥ Ḥayim 298 – a candle with two wicks qualifies as an *avuqah*. [↑](#endnote-ref-487)
571. *BT* Pesaḥim 8a [↑](#footnote-ref-84)
572. As pointed out in MM, the lines from here to the end of Tiqun 33 are parenthesised in *TZ* Qushta, but not in earlier editions, including *TZ* Ortakoj, and this seems to follow the suggestion of MdL who, according to MM (but not immediately apparent in MdL’s Mantua), could not find this section in the Mss available to him. See Ms Toronto f30 in which this section is almost textually identical to later printed editions, thus proving (if MM is correct as to the reason for the parentheses) that MdL did not see this family of Mss. [↑](#endnote-ref-488)
573. NZ: *Or Yisrael* explains ‘the first writing’ to mean the first of the Ten Commandments, of which we learn: (Exodus 32:16) *and the writing was the writing of ELHYM*. However, GRA amends this to read ‘and this is the first commandment,’ meaning that the word ELHYM is the commandment of fear, as mentioned at the beginning of this *tiqun*. [↑](#endnote-ref-489)
574. Tet [and] Yod. The sense of this is that in Mother (Binah), the letters appear in alphabetical order, see MM. [↑](#endnote-ref-490)
575. In the understanding of Kabbalists, and according to the Hebrew calendar, the ‘fifth millennium’ was (is) 240 CE 1240 CE. Although the commencement of the exile is placed at an earlier date (either at the destruction of the Temple in Jerusalem in 70 CE or following the victory of Hadrianic forces at Beitar in 135 CE), 240 CE is significant because it represents the end of the Tannaitic period which saw the publication of the *Mishnah*, and the beginnings of the centre of Jewish scholarship’s transition from Palestine to Babylonia. [↑](#endnote-ref-491)
576. The fifth millennium is ה (= 5), but because of the loss of the small Vav (its ‘thigh’) it became ד (= 4). [↑](#endnote-ref-492)
577. Jacob represents the nation of Israel in exile; the loss of land sees the inversion of *hod* (splendour) – word and *sephirah*. [↑](#endnote-ref-493)
578. An important principle of Kabbalistic symbolism is explained here. The *sephirot* are enumerated from right to left, i.e. Ḥesed, Gevurah, Tipheret; thus, in attributing the letter values to the *sephirot*, Dalet is Netzaḥ and Hei is Hod [↑](#endnote-ref-494)
579. See Numbers 27:20 [↑](#footnote-ref-85)
580. NZ: GRA amends to “As they have established” because this phrase is actually found in Z 3:223b (*RM*) and 280a (*RM*). [↑](#endnote-ref-495)
581. Having explored the meaning of the forms of the letters Dalet and Hei, **Tiqun 34** continues discussing the significance of the mystical order of the letters of the Hebrew alphabet. The cosmic implications of the letter order are at once both erotic and subversive, culminating in an understanding of the principle enunciated on 77b: “Father unites with Mother, brother with sister.” [↑](#endnote-ref-496)
582. This is clearly confusing, at least on the surface: the letter ב is not ‘open to the right’ but, rather, is open to the left, and when looking at the Hebrew alphabet, the letter Gimmel (meaning bestower) is to the left of Beit. Amongst printed versions, the parenthesised alternative ‘from that’ was introduced in *TZ* Qushta and retained in later editions; it is also found in Ms Toronto, the words are: “…open to receive from the right, from that one who bestows…” In commentary, GRA omits this, so as to read: “open to receive to the one who bestows.” This mystical analysis of the alphabet is clearly reflective of *BT* Shabbat 104a. [↑](#endnote-ref-497)
583. See Z 1:3a, 234b and 244b. [↑](#endnote-ref-498)
584. *BT* Baba Batra 25b [↑](#footnote-ref-86)
585. *TZ* here quote the verse imprecisely. [↑](#endnote-ref-499)
586. *ḥesed* is a Janus word, and in this verse the word is employed very differently from its usual meaning of ‘kindness’ or ‘grace’. Alter translates as ‘vileness;’ JPT: ‘disgraceful act;’ Artscroll: ‘disgrace,’ citing ReDaQ on Leviticus 20:17 – the word has these two meanings because sexual immorality is a consequence of over-indulgence. [↑](#endnote-ref-500)
587. See *BT* Shabbat 104a [↑](#footnote-ref-87)
588. *Kol atvan ḥazrin anpin da min da* (‘all letters turn [their] faces away from each other’). The letters represent Divine elements of creation, who must, of necessity, conjugate to form meaning, even though they have the status of spiritual ‘siblings.’ However, out of a sense of shame, and so that the husks do not derive sustenance from their acts, they face away from each other - an inversion of the moral order in the spiritual realm. The key point of *TZ*’s teaching here regarding the mystical meaning of forbidden relations in Scripture is the use in Leviticus 20:17 – see *TZ* 77a and note there - of the word *ḥesed* in a completely different sense from that of its usual meaning - as a quality so positive that it is regarded as an attribute of the Divine and is the name of a *sephirah* – towards an act of the human realm that is regarded almost universally as reprehensible: incest. Here is where the husks can have their hold - in the lingua-liminal realm of Divine inversion. [↑](#endnote-ref-501)
589. These same letters also form the root of ‘*ervah* (prohibited nakedness). This entire section of text is based on the mystical implications of a series of meaningful words in Hebrew that share the same etymological root: arouse; blind; leather (skin); nakedness or cunningness (a homonym in Genesis); prohibited sexual relation – nakedness that must not be seen. [↑](#endnote-ref-502)
590. On the complex quoting of this verse, see *TZ* 18b and note there. [↑](#endnote-ref-503)
591. If the tip is removed from ד it forms the letter ר; thus אחד (‘one’) becomes אחר (‘another’). MM: The tip of the Dalet is a Yod which is the Yesod of Malkhut, while the word אח AḤ (brother = 9) represents the other nine *sephirot*. [↑](#endnote-ref-504)
592. See Z 2:116a (*RM*). [↑](#endnote-ref-505)
593. **Tiqun 35** is one of the shortest *tiqqunim* in *TZ* and, basically, expresses a single idea: the world was created with the potential to err before perfection was manifest. Man and Earth, for which symbols read Tipheret and Malkhut, can be engaged through curse or through blessing. Creation is judgement, and judgement is renewal. [↑](#endnote-ref-506)
594. *BT* Rosh Hashanah 10b [↑](#footnote-ref-88)
595. This is the view of Rabbi Eliezer; the alternative view of Rabbi Yehoshua is that the world was created in Nissan; see *BT* Rosh Hashanah 10b-11a. [↑](#endnote-ref-507)
596. It seems that this Aleph could represent one or all of three entities here which begin with Aleph: *Adam*, *Eretz* (land), *Arur* (cursed). And see note on this page below. [↑](#endnote-ref-508)
597. *JT* Ḥagigah 10a, *Bereishyt Rabbah* 1:10, *Sepher haBahir* Ot 3, [↑](#footnote-ref-89)
598. See Z 1:3b for a completely different explanation of why Beiyt and not Aleph commenced the Torah. The reference to *JT* follows DBS. [↑](#endnote-ref-509)
599. The month of Tishrey is considered a month aligned with *din* (judgement) since it contains the appointed times of the New Year (*Rosh Hashanah*) and the Day of Atonement (*Yom Kippur*), and because the world was created, in Tishrey, with the attribute of judgement. [↑](#endnote-ref-510)
600. According to MM, it is the letter Aleph of *arur* (cursed) that is not included in the name of the month Tishrey, even though, according to this teaching, it is derived from the word BeREiShYT. [↑](#endnote-ref-511)
601. At first, this verse seems incongruous, but PQM: a person is renewed every New Year at the internal level of soul. Our Zohar *Ḥabura* (study group) in Melbourne came up with insights on the relevance of this verse here, including the observation that whereas the creation is the work of ELHYM, the human soul is the candle of HVY”H, a name in which there is no *din*. [↑](#endnote-ref-512)
602. This is an editorial note which appeared in Mantua and was retained in subsequent printings. In Ms Toronto, the text of Tiqun 35 is only as long as here, and there are no indications of lacunae. [↑](#endnote-ref-513)
603. **Tiqun 36** seems composed of two conjoined meditations upon the theme of ‘the Sabbath of Creation:’ creation, revelation and redemption are interwoven throughout history and the cosmos – each a fulfilment of a covenantal relationship designed to bring about Divine unity. [↑](#endnote-ref-514)
604. This may be alluding to the cosmo-historic theory known as *shmittot*, which are seven (sephirotic) cycles of seven (sephirotic) thousand years, as outlined in *Sepher haTemunah* and elsewhere. Subsequent to this observation, I saw (in an article on-line by Ariel bar Tzadok) a reference to this idea being expressed in the commentary *She’at Ratzon* of R. Shlomo Kohen, upon this section of *TZ*; on *Sepher haTmunah* see Scholem… [↑](#endnote-ref-515)
605. *BT* Sanhedrin 97a [↑](#footnote-ref-90)
606. *BT* ‘Avodah Zarah 5b [↑](#footnote-ref-91)
607. *TZ*’s interpretation of *ba-urim* as ‘with the lights’ follows the Midrashic interpretation, found in *Pesiqta d-Rav Kahana*, P21:Ot1, regarding the kindling of lights in the Synagogue; the actual meaning of *ba-urim*, in context of the verse, is ‘in the East;’ see *Da’at Miqra* on Isaiah 24:15. Artscroll: “valley.” [↑](#endnote-ref-516)
608. MM: *khen* (thus or so) equals 70; *sod* (‘secret’) equals 70, and the Messianic age is the ‘time of secret’ when mysteries shall be revealed. There may also be an allusion here to a messianic reference, although most scholars have regarded 1310 to be too early for its composition; on dating the authorship of texts using its Messianic speculations, see Tishby, Idel, Meroz… [↑](#endnote-ref-517)
609. *du partzuphinn* (two faces). This expression is used of Adam and Eve - see *TZ* 78b - who were created as ‘two faces’ and then separated, see *Bereishyt Rabbah* 14:1, *BT* Berakhot 61a and Z 1:2b - and of Tipheret and Malkhut; but here it may refer to the two Messiahs as well as the two millennia of the Messianic concerns. [↑](#endnote-ref-518)
610. *Mishnah* Pesaḥim 1:1 [↑](#footnote-ref-92)
611. *Rosh Ha-Shanah* (The New Year festival of the 1st of Tishrey). In *Vayiqra Rabbah* 21:4, the word *ori* (*my light*) of Psalms 27:1 is interpreted to refer to the New Year. [↑](#endnote-ref-519)
612. The Midrashic interpretation of the particular ‘day’ mentioned at the commencement of the Book of Job is that it was *Rosh HaShanah* (New Year), see *TZ* 74a and note there. [↑](#endnote-ref-520)
613. *BT* Megilah 10b [↑](#footnote-ref-93)
614. *Lishna detza’ara* (the language of suffering), see *BT* Megilah 10b and *PZ* 5:292, note 285. *And it was light* (*vay-hi aur*) is considered negative because the creative act – the realisation of Divine speech which causes potentialities to have existence in the temporal past – contains Din. [↑](#endnote-ref-521)
615. ‘The Sabbath of Creation’ (bolded in *TZ* Qushta) is a term for Malkhut, according to commentaries. This section appears to begin a new discussion, although recent themes are still present. [↑](#endnote-ref-522)
616. There is a fascinating difference between printed editions and the quotation of this verse, which varies between Numbers 19:20 (*miqdash*) and Numbers 19:13 (*mishkan*). [↑](#endnote-ref-523)
617. See *BT* Berakhot 17a [↑](#footnote-ref-94)
618. Three different terms for ‘crown’ are used in this passage. [↑](#endnote-ref-524)
619. *BT* Berakhot 61a and *Bereishyt Rabbah* 14:1 [↑](#footnote-ref-95)
620. See note on *TZ* 77b and *PZ* 1:13, note 90. [↑](#endnote-ref-525)
621. *BT* Ḥullin 60b [↑](#footnote-ref-96)
622. Ms Toronto: *da*; MdL suggested *du*, which in context, does make sense. [↑](#endnote-ref-526)
623. She is Dalet and He is Vav and, when conjoined they make Hei. This relates to the previous discussion on 77a regarding the conjugating relationships of the letters. [↑](#endnote-ref-527)
624. *BT* Ketubot 62b [↑](#footnote-ref-97)
625. *BT* Baba Batra 25b [↑](#footnote-ref-98)
626. *Kad itpatḥat legabei ba’alah itqeri-at ahavah* (When She is opened towards Her husband, She is called ‘love’). [↑](#endnote-ref-528)
627. See *TZ* Margoliot: “in Amsterdam” – which, if correct, is *TZ* *Ḥemdat Tzvi* 1706, because this line is found in *TZ* Ortakoj; however, see note of MM which refers to *TZḤ* (presumably Livorno) 137a. [↑](#endnote-ref-529)
628. On this editorial note, which originated in *TZ* Ortakoj and mentions page numbers that may cause confusion, see MM on *TZ* 72b (**Tiqun 29**). [↑](#endnote-ref-530)
629. **Tiqun 37** is focussed almost exclusively on the details of circumcision and its symbolism. As in the previous tiqun, the processes of creation, revelation and redemption are seen as facets of the covenantal relationship. The removal of the husks reveals ‘the sign of the covenant,’ and this is as true for the world as for the individual. **Tiqun 37** as it appears in printed editions of *TZ* is not found in Ms Toronto. [↑](#endnote-ref-531)
630. There appears to be a misprint here in *TZ* Qushta – which is also found in *TZ* Ortakoj - regarding the *ḥiluq* for Ellul, presented here as the reading for Day 20, when it should be 19 (and similarly on *TZ* 79a which reads Day 19 instead of 20). This was corrected in the 1973 Toldos Aharon facsmile edition. Some editions (eg. DBS) have misread the final Khaf (=20) as Dalet (=4). [↑](#endnote-ref-532)
631. *ihu* (he or it) presumably refers to the covenant in its concealed state (although *brit* is feminine). Alternatively, the words could be translated as ‘When He (i.e. ‘the blessed Holy One’) is in the garments of these husks...’ – perhaps referring to *TZ* 71b, or potentially even *TZ* 108b-109a where the text reflects several of the themes discussed here, but especially the concept of ‘the enclothement of the Divine in the husks.’ Still, since there is no apparent textual continuity here, the context of ‘the garments of these husks’ and the identity of *ihu* (he or it), remain somewhat ambiguous; and it is also likely that both possibilities are intended: the Divine and the physical covenant. [↑](#endnote-ref-533)
632. The extraction of a drop of blood is an essential component of the precept of circumcision; even previously circumcised male converts must have a drop of blood extracted in a procedure known as *hataphat dam* (the dripping of the blood). [↑](#endnote-ref-534)
633. See *BT* Ḥagigah 12a [↑](#footnote-ref-99)
634. See *BT* Ḥagigah 12a; *tohu* (chaos) is a green line that surrounds the world, and from which emerged darkness. [↑](#endnote-ref-535)
635. Ḥesed, Gevurah and Tipheret; see Z 1:72b. [↑](#endnote-ref-536)
636. The concept revealed is nothing less than the circumcision of the world; see also *TZ* 78b, and the removal of the husks of greater and lesser Rome. [↑](#endnote-ref-537)
637. These letters are in A-T B-Sh code and mean: Rome (*romi*) and Constantinople (*qushtandina*). This insert into *TZ* is astonishing. While its first appearance in print is here in *TZ* Qushta, NZ states that some [obviously later] editions insert here: “Rome and Constantinople” without mentioning A-T B-Sh code. It seems that it is based on a marginal gloss of MdL on *TZ* Mantua, which the editors of *TZ* Qushta encoded in A-T B-Sh for obvious reasons. It has been retained in many subsequent editions and removed in others. Some commentators point out that these two cities represent Edom and Yishmael, meaning Christianity and Islam, but that, of course, would be appropriate only after the fall of Byzantium in 1453, till which time Constantinople (*Qushta*) had been a Christian centre. [↑](#endnote-ref-538)
638. Moses – the messianic Moses. [↑](#endnote-ref-539)
639. See Z 1:72b and *TZ* 36b and notes there. In *JT* Berakhot 65a it is recorded that a rainbow was never seen during the life of Rabbi Shim’on bar Yoḥai. See R. Kalonymus Kalman Epstein’s commentary on the Torah, *Ma-or vaShemesh*, Parashat Qedoshim, where an explanation is given of the connection between the ‘bow’ and the festive day of *Lag ba-Omer* on which the passing of Rabbi Shim’on from this world is commemorated. [↑](#endnote-ref-540)
640. This erotic imagery of the erecting phallus, raising the crown of the covenant towards the feminine, symbolises the theophany of redemption. [↑](#endnote-ref-541)
641. This indication of lacuna originated, among printed editions, in *TZ* Ortakoj, but the source is not apparent. MM points out that the following essay, until the end of the Tiqun, with some differences, is printed elsewhere: *TZ* 11a and 70a, and *TZḤ* 137a. [↑](#endnote-ref-542)
642. See Z 2:244b, 3:44a, 3:257a, and *PZ* 6:414, note 454. [↑](#endnote-ref-543)
643. For a classic example of the way in which citation errors become repeated through editions of *TZ*, see *TZ*s Margoliot and NH on this verse. [↑](#endnote-ref-544)
644. *ḥibut ha-qever* (the ‘beating of the grave’), a type of posthumous punishment, is based upon the discussion in *BT* Berakhot 18b about the suffering of the body in the grave, as mentioned in Sa’adya Gaon’s *Emunot v-Deiot* 6:7, and the term, as it has become known, appears there in Ibn Tibbon’s translation (p.103); see Rabbeinu Beḥayye’s commentary on Genesis 4:7; see *TZ* 10b (Introduction): “one who does not guard the covenant is judged in the ‘beating of the grave’ in that dust.” [↑](#endnote-ref-545)
645. This expiatory nature of circumcision – where the snake, representing ‘the other side,’ must be appeased by the mingling of blood and dust - is also discussed on *TZ* 70a. On the relationship of blood, dust and circumcision, see Lawrence A. Hoffman, *Covenant of Blood: Circumcision and Gender in Rabbinic Judaism*. [↑](#endnote-ref-546)
646. See *TZ* 66a and 119a - first the evil inclination entices people to sin, which weakens them, then it kills them. See also *BT* Baba Batra 16a – Satan, the evil prompter, and the Angel of Death are all one. [↑](#endnote-ref-547)
647. The following (particularly significant) lines, up to the words: “adds up to 16” are not found in *TZ*s Ortakoy or Mantua; and MdL has no gloss or comment. As previously noted, to the best of our knowledge, this entire Tiqun is missing from Ms Toronto. [↑](#endnote-ref-548)
648. *adam qadma-ah* (the first human) – which is the same term but not the same Kabbalistic concept as *Adam Qadmon* (the primordial human); here it means literally ‘the first human’, meaning Adam. [↑](#endnote-ref-549)
649. *Bereishyt Rabbah* 21:9 [↑](#footnote-ref-100)
650. *ḥarba de-milah* (the sword of circumcision). [↑](#endnote-ref-550)
651. See *Mishnah* Shabbat 19:2 [↑](#footnote-ref-101)
652. See NZ: this proves that the act of ‘sucking’ (*metzitzah*) is actually part of the *mitzvah* (precept) itself (since according to *TZ* it carries mystical import) and not merely for medical reasons. On the practice of *metzitzah* see… By ascribing cosmic significance to the practice of *metzitzah*, this passage has considerable cultural implications for contemporary praxis. [↑](#endnote-ref-551)
653. *Mishnah* Nedarim 3:11 [↑](#footnote-ref-102)
654. The Scriptural passage pertaining to God’s command to Abraham to circumcise himself contains the word ‘covenant’ 13 times (Soncino on *BT* Nedarim 31b). [↑](#endnote-ref-552)
655. On the term *yeḥidah* (unique one) as ‘soul,’ see *TZ* 133a and note there. [↑](#endnote-ref-553)
656. See *BT* Sanhedrin 91b [↑](#footnote-ref-103)
657. *gavru* twice(Genesis 7:19 & 20); *vayigberu* twice (Genesis 7:18 & 24) [↑](#endnote-ref-554)
658. See Z 1:226a and *PZ* 3:360, note 314. The symbolism of the *Zohar*’s mystical analysis of the colours of the eye is transferred here and at the beginning of **Tiqun 37**, to the membranes of the corona of the phallus. [↑](#endnote-ref-555)
659. The past tense can be created in Classical Hebrew by the conjoining of Vav (meaning: ‘and’) to the future form of the verb. Exegetic interpretations involving this function of Hebrew grammar often seek to see the future hidden in the mystical understanding of the past. In the totality of Divine union, past and future become as one. [↑](#endnote-ref-556)
660. Literally: “Let there be light” and “there shall be light”. [↑](#endnote-ref-557)
661. **Tiqun 38** commences by comparing, as Zoharic literature often does, the Shekhinah to a five-leafed rose; the rose is the contracted state of ELHYM which opens, like a rose, towards the light of redemption. **Tiqun 38** explores Divine speech, as creation becomes revelation, and the discussion relating the three levels of Divine Voice to the three levels of the human soul, on *TZ* 79a, is a key text of *TZ*. [↑](#endnote-ref-558)
662. MM: the letters MLEi of ELHYM correspond to the Vav of HVY”H. [↑](#endnote-ref-559)
663. *sharvit*; also ‘sceptre.’ [↑](#endnote-ref-560)
664. The opening of the leaves of the flower as a symbol of enlightenment, is a motif of the lotus in Eastern systems. [↑](#endnote-ref-561)
665. See Z 3:227a (*RM*) and *TZ* 3b. [↑](#endnote-ref-562)
666. This is the Deuteronomic commandment, not specific to priests, regarding tassels – *tzitzit* - on the four corners of the garment. [↑](#endnote-ref-563)
667. *it-taqnat* (becomes arranged) – another contextual equivalent of the root t-q-n. [↑](#endnote-ref-564)
668. The Shekhinah wears the clothes of the High Priest. This phrase surely alludes to Exodus 28:35; the continuation of the verse is *…that his sound may be heard…* which distinctly matches the theme here. [↑](#endnote-ref-565)
669. See MM: this is the voice of Tipheret that is heard by Shekhinah. [↑](#endnote-ref-566)
670. The Divine voice that communicates to Moses from between the cherubs as the Nation recites the *Shm’a* becomes the Divine voice that communicates to Elijah in the stillness of the standing prayer. [↑](#endnote-ref-567)
671. This line confirms the theo-erotic subtext of the entire passage. [↑](#endnote-ref-568)
672. PQM: ‘They’ refers to Z-A (the six *sephirot* concentrated in Tipheret and expressed through Yesod) and Nuqvah (Shekhinah, Malkhut) represented by the two Divine Names whose integration is possibly the future Name by which the Divine will be known. [↑](#endnote-ref-569)
673. *le-ite-taqna* and *it-taqnu* of the previous line (‘to be made ready’ and ‘prepared’) – equivalents of the root t-q-n. [↑](#endnote-ref-570)
674. *Yemalel* (will speak) is from Psalms 106:2, a verse that lends itself to Kabbalistic interpretation. In Exodus 19:19, the verse just cited, the words are *Moshe y-daber* (Moses will [would] speak), so *TZ*’s use of *yemalel* here seems to be a direct reference to the discussion found in Z 1:249a on the difference between these two terms. [↑](#endnote-ref-571)
675. The Voice is the vocalised Divine Presence, the pure Torah – the living logos; this theme, while expressed in Kabbalistic symbolism, is reminiscent of Middle-Platonic *Midrash*. See Philo, *The Decalogue*, Part 46; p. 522 (Yonge’s translation): “For the truth is that the voice of men is calculated to be heard; but that of God to be really and truly seen. Why is this? Because all that God says are not words, but actions which the eyes determine on before the ears.” See also *TZ* 63b. [↑](#endnote-ref-572)
676. *BT* Berakhot 45a [↑](#footnote-ref-104)
677. See note on *TZ* 115a regarding the word *shm’ana* (I have heard). [↑](#endnote-ref-573)
678. *BT* Ḥagigah 14a [↑](#footnote-ref-105)
679. This verse is applied, midrashically, to the giving of the Torah at Sinai where God is said to have spoken all commandments at once; see extensive note in *PZ* 4:444, note 281. [↑](#endnote-ref-574)
680. The Elder’s question relates to the source and nature of the Divine voice: there seem to be conflicting accounts of the origin of ‘the voice’ which represent three different facets: the voice comes from the heavens; the voice comes from angels; the voice of ELHYM is dialogical. The answer to this question sees each of these three facets as representing a unique origin of ‘the voice’ that represents a particular quality of voice that relates uniquely to each of the three levels of the human soul. [↑](#endnote-ref-575)
681. What follows reflects the tripartite division of the soul as found throughout *Zohar*; later developments in Kabbalistic thought will extend this scheme to five levels. [↑](#endnote-ref-576)
682. The three levels of the soul here are called *qetirin* (bindings). See Z 1:27a (*Tiqqunim*) where the context of this word is exactly as here, together with *TZ* 72b and Z 2:91b (*RM*) where the grammatical usage is the same (i.e. as a noun), and compare with Z 1:33b – “22 letters bound (*qetirin*) (Matt: ‘clustered’) as one” – or Z 1:109b (*ST*), or Z 1:125a or Z 2:24a (Matt: “linked”) and elsewhere, where the word *qetirin* (bound) is a verb. See also *ZḤ* 77a which uses *qitrinn* as both verb and noun. In SCC for the singular *qetira*, Scholem cites several interesting cases of the word *qetirin*, one of which is Z 3:149a (which *may* be attr. to *Tiqqunim*) and where the use seems nounal – “and shall loosen the knots and binds of the Higher and lower” - and *ZḤ* 100b which is similar to here in *TZ*. It appears, however, that the verbal usage of the *Zohar* is more consistent with the Targumic origin of the term, see *Targum Yonatan* on Deuteronomy 22:10 and *Targum Yerushalmi* on Exodus 12:34. This passage in *TZ* is quoted in *Reishit Ḥokhmah*, Gate of Holiness Ch.7. [↑](#endnote-ref-577)
683. See Z 1:113a (*MH*). The Throne of Glory, related to the level of soul known as *neshamah*, is what would become known in later Kabbalah as the ‘World of Creation’ (*briyah*). [↑](#endnote-ref-578)
684. *Mishnah* Yoma 5:3-4 [↑](#footnote-ref-106)
685. See GRA and *Pardes Rimmonim* Gate 3, Ch.5. [↑](#endnote-ref-579)
686. This is a domain related to what would be revealed, in later Kabbalah, as the World of Formation (*yetzirah*), the abode of Metatron. [↑](#endnote-ref-580)
687. *Hashamayim d-letata* (the heavens below); see *TZ* 98a and Z 2:200a where the sense of this term may be different; the text in *Zohar* understands ‘the heavens below’ as the bottom or lowest point of the concentration of the *sephirot* into Ysod (following Matt’s reading); whereas here the sense seems to be more of a domain. [↑](#endnote-ref-581)
688. This refers to the domain that will become, in later Kabbalah, the World of Action (‘*asiyah*) which is the World of the Wheels (*ophan*). [↑](#endnote-ref-582)
689. PQM:’ Throne, Angels, Earth’ represent the levels of ‘*Be-riyah*, *Ye-tzirah*, ’*Asiyah*.’ [↑](#endnote-ref-583)
690. *Leit ever panui mineih* (no limb is empty of Him): also found in Z 3:257b (in a passage which seems more in the style of the author of the Second Introduction of *TZ* on 17a-b), this phrase is echoed in the more metaphysical (and widely quoted) expression *leit atar panui mineih* (‘there is no place void of Him’) of *TZ* 122b (although its context there is ‘limbs.’) See also *BT* Berakhot 10a – just as the Holy One Blessed is He fills the world, so does the soul fill the body. On the concept of Divine Immanence in *TZ* and *RM*, and its relation to German pietism (*Ḥassidei Ashkenaz*) see Tishby (Goldstein), *Wisdom of the Zohar*, Vol.1, p.255, n.62. [↑](#endnote-ref-584)
691. **Tiqun 39** focusses upon the source of commandments (*mitzvot*) in the relationship of Father and Mother (Ḥokhmah and Binah). The word BeREiShYT contains the word *asher* (which or that) which is seen as a euphemism for the Higher Shekhinah – the creative source of the human soul. Commandments both sanctify the observer in their fulfilment and bring about cosmic unity. The Tiqun concludes with a mystical insight into the relationship between the light of creation and the light of prophetic vision. [↑](#endnote-ref-585)
692. There appears to be a misprint here in *TZ* Qushta – which is also found in *TZ* Ortakoj - regarding the *ḥiluq* for Ellul, presented here as the reading for Day 19, when it should be 20 (and similarly on *TZ* 78a which reads Day 20 instead of 19, and see note there). This was corrected in the 1973 Toldos Aharon facsmile edition. [↑](#endnote-ref-586)
693. Liturgical formula for blessing prior to performing a commandment. [↑](#footnote-ref-107)
694. The division of the 613 precepts of the Torah into 365 negative and 248 positive precepts, and the association of the 248 positive precepts with the limbs of the human body is found in *BT* Makkot 23b. [↑](#endnote-ref-587)
695. *BT* Shabbat 137b – liturgy of circumcision [↑](#footnote-ref-108)
696. See *BT* Qiddushin, 31a, Baba Qama 38a and ‘Avodah Zarah 3a: “Greater is one who is commanded and does, than one who is not commanded and does.” [↑](#endnote-ref-588)
697. This verse is fictive (a pseudo-verse, or at least composite) and does not appear to be found in Scripture; it is quoted five times in *TZ*; see note on *TZ* 34a. The verse is also quoted in Z 2:188a (*RM*) and Z 3:109b (*RM*); however, it also appears twice on Z 3:146b (which is *perhaps* attributable to *Tiqqunim*), a passage and verse cited by R. Yosef Karo in *Beit Yosef* on Oraḥ Ḥayim 128 in support of the custom of the Levites washing the hands of the Priests in the Synagogue prior to the Priestly Blessing. R. Ḥayyim Ibn Atar, in his commentary *Or haḤayim* on Exodus 19:6 also cites the verse, as does R. Mordekhai Cohen in his commentary *Siftei Kohen* (a mystical commentary on Torah – first published 1605 - which is clearly extremely influenced by *TZ*) on Exodus 28:1 and Numbers 5:25. A number of important later Kabbalists, such as RMQ, SheLa”H, R. Ya’aqov Jolles and R. Yitzḥaq Izaaq Ḥaver, quoted this verse in their writings without comment as to its fictive status. See also the discussion on the sanctity of the Levites found in *BT* Gittin 59b. [↑](#endnote-ref-589)
698. *BT* Berakhot 21b [↑](#footnote-ref-109)
699. *Bereishyt Rabbah* 1:4 [↑](#footnote-ref-110)
700. Although the essential idea behind the statement “Israel arose in thought” is found in *Bereishyt Rabbah* 1:4, this exact phrase does not appear there but in Z 1:24a (*Tiqqunim*) and Z 2:119a and b (*RM*) and Z 3:229b (*RM*). [↑](#endnote-ref-590)
701. These parentheses do not appear in *TZ* Mantua, but they do appear in *TZ* Ortakoy, perhaps because MdL indicates to omit; however, the words are there in Ms Toronto f32a; once again, it seems that MdL did not see Ms Toronto. What is also interesting is that, clearly as a result of the parentheses, MM omits in commentary. [↑](#endnote-ref-591)
702. *Bemidbar Rabbah* 18:21 [↑](#footnote-ref-111)
703. In the counting system of A-Y-Q (which is an aspect of ‘Small Counting’), Aleph, Yod and Quph are interchangeable; and thus Yod, which normally equals 10, can equal 100 if represented by the letter Quph. [↑](#endnote-ref-592)
704. See *Sepher Bahir* Ch.168. [↑](#endnote-ref-593)
705. *ishah el aḥotah* – literally woman (or wife) to her sister. [↑](#endnote-ref-594)
706. Liturgical: formula for blessing before precept [↑](#footnote-ref-112)
707. This exact question is posed in *Sepher haBahir* Ot 184. [↑](#endnote-ref-595)
708. *leit havvayah ela ‘al yedei ‘asiyah* (there is no ‘being’ except by means of ‘doing.’) See *TZ* 74b. [↑](#endnote-ref-596)
709. This is the second repetition of this discussion; see *TZ* 74b and 76a-b. [↑](#endnote-ref-597)
710. See *TZ* 22a and note there. [↑](#endnote-ref-598)
711. *BT* Rosh HaShanah 21b [↑](#footnote-ref-113)
712. The implication of this association is that each of the ‘gates of understanding’ is seen as a type of exodus from spiritual unconsciousness to enlightenment. [↑](#endnote-ref-599)
713. This refers to the prophecy of all other prophets apart from Moses, see Z 2:82b. As stated in Numbers 12:6, all other prophets beheld the Divine through a type of vision known as *mar-ah*; whereas, in Numbers 12:8, it is said of Moses that he receives vision at the level of *umar-eh*, where the addition of the Vav and the vowel-point segol instead of qametz is significant (MM), as is the shift from feminine to masculine (Matt) – ultimately, Tipheret and not Malkhut; see also *PZ* 4:454-455, notes 318-9. [↑](#endnote-ref-600)
714. See Z 2:130b – on the six paths of prophecy. [↑](#endnote-ref-601)
715. MM: according to GRA, the words “in prophecy 66, 65 like the number of ADNY plus the word [itself] is 66” was added by a student, and it is an error; indeed, the words are not present in Ms Toronto. [↑](#endnote-ref-602)
716. **Tiqun 40** is composed of several distinct textual sections: a discourse on the senses of hearing and seeing which demonstrates how prophecy is embedded in creation leads to a discussion on the concept of separation where *TZ* contemplates the deeply mysterious origins of the dualistic nature of the sephirotic system. This leads to a commentary upon the Talmudic narrative of the four who ascended to Paradise, and their efforts to avoid dualistic apprehension in the Divine realm. The catastrophe of dualism expressed here in *TZ* reflects the victory of Neoplatonism over Gnosticism in medieval Rabbinic mysticism. Finally, **Tiqun 40** relates a seminal discussion about the Resurrection of the Dead which is found in the main body of the *Zohar*. [↑](#endnote-ref-603)
717. See *BT Yevamot* 49b: “All the prophets gazed through a speculum that does not shine, Moses gazed through a speculum that shines”; see also Z 1:183a and *PZ* 3:114, n.191. [↑](#endnote-ref-604)
718. GRA sees this as the connection between two types of prophecy, *shim’iy* (hear) and *re-iy* (see) - which are also expressed in Ezekiel in *and I saw* and *and I heard* - to the Written and Oral Torahs respectively. See NZ on the GRA’s prioritisation of the visual over the audial. On visual compared to audial apprehension of the Divine, see R. David HaKohen (the ‘Nazir’) *Qol HaNevuah (The Voice of Prophecy)*, pp.60-61. [↑](#endnote-ref-605)
719. See Z 1:23b-24a (*Tiqqunim*) – there is a Chamber of Prophecy ‘of the speculum that shines,’ and a Chamber of Prophecy ‘of the speculum that does not shine.’ [↑](#endnote-ref-606)
720. *Bereishyt Rabbah* 1:4 [↑](#footnote-ref-114)
721. Usually, but not exclusively, the term *nidah* refers to menstruation, the blood of which contaminates with a form of impurity, whereas pure blood does not. The laws regarding impure and pure bloods are based upon the Scriptural injunctions found in Leviticus, Chs. 12 and 15; much of the Rabbinic discussion of the laws of *nidah* centre around discerning between impure and pure bloods. [↑](#endnote-ref-607)
722. See *BT* Shabbat 146a [↑](#footnote-ref-115)
723. *te-qinu taqanah* (established an enactment) – contextual equivalents of the root t-q-n. [since the basic concept of menstrual ‘separation’ is clear from the Torah itself, perhaps the ‘enactment’ is the mandatory minimum period of 5 days, established by the Rabbis, as the length of menstruation before the counting of ‘clean days’ commences]. [↑](#endnote-ref-608)
724. Since he has just spoken of the separation of the pure and menstrual waters, Rabbi Shim’on is careful to note that at this level of the Divine unfolding of the creative structure there is no ‘uncleanliness.’ [↑](#endnote-ref-609)
725. See Z 1:17b-18a and *TZ* 19b and notes there. In *Bereishyt Rabbah* 13:13 we find: ‘Rabbi Levi said: “The upper waters are male, and the lower waters are female.” Whereas the struggle of the waters in those passages is a vertical struggle between Higher and lower, here the conflict is horizontal – between the right and the left sides. [↑](#endnote-ref-610)
726. *anan b-‘einan l-mehevai qadam malka* (We wish to be before the King!). Each of the two polarities of the created structure wishes to be closest to the Divine source – their intent, and conflict, is thus ‘for the sake of Heaven.’ See *Bereishyt Rabbah* 5:4 – the lowers waters only separated from the higher waters in crying. [↑](#endnote-ref-611)
727. The word in the text of *TZ* Qushta is *sheqel* (balance) with *shalom* (peace) in parentheses, like *TZ* Ortakoj (although, interestingly, the alt. appears after the word in *TZ* Qushta and before it in *TZ* Ortakoj); *TZ* Mantua has *shalom*, and MdL does not comment, but *Ḥemdat Tzvi* offers *sheqel* as an alt in the text, and *TZ* Amsterdam has *sheqel* in the margin; Ms Toronto: *sheqol*. [↑](#endnote-ref-612)
728. *Mishnah* Avot 5:17 [↑](#footnote-ref-116)
729. See *BT* Baba Batra 123a and *Midrash Tanḥuma*, Vayeitzei, Ch.4 [↑](#footnote-ref-117)
730. This joining of the Higher and lower Shekhinah, represented by Leah and Rachel respectively, to Jacob, who is Tipheret, is symbolised in the form of the letter Aleph: א. [↑](#endnote-ref-613)
731. The teaching regarding the two Yods of the Aleph representing higher and lower waters has prompted Rabbi Elazar to discuss the Talmudic passage found on *BT* Ḥagigah 14b regarding the mystical ascent of Rabbi Aqiva and his companions to the upper realm. In the Talmudic account, Aqiva warns his colleagues that when they shall arrive at ‘the stones of pure marble’ they are not to exclaim “Water! Water!” As noted by the editors of *TZ*s Ortakoj and Qushta, who inserted this passage here - it does not appear in **Tiqun 40** of *TZ* Mantua - the text of this section is found in Z 1:26b (*Tiqqunim*). What may have encouraged the Constantinople editors to insert and confirm this passage here is a note in MdL indicating such, and the fact that Ms Toronto (or of a family of similar Mss) indicates a lacuna before and after this textual section within the wider text that constitutes the Tiqqunic sections that were printed as part of *TZ* Mantua, and became Z (Vilna) 1:22a-29b (*Tiqqunim*). It is, indeed, thematically consistent with here, although in its other location it follows a discussion on the same Talmudic narrative, where each of the four Rabbis is associated with one of the four rivers that are made of the river that emerges from Eden. Interestingly, the text as it appears here in **Tiqun 40** of *TZ* is cited by R. David ibn Zimra in *Magen David*: Ot Mem – so this was already considered its location in the sixteenth century, prior to Mantua’s publication of *TZ*. [↑](#endnote-ref-614)
732. *BT* Ḥagigah 14b [↑](#footnote-ref-118)
733. *‘atiqa d-‘atiqin* (ancient of ancients) This Elder was a pre-Noachide soul, according to MM *-* of those souls of ‘the long countenance’, which indicates that the concept of the *Sava* (Elder) in the *Zohar* tradition is universalist in nature, as suggested to me by Dr. Orna Triguboff. See *TZ* 138b. The term is not found in the version of Z 1:26b (*Tiqqunim*) or in Ms Toronto; it originates in Z 3:128a (*IR*) and is mentioned several times in *Idra Rabbah* in relation to the Divine, but it seems that only in here and in *TZ* 100a and 122b is the term applied to an Elder. [↑](#endnote-ref-615)
734. The parallel passage in Z 1:26b reads, as Ms Toronto: “With what are you striving?” [↑](#endnote-ref-616)
735. See *TZ* 20a for what appears to be an alternative commentary on this Talmudic ascent story and the concept of the ‘stones.’ [↑](#endnote-ref-617)
736. Higher mystery (*raza ʼila-ah*). [↑](#endnote-ref-618)
737. *Bereishyt Rabbah* 14:5 [↑](#footnote-ref-119)
738. *ta’alumot ḥokhmah* (the mysteries of wisdom) – a phrase from Job 11:6. See *Sefer HaPliah*: Essay on Ḥokhmah – ‘the hidden ones of Ḥokhmah’ refer to the alphabet of letters with which the Ten Commandments were written, which was an alphabet of Ḥokhmah. [↑](#endnote-ref-619)
739. *BT* Berakhot 59a [↑](#footnote-ref-120)
740. *trein de-m’a-inn naḥtin be-yama rabba* (two tears descend into the great sea). See *BT* Berakhot 59a, where this statement appears in Hebrew, and Z 2:9a. [↑](#endnote-ref-620)
741. Note: smashing then falling; not falling then smashing. [↑](#endnote-ref-621)
742. The two ‘Tablets of the Covenant’ are the two Temples in Jerusalem, from whom the Vav – representing the level of *ru-aḥ* - was withdrawn. The catastrophe of the smashing of the tablets was both an earthly reflection of the wider spiritual catastrophe at Sinai, and a cosmic event. [↑](#endnote-ref-622)
743. Compare with **Tiqun 31** on *TZ* 75b. [↑](#endnote-ref-623)
744. *TZ* seems to imply that had Israel merited, the first tablets would have been the whole Torah. Yet following the smashing of the tablets – see Exodus 32:19 - the Torah is now given in the form of *din* (judgement): binary laws of good and evil. [↑](#endnote-ref-624)
745. The very thing that was forbidden to them in the Garden of Eden becomes the basis of the new Torah - an antinomian proposition leading to redemption. [↑](#endnote-ref-625)
746. Perhaps this is a veiled critique of halakhically focussed Rabbinic Judaism – the halakhah is a type of ‘second best’ Torah – but more likely, what is bemoaned here is the loss of the sense of unity behind and within everything; humanity’s relationship with the Divine is now based upon a structure of obligations and prohibitions. [↑](#endnote-ref-626)
747. To contemplate the true unity of the Divine requires transcending even the categories of the Torah which reflect the ‘separation of the waters’ into life and death. This level of unity precedes the bifurcation of the *sephirot* into right and left. [↑](#endnote-ref-627)
748. *TZ* is not without gnostic tones, but ultimately, here, all is attributed to One. This important rejection of gnostic dualism is equally at the core of the theological concerns of *BT* Ḥagigah 14b. On the ascent story in Kabbalistic sources see… See also *TZ* 20a and note there. [↑](#endnote-ref-628)
749. There is a significant difference between these two possibilities: *mei-inun* (of those), or *manin* (vessels). Ms Toronto (f59b) seems to read as the latter. [↑](#endnote-ref-629)
750. Alongside the main textual version of *TZ* **Tiqun 40**, this parenthesised alt. version holding its own column of text on the page, is first found, in printed editions, in *TZ* Ortakoj (whose pagination is identical to that of *TZ* Qushta). [↑](#endnote-ref-630)
751. These two words are found at the end of *TZ* 80b, with parenthesis commencing. [↑](#endnote-ref-631)
752. As pointed out by the editors of *TZ* Qushta in the gloss notes on this page, see Z 1:130b and 131a, where the following section of **Tiqun 40**, with some differences and in a different order, is found; see also *PZ* 2:234, notes 239-242. This is the reverse of finding a section of *Zohar* that is attributable to *TZ*, an example of which has immediately preceded this section of **Tiqun 40** – here we have a part of *TZ* that is attributable to the *Zohar*! (Fortunately, I had translated this section before realising that Professor Daniel Matt had also translated the relevant sections in *PZ* 2:231-234. By comparing Matt’s translation with my own (Matt’s translation is superior in literary terms) it is possible to discern the subtle textual changes between *Zohar* and *TZ*). Interestingly, this section appears in Toronto (f33a) in the same textual form as it appears in *TZ* and in the same ‘location’ as here. The *TZ* version is extremely similar but the Zoharic version is probably the original, for even though, for whatever reason, the language of the Zoharic text has been somewhat ‘Tiqqunified,’ certain Zoharic idioms have been retained, such as *d-be‘ara* instead of *d-’ara* (of the land), or the expression *kedeqa ḥazei* (as is fitting). [↑](#endnote-ref-632)
753. *Bereishyt Rabbah* 74:1 [↑](#footnote-ref-121)
754. On the cosmic reason for this, see *Sha’arei Orah*, p.14 and note 4 there. [↑](#endnote-ref-633)
755. MM and NH both translate as *yivra* – ‘He will create…’ [↑](#endnote-ref-634)
756. *BT* Ketubot 111a [↑](#footnote-ref-122)
757. See Z 1:126a (*MhN*). See also *PZ* 2:234, note 243, and see *TZ* 69a – the Elder appears in ‘the image of this world.’ [↑](#endnote-ref-635)
758. Thus MM; though NH has the causative *morid* (brings down), and this meaning is given in the translations of Soncino and *PZ* in the parallel passage of Z 1:131a. *Sulam* also translates causatively as *yorid* (will bring down). The sense in *Zohar* is clearer, since there it is explicitly stated that we are speaking of the souls which present themselves before the Divine and are then embodied. [↑](#endnote-ref-636)
759. See Z 1:131a and *PZ* 2:232, note 228. [↑](#endnote-ref-637)
760. The question here aims to resolve the conflict between the Resurrection of the Dead and the doctrine of metempsychosis or reincarnation: if one soul can be represented by different persons, which one of those persons is resurrected? Throughout the middle ages, the doctrine of reincarnation – almost exclusively the province of mysticism – was consistently challenged by philosophers, notably Saadya Gaon – see *Emunot V-D’ei-ot (Beliefs and Opinions)* 6:8. Reincarnation was not discussed by Maimonides. This discussion also appears to follow the opinion of Naḥmanides, that the resurrection is earthly bodily, in contrast to the general understanding of Maimonides which is that resurrection is of soul in an ethereal spiritual body. For

     more on this controversy see Bernard Septimus, *Hispano-Jewish Culture in Transition: The Career and*

     *Controversies of Ramah*, Harvard University Press, 1982, p. 39-74. [↑](#endnote-ref-638)
761. At first, this seems in contrast to the opinion of Rabbi Shim’on, in his discussion with the Elder on 76a-b, that even the bodies of the wicked are not sent to eternal oblivion; but a dry tree can be revived. On the symbolism of ‘the dry tree’ see Isaiah 56:3, Ezekiel 17:24 and 21:3. [↑](#endnote-ref-639)
762. The expression *kedqa ya-ut* (‘as is appropriate’) supports the identification of the origin of this passage as within the earlier Zoharic strata. [↑](#endnote-ref-640)
763. See *BT* Ḥagigah 12a [↑](#footnote-ref-123)
764. See *BT* Ketubot 111b [↑](#footnote-ref-124)
765. *le-arqa* (to pour-out) in the sense of ‘bestow’. [↑](#endnote-ref-641)
766. *Qitma* (ash) – this word is of Talmudic origin, though not found in the passage in *BT* Rosh HaShanah 17a from where this statement is taken; see Jastrow p.1350. [↑](#endnote-ref-642)
767. *BT* Rosh HaShanah 17a [↑](#footnote-ref-125)
768. The following section is found in Z 1:118b-119a. See *PZ* 2:187-8 and notes 551-559. [↑](#endnote-ref-643)
769. See *BT* Shabbat 89b [↑](#footnote-ref-126)
770. See *Bereishyt Rabbah* 63:10 [↑](#footnote-ref-127)
771. “…except for the sins of the father;” thus the apparent meaning of this line, although its sense may be that the father accepts punishment for his juvenile son until the age of 13. [↑](#endnote-ref-644)
772. According to Rabbinic tradition, prior to the age of 13, father and son share a type of mutuality in relation to sin and punishment; from 13 years old a man can be liable for punishment by the lower earthly courts; and from the age of 20, a person is liable from heaven. Since an early death is seen as a punishment from heaven, what causes a person to die between the ages of 13 and 20? See *PZ* 2:187, notes 551-555. [↑](#endnote-ref-645)
773. Z 2:248b [↑](#footnote-ref-128)
774. MM cites Z 2:248b (*Hkh*) as the source referred to here; see also *PZ* 2:187, note 556. [↑](#endnote-ref-646)
775. See *BT* Baba Qamma 60a: “Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.” [↑](#endnote-ref-647)
776. **Tiqun 41**, with its magnificent description of the cosmic scene on the New Year, describes how the act of creation is really a process of separation that sees the radiance of the sephirotic structure in a right, left and middle configuration. The *sephirot* of Ḥesed, Gevurah and Tipheret become the first triad of ‘artisans’ that will be discussed in **Tiqun 42**. [↑](#endnote-ref-648)
777. MM points out that the letters of Tishrey are in reverse alphabetic order, meaning the word is composed of ‘returning light’ (*aur ḥozer*) – a feature of *din* (judgement), the attribute with which the world was created. [↑](#endnote-ref-649)
778. *dro-ʼa tinyana* (the second arm) – a euphemism for the *sephirah* Gevurah and the left side. [↑](#endnote-ref-650)
779. MM: the division of good and evil is ascribed to *Rosh HaShanah* because that is when Adam sinned – on the day he was created. [↑](#endnote-ref-651)
780. This phrase is from Numbers 23:21, and the quote here alludes to the double meaning of the word *tru’ah* in that verse and elsewhere. On the one hand, it means a type of horn blast - one of the traditional blasts of the shophar and this is its usual sense in *TZ*; however it can also mean ‘companionship’ or ‘beloved,’ see Rashi there, and *Targum Onqelos*: *shkhinat malkehon*. See also 2 Samuel 15:37. [↑](#endnote-ref-652)
781. See *BT* Sukkah 5a – *Shekhinah* does not reside below ten *tephaḥim*. [↑](#endnote-ref-653)
782. *BT* Rosh HaShanah 10b [↑](#footnote-ref-129)
783. The intended reference is not clear, though it may be a reference to the time-cycle of *shmittot* of *Sefer haTmunah*, see the opening of **Tiqun 36** on *TZ* 77b. However, it is reasonably clear why the editors of *TZ* Qushta placed these words in parentheses, since in previous printed editions, including *TZ* Ortakoy, these words are not parenthesised: see MdL, who crossed out the first set and wrote the second in the margin. The words do appear in Ms Toronto (while the second parenthetical statement does not) – the exact opposite of MdL’s suggestion; so the end result is a case of texta-glossic accumulation; MM places the words of the first set in the main text without parentheses, then omits it in commentary, but comments upon the second parentheses. [↑](#endnote-ref-654)
784. This term is quite unique to here and seems to contrast with the more common term for Malkhut of *bat sheva* (daughter of seven). MM: the words *bat* (daughter) and *shyt* (six) are both found in the word BeREiShYT (‘In the beginning’); but the phrase ‘daughter of those six’ also seems to have no parallel. [↑](#endnote-ref-655)
785. These are the five mentions of the word ‘firmament’ (*raqi’a*) in the account of creation in Genesis. [↑](#endnote-ref-656)
786. Of those heavens. [↑](#endnote-ref-657)
787. *BT* Pesaḥim 54a: “R. Bana’ah son of R. ‘Ulla said: Why was “it was good” not said concerning the second day of the week? Because the fire of the *Gehenna* was created therein.” [↑](#endnote-ref-658)
788. See *TZ* 77b (**Tiqun** 35). [↑](#endnote-ref-659)
789. As was taught in **Tiqun 35** on *TZ* 77b. [↑](#endnote-ref-660)
790. According to NZ and MM, the source for this statement is *BT* Baba Batra 25a-b. There we find: “Rabbi Eliezer says that the world is like an exedra, and the north side is not enclosed…” (Soncino translation). See also *Bahir*, Par.199. [↑](#endnote-ref-661)
791. *Ke‘invim b-atkela* (like grapes in a cluster) – this is a descriptive and effective definition of the word *talyan* which can often be awkward to translate sensibly, meaning ‘suspended’ or ‘hanging’ or ‘dangling’ or sometimes ‘depending.’ [↑](#endnote-ref-662)
792. **Tiqun 42** commences with a teaching that parallels a discourse found in *Ra’aya Meheimna* (Z 3:219b (*RM*)) which teaches that each of the days of creation represents a *sephirah*, and that each sephirotic day is charged with the production of a particular elemental. The third day, represented as the patriarch Jacob, Tipheret, is a synthesis of the previous two. The creative powers are unified through their source – all creative energy is channelled from Being to Action. The deep roots of connection between HVY”H and the concept of ‘place’ are established in this tiqun, as is the unity of the *sephirot* in the word *EḤaD* (One) itself; and, having established horizontal unity in the previous tiqqunim, we return once more to vertical unity, culminating in the sublime expression on 82a: “He is not called ‘Man’ except through Her.” **Tiqun 42** also introduces the cosmic importance of the study of the mystical dimension of Torah, as will be discussed in **Tiqun 43**. [↑](#endnote-ref-663)
793. See Z 3:219b (*RM*) - the three artisans there are: heaven, earth and water – this passage in *TZ* is clearly reflective of the text of *Ra’aya Meheimna* there. On *TZ* 83a we learn of the second set of artisans – see note there. [↑](#endnote-ref-664)
794. The syntax here seems awkward, GRA suggests omitting some words. [↑](#endnote-ref-665)
795. *muphla* could also be translated as ‘wondrously-removed’ which combines the word’s dual resonance in Hebrew. See *TZ* 12a and note there. [↑](#endnote-ref-666)
796. *uman* (artisan). GRA reads here *amon*, reminiscent of the opening midrash of *Bereishyt Rabbah* where it is analysed to mean: nursling, tutor, covered or hidden. See note on *TZ* 87a. [↑](#endnote-ref-667)
797. The Divine is nothingness; or Keter is nothingness (*ayin*); or *ayin* stands for the ‘three heads’ (*tlat reishin*) of the higher *sephirot*. *Ayin* (which is close in meaning to the Latin *nihilo*) is also, according to both medieval Jewish philosophy and mysticism, that from which issued creation - see *TZḤ* (Margoliot) 98a; *ayin* can describe any higher level that is incomprehensible to the level below it. [↑](#endnote-ref-668)
798. *klilan tlat sphiran* (comprising three *sephirot*). GRA understands ‘amon’ to be Keter. [↑](#endnote-ref-669)
799. These five letters are those of the Hebrew alphabet which maintain ‘final forms’ in writing which differ from their regular appearance. On the significance of these letters, see… [↑](#endnote-ref-670)
800. According to MM, this is Keter, comprised of Ḥokhmah and Binah, addressing Ḥesed, Gevurah and Tipheret. [↑](#endnote-ref-671)
801. *Sepher haBahir* Ot 13 [↑](#footnote-ref-130)
802. *Leit havayah ela ‘al yedei ‘asiyah* (There is no ‘being’ except by means of ‘action’) - a sublime statement. See *TZ* 74b and notes there, and *TZ* 79b. [↑](#endnote-ref-672)
803. This ingeniously connects the concept of *miqveh* (the pool of ritual immersion required for a woman’s conjugal purity) to the commandment of procreation. [↑](#endnote-ref-673)
804. As taught in **Tiqun 26**, on *TZ* 71b, the sum of the squares of the letters of HVY”H are: (10 x 10) + (5 x 5) + (6 x 6) + (5 x 5) = 186 (*maqom* – place). [↑](#endnote-ref-674)
805. *Bereishyt Rabbah* 68:9 [↑](#footnote-ref-131)
806. This type of equation – the sum of squares - is known as *haka-ah* (lit. ‘striking’). [↑](#endnote-ref-675)
807. Apart from the appearance of PaQU or QaPhU, the contextual relevance of these two scriptural references is not clear; indeed, according to GRA these lines were inserted by the personality that GRA occasionally refers to as ‘an errant student.’ These verses do appear in Ms Toronto. [↑](#endnote-ref-676)
808. *Targum Onqelos* on Exodus 15:8. [↑](#footnote-ref-132)
809. *Sepher Yetzirah* 1:3 and *Bemidbar Rabbah* 14:11 [↑](#footnote-ref-133)
810. See *Sepher haBahir* Ot 10 [↑](#footnote-ref-134)
811. See *Sefer haBahir* 10. The etymological relationship between the Hebrew words for ‘world’ and ‘hidden’ – both sharing the root ‘ELM’ - is a source of considerable theological musing in later Kabbalistic and Ḥassidic thought. Lurianic Kabbalah extends the metaphor described here to the human body which is called ‘world,’ within which the soul is hidden, see *Pri Etz Ḥayim*, Gate of the Shophar, Ch.5. [↑](#endnote-ref-677)
812. On the importance of hiding certain mysteries from the world, see *BT* Ḥagigah 13a. [↑](#endnote-ref-678)
813. *ihu la itq-rei adam ela bah* (He is not called ‘human’ except through Her) – even the Divine masculine principle is incompletely expressed without engagement with the feminine – the entire sephirotic structure is incomplete without Malkhut. See *BT* Yevamot 63a: “Any man who has no wife is no proper man.” In later Kabbalah this principle would be understood in terms of ‘light and vessel.’ See also *Mevo Sh-‘arim*, Gate 2, Part 2, Ch.2. [↑](#endnote-ref-679)
814. Here is an explicit associative parallel between the human below and the Divine Above – male and female are incomplete without expression through each other. [↑](#endnote-ref-680)
815. The expression *ḥas v-shalom* (lit. mercy and peace!), indicating ‘may it never be!’ is of Mishnaic origin, see *Mishnah* ‘Eduyot, 5:6. [↑](#endnote-ref-681)
816. This seems to suggest that when reciting ‘the unity’ of the *Shm’a*, one should think of the *sephirot* only as an absolute unity. [↑](#endnote-ref-682)
817. If the tip of the letter Dalet is removed it creates a letter Reish, and the word *eḥad* (one) becomes the word *aḥer* (another). [↑](#endnote-ref-683)
818. *Sepher haBahir* Ot 100 [↑](#footnote-ref-135)
819. *d-nuqvah ihi tḥot ba’alah* (for the female is below her husband) – regardless of her position dynamically, Malkhut sits ‘below’ Tipheret in a receptive sense; this enunciates a principle of Kabbalistic symbolism that the giver is ‘above’ the receiver. Also implied here is the sense that Heaven is the ‘husband’ of Earth. See also *Benayahu* (who modestly places his comments on this phrase without its own heading) – in the realm of the *qlipah* (husk – the ‘other side’), the female is on top of her husband in the mystery of (Numbers 22:5) *Petorah upon the river* [based upon a Lurianic teaching found in *Sha’ar haPesuqim*, Parashat Balaq and *Matzat Shimurim*, Gate of the *Mezzuzah* – *nahar* (river) is Ysod, and *petorah* is understood exegetically to mean ‘table’, see commentary of Rashi there]); in contrast to the realm of holiness, where Malkhut is ‘beneath’ her husband, Tipheret, (in the mystery of “and the righteous (man) shall come upon his table.” [This last phrase is a pseudoverse (or bibliofictive clause - a set of words which formally self-presents as a scriptural statement, but which isn’t), found in the commentary *Tzror HaMor* on Genesis 18:4 and in R. Yoseph Ḥayyim’s own halakhic work *Ben Ish Ḥaiy*, Laws of the First Year: *Parashat Emor*, in support of the Kabbalistic custom of placing aromatic hyssop (*eizov*) on the Sabbath table - *eizov* is Ysod. On the description of the position of a woman during coitus as ‘a table’ see *BT* Nedarim 20b]. [↑](#endnote-ref-684)
820. This is not necessarily a reference to masturbation, see Shilo Pachter, diss. Indeed, the subtext here may indicate that the reference is not to any physical sexual misdemeanour at all, but rather to the refusal to fertilise the Torah with its mystical meaning; either way, between this passage and the following tiqun, the association between non-mystical literalism and auto-eroticism is clearly established. [↑](#endnote-ref-685)
821. PQM: from the aspect of the root of the abuser’s soul. [↑](#endnote-ref-686)
822. This parallels with the teaching that is to follow in **Tiqun 43** regarding the removal of Qabbalah from Torah. [↑](#endnote-ref-687)
823. Continuing the theme of the previous tiqun, **Tiqun 43** is extraordinary in its condemnation of those who withhold the mystical layers of understanding – namely, the Kabbalistic – from their exposition of Torah – they ‘literally’ destroy the world; while the creative power of repentance is extolled – the penitent, symbolised as the renewed earth, and having rejuvenated his soul at its core, brings forth fruit and seeds. [↑](#endnote-ref-688)
824. These same words appear in Job 14:11 but see MM and *TZ* Margoliot who curiously quote Isaiah (see Suriel’s mis-citation; perhaps “ibid 5” in RRM was read as chapter not verse). The same words of the verse appear in *TZ* 23a and 58a, where the source commonly given is Job. The context of ‘the river’ in Isaiah is almost certainly the Nile, as understood by most commentators; the context in Job is a metaphoric description of old-age. [↑](#endnote-ref-689)
825. The quoting of this verse here is remarkable, because in its Biblical context it describes the silence encountered by the prophets of Baal when they called upon their false god. [↑](#endnote-ref-690)
826. This is perhaps one of the most extreme expressions of anti-literalism to be found in Jewish literature, possibly reflecting the influence of polemics regarding Kabbalistic study in the fourteenth century. [↑](#endnote-ref-691)
827. *Kissei haMelekh* here discusses the qualitative difference between superficial and deeper readings of Qabalistic texts. [↑](#endnote-ref-692)
828. In other words: how can a land that is ‘dry’ bring forth vegetation? [↑](#endnote-ref-693)
829. This is surely another example of the ‘universalist’ voice within the later strata of the *Zohar*. These lines suggest that *tyuvta* (‘return’ or ‘response;’ Hebrew: *teshuvah*) is a spiritual imperative of not only humanity but the earth itself. [↑](#endnote-ref-694)
830. An association is made explicit between the two allegoric readings here: the fertilising of the ‘dry land’ of *pshat* (literality) is an act of repentance. See Meroz… [↑](#endnote-ref-695)
831. Although the discussion is allegoric, Rabbi Shim’on does not say whose repentance caused the original transition from ‘dry land’ to ‘earth’ such that it was called upon to bring forth vegetation. [↑](#endnote-ref-696)
832. Repentance has creative power. [↑](#endnote-ref-697)
833. This passage is a reiteration of the structure presented on *TZ* 79a: there are three levels of the human soul, each derived from a different level of the Divine unfolding. [↑](#endnote-ref-698)
834. See *BT* Ta’anit 7a [↑](#footnote-ref-136)
835. (lit. wise student, or ‘student of the wise’, a ubiquitous term in Jewish literature for a scholar of Torah and Rabbinic teachings). [↑](#endnote-ref-699)
836. Here *tzadiq* (Righteous-One) could also refer to an actual righteous person, as well as the *sephirah* of Yesod. [↑](#endnote-ref-700)
837. Here *TZ* returns to the surface allegory and the command to procreate; the underlying theme is an injunction to desist from placing secrets and seed in the wrong place. [↑](#endnote-ref-701)
838. *man depagim letata pagim le‘eyla* (“one who damages below, damages Above”); see Z 3:8a and 78a; and see *PZ* 7:36, note 108.The sense here seems to be that a sin committed by the lower level of soul damages the higher level at its source. [↑](#endnote-ref-702)
839. Perhaps it is no co-incidence that **Tiqun 44** is a discussion of the fourth day of creation. On this day, both luminaries were created: the sun and the moon are representations of Tipheret and Malkhut. The central theme of the tiqun is the relationship of giving and reflecting that exists between entities - particularly between the Divine and the world – and is a process inherent in creation; the dynamic of ‘giving’ is variously compared to light, charity and prophecy. [↑](#endnote-ref-703)
840. The text of Z 1:33b, upon which this passage is based, follows directly from a discussion there on Genesis 1:11 [↑](#endnote-ref-704)
841. Z 1:33b [↑](#footnote-ref-137)
842. See *PZ* 1:207-209, notes 813-823. [↑](#endnote-ref-705)
843. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-138)
844. PQM: ‘Them’ refers to Tipheret and Malkhut (Z-N); in this symbolic context: the Written and Oral Torahs. [↑](#endnote-ref-706)
845. *BT* Beitzah 15b [↑](#footnote-ref-139)
846. See *Vayiqra Rabbah* 26:4 – day and night ‘borrow’ from each other. [↑](#endnote-ref-707)
847. *Targum Yonatan*, Isaiah 6:3 [↑](#footnote-ref-140)
848. *sihara qadisha*. See Z 1:238a – the ‘holy moon’ is a designation of the Messiah. See also Z 3:250b [↑](#endnote-ref-708)
849. *BT* Baba Batra 75a [↑](#footnote-ref-141)
850. This perception is within the understanding of medieval astronomy. It seems that Nicholas of Cusa in the 15th century was the first to propose that each star is a sun unto itself. On medieval astronomy see… [↑](#endnote-ref-709)
851. In **Tiqun 45**, we learn that a special level of soul is attainable by those engaged in Torah; the relationship between prayer and the cosmic order, and that prayer is a ladder; the wings of Metatron carry prayers, as well as merits and sins, in both directions. [↑](#endnote-ref-710)
852. According to ReMaZ, this designation relates to the act of separation of the second day of creation, as taught in Z 1:17b. [↑](#endnote-ref-711)
853. See Z*Ḥ* 32b. [↑](#endnote-ref-712)
854. See *BT* Ta’anit 7a. *lemil’ei b-oraiita* (to engage in Torah) - see Z 1:12b - this phrase appears often in *Zohar*. MM: *la-‘asoq* (to engage, to be occupied with the Torah); NH: *la-‘amol*, (to toil in the Torah). The expression *lemil’ei b-oraiita* is found in Targum Yonatan on Genesis 49:15 where it seems to be a translation of the word *lisbol* (to bear or suffer in the sense of tolerating) and on Job 5:7 where it translates *la’amol* (to toil). [↑](#endnote-ref-713)
855. In later Kabbalistic thought, *ḥayah* (living spirit) is a level of soul higher than that of *neshamah*, a fourth level of soul which corresponds to Yud, Ḥokhmah, Father, the World of Emanation (*atzilut*); but it is not likely that a later idea is intended here, since *TZ* does not appear to depart significantly from the overall Zoharic tri-partite schema of the soul, as outlined in Z 1:206a; however see Z 1:80a (*ST*) on ‘the soul of the soul.’ As though demonstrating that the existence of nomenclature alone does not account for the diachronic development of epistemic symbolic frameworks - perhaps because the adoption of new hermeneutic structures appears to take place at the level of number - the names of the five levels of the soul as they appear in later Kabbalah (though in a somewhat different order) can be found in *Sefer haBahir* 53 and in Z 2:158b (*RM*). In his commentary *Or haBahir*, (*ad loc*), RRM compares two Mss: in the first, the names – and perhaps it is important to remember that they are ‘names’ not ‘levels’ - are listed in the order: *ruaḥ*, *ḥayah*, *neshamah*, *yeḥidah*, *nephesh*; and in the second Ms, they are listed as: *ruaḥ*, *yeḥidah*, *ḥayah*, *neshamah*, *nephesh*. In the printed text of *Sefer haBahir* they are given as: *ruaḥ*, *ḥayah*, *yeḥidah*, *nephesh*, *neshamah*. In *Ra’aya Meheimna* they are: *neshamah*, *ruaḥ*, *nephesh*, *ḥayah*, *yeḥidah*. It appears that the first mention of the five names of the soul in the order in which they became eventually standardised is in *Sefer haPliah*: ‘Essay on the Acquisition of Wisdom;’ but Jewish mystics outside of the Safedian revolution - even as late as the early 17th century, such as R. Shmuel Eidels - were retaining the tri-partite pattern; see Maharsh”a on *BT* Berakhot 60b and Shabbat 32a; see also *TZ* 133a and note there on *yeḥidah* as a level of soul. On the development of the concept of soul in Jewish Mysticism see… [↑](#endnote-ref-714)
856. *BT* Sanhedrin 38b [↑](#footnote-ref-142)
857. The 18th century Ḥassidic master R. Schneur Zalman of Liadi discusses this passage in his work *Tanya*, in Chapter 40, p.55b; see marginal note there. He identifies this description of Metatron with ‘the World of Formation’ where the main ‘body’ of law – as explicated in the *Mishnah* - is to be found and whose intellectual aspects are the reasons for the divine commandments. [↑](#endnote-ref-715)
858. MM: one *hevel* is Binah – the ‘breath of the heart’; the other *hevel* is the ‘breath of the mouth’ – Malkhut. These two ‘breaths’ are the wings of the archangel Metatron, who descends to carry the prayers of Israel upwards. [↑](#endnote-ref-716)
859. This appears as a remarkably prescient observation regarding the effect of the gravity of the moon on the tides of the ocean. [↑](#endnote-ref-717)
860. These are the ten ‘sayings’ through which the world was created; see *Mishnah* Avot 5:1. [↑](#endnote-ref-718)
861. *Kissei Melekh*: ‘speech’ represents the Malkhut – or the tenth *sephirah* - of the World of Emanation. [↑](#endnote-ref-719)
862. According to GRA, quoted in MM, there are ten ‘callings’ by God or an angel in the Torah. [↑](#endnote-ref-720)
863. The Aramaic verb *saliq* (ascending) seems - like its opposite, *naḥit* (descending) – to have no distinctive causal form. On Zoharic grammar, see Judy Barrett… [↑](#endnote-ref-721)
864. Metatron, whose domain is that of the angels. See *Shemot Rabbah* 21:4 – the angel appointed over prayers takes the prayers of Israel and raises them to be a crown upon the head of the blessed Holy One. [↑](#endnote-ref-722)
865. *d-ha tzlota ihi sulam* (for prayer is a ladder). See Z 3:243a – the evening prayer is called ‘the ladder of Jacob.’ [↑](#endnote-ref-723)
866. See *BT* Rosh HaShanah 16b – “the fate of the intermediate is suspended…” [↑](#endnote-ref-724)
867. As the Rabbis say in *Mishnah* Avot 4:2: “The reward of transgression is transgression.” [↑](#endnote-ref-725)
868. See earlier in **Tiqun 45** on *TZ* 82b, and notes there, where the same verse of Genesis 1:20 is cited in relation to the unique higher-order level of soul gained by those occupied in Torah. The overall order of the levels of soul in this passage here, follows the pattern stated in *Ra’aya Meheimna*, see Z 2:158b (*RM*). [↑](#endnote-ref-726)
869. On the comparison of aspects of illiteracy and ignorance to animal behaviour see *BT* Pesaḥim 49b and Sotah 22a. See also *TZ* 133a and notes there. [↑](#endnote-ref-727)
870. **Tiqun 46**, a continuation of the previous discussion, is a brief teaching regarding the levels from which the souls of humanity are derived, and the forms that the *sephirah* of tipheret assumes in those realms. [↑](#endnote-ref-728)
871. *B-oraḥ atzilut* (by way of emanation) – as taught in the Second Introduction (*TZ* 17a), this is a designation of the Name of Ma”H (45), which corresponds to the concept of AdaM (=45), the letter Vav [=6] of the Divine Name, which is tipheret, the Middle Pillar. [↑](#endnote-ref-729)
872. ‘The youth’ is Metatron, whose ‘name is as the name of his Master,’ as stated in *BT* Sanhedrin 38b. [↑](#endnote-ref-730)
873. *BT* Sanhedrin 38b [↑](#footnote-ref-143)
874. The heading here in *TZ* Qushta reads “Tiqun Forty Nine” instead of Tiqun Forty Seven, but this is clearly a proofing error; no tiqun is missing here - **Tiqun 48** follows, and this error does not appear in *TZ* Ortakoj. [↑](#endnote-ref-731)
875. **Tiqun 47** begins by examining the second triad of ‘artisans’ that lead to the sixth day, the day upon which Adam was created – the fruits of the synthesis of all the *sephirot*. However, most of **Tiqun 47** seems to revolve around the theme of Malkhut, the feminine as blessing. The tenth *sephirah* is the completion of all of creation and becomes the fractal of all subsequent emanation, as we learn on *TZ* 84a: “there is no *sephirah* that does not include ten.” Malkhut is symbolised as ‘the cup of blessing’ – whose dimensions and halakhic aspects are mystically interpreted – and this allows for associations between the Sabbath, marriage and all occasions of blessing. [↑](#endnote-ref-732)
876. In *BT* Shabbat 88a (referenced in NZ), this phrase is interpreted to indicate that creation itself was conditional upon the future acceptance by Israel of the Torah. This theme is extended in Z 1:47a to show that the Torah is creative basis of the world to come; by observing it, one ‘builds’ the next world. [↑](#endnote-ref-733)
877. See note on *TZ* 81b; the First, Second and Third days are the first set of artisans. Each set is a sephirotic triad: Ḥesed, Gevurah, Tipheret (Ḥ-G-T) and then Netzaḥ, Hod, Yesod (N-H-Y). There is a direct relationship between these two triadic formations within the six days of creation: the fourth day is a completion of the first day; the fifth day is a completion of the second day; the sixth day is a completion of the third day. [↑](#endnote-ref-734)
878. *riḥasha* (swarming). See *Targum* (*Onqalos* and *Yonatan*) on Genesis 1:20. [↑](#endnote-ref-735)
879. Liturgical: from the formula of the *Shm’a* [↑](#footnote-ref-144)
880. *itaqnu* (arranged, prepared, affixed, set-up), of the root t-q-n. [↑](#endnote-ref-736)
881. The sixth day, the *sephirah* of Yesod, the third artisan of the second triad, is the completion of the third day, Tipheret, Jacob – the synthesis of the elements, of earth, water and fire, through the creation of Adam - the ultimate synthesis of all creation, and is endowed with living spirit. [↑](#endnote-ref-737)
882. As the crowning component of creation, Adam, the product of Ysod, was destined to sit upon the throne of this completed world, the realisation of Malkhut; just as Higher Adam, the fourth elemental, the ‘man’ of the Divine Throne, the ‘form of a man,’ was to sit Above. [↑](#endnote-ref-738)
883. Conversion is a form of creation! [↑](#endnote-ref-739)
884. “And if he” – presumably the convert. [↑](#endnote-ref-740)
885. Although the subject of ‘*ḥalitzat gerim*’ (levirate disassociation) is discussed in Halakhic literature, it is not immediately apparent how a convert can fulfil the precepts of levirate marriage or *ḥalitzah* since, presumably, he would not be the biological brother of a man of Israel who died leaving a childless widow. This very question of this passage in *TZ* is asked by R. Ḥayyim Vital in *Sha’ar HaGilgulim* (the Gate of Reincarnations) *Haqdamah* 40, but he leaves it unresolved; MM explains that this means a convert should not marry anyone requiring levirate marriage (*yibum*) or the ceremony of declining the levirate relationship (*ḥalitzah*). On the halakhic question of whether two brothers, if they both converted to Judaism, would be in a potentially levirate relationship, see *Shulḥan ‘Arukh* YD 269. [↑](#endnote-ref-741)
886. On the ceremony of *ḥalitzah* which resolves the levirate obligation, see *TZ* 61a and note there. [↑](#endnote-ref-742)
887. Amiel Vick pointed out to me that Ms Toronto (f35a) does not read *leha’aritzo* (to praise Him) in this passage. The inclusion of *leha’aritzo* is an identifying feature of the Spanish rite. [↑](#endnote-ref-743)
888. Liturgical: from the ‘Holiness Prayer’ (*qedushah*) [↑](#footnote-ref-145)
889. See Z 1:24a (*Tiqqunim*) and Z 2:119a-b (*RM*). Israel is the culmination of the ten *sephirot* as they are expressed in the Divine Name of Ma”H. [↑](#endnote-ref-744)
890. See MM: according to GRA, the content of these parentheses is nonsense. [↑](#endnote-ref-745)
891. See **Tiqun 45** on *TZ* 82b and note there. [↑](#endnote-ref-746)
892. *ʼamei ha-aretz* (Lit. ‘the people of the land’) – a ubiquitous term throughout Jewish literature indicating ‘the ignorant’. See *TZ* 83a and note there. [↑](#endnote-ref-747)
893. Literally: ‘took advice from…’ The Midrashic solution to the obvious difficulty arising out of the use of the plural pronoun ‘Us’ in Genesis 1:26 is to interpret the Divine creative act of making a human to have been a consultative process with the angels, and the making of Adam as an accumulative culmination of all that had already been created. See *Bereishyt Rabbah* on Genesis 1:26, the main points of which are summarised by Rashi on the verse. Here, Adam is seen as the product of the fusion between heaven (Tipheret) and earth (Malkhut). [↑](#endnote-ref-748)
894. The context of this verse in Isaiah is Abraham and Sarah. It is curious that *TZ* does not quote Genesis 2:24 here – *and they shall be as one flesh* – which would seem an appropriate scriptural illustration of the point made. [↑](#endnote-ref-749)
895. In relation to Malkhut, Tipheret - known also as ‘brother’ (*aḥ*) - is the summation of all the other nine *sephirot*; this is symbolised in the word *AḤ* itself (1 + 8); and these two letters form the first part of the word *EḤaD* (One). [↑](#endnote-ref-750)
896. *BT* Shabbat 6a [↑](#footnote-ref-146)
897. See *TZ* 12a (*Haqdamah*). [↑](#endnote-ref-751)
898. See MM: according to GRA, this information is irrelevant. [↑](#endnote-ref-752)
899. On this expression, see *Midrash Tanḥuma*, Mishpatim, Ch.19; Z 2:106b and *PZ* 5:120, note 342. Since the Divine wears phylacteries, the performance of the commandment reflects the glory of the Adamic image. [↑](#endnote-ref-753)
900. See *BT* Berakhot 6a [↑](#footnote-ref-147)
901. The line break here follows the indication in *TZ* Qushta, but others (MM) view this verse fragment as the commencement of a new clause. [↑](#endnote-ref-754)
902. This is a curious statement, since this verse is said of Joseph, who represents Yesod; however here – and see also *TZ* 9a, 25a, 32b – it is understood to be describing the relationship between Malkhut and Tipheret; for a possible resolution of this, see *TZ* 32b and 46b for passages which may be suggesting that Yesod is the *process* by which Malkhut and Tipheret are bound. [↑](#endnote-ref-755)
903. MM: The blessing of Genesis 2:3: *And ELHYM blessed the seventh day…* ELHYM is Binah, the ‘mother’ of the seven lower *sephirot* which correspond to the seven blessings of bride and groom, as stated further. [↑](#endnote-ref-756)
904. See *BT* Ketubot 7b [↑](#footnote-ref-148)
905. This ‘seven’ may refer to the seven blessings recited in each of the ‘Standing’ Prayers of the Sabbath day. [↑](#endnote-ref-757)
906. We have previously seen the ambiguity of Yesod as both the sixth and the seventh *sephirah*. MM: Yesod is referred to as ‘the seventh day’ because it is the seventh *sephirah* from Binah inclusive. [↑](#endnote-ref-758)
907. See *TZ* 29a and 67b and notes there. It is not immediately clear which *Targum* is referred to here; the standard *Targum Yonatan* gives *savil* (bears/suffers/tolerates). [↑](#endnote-ref-759)
908. *de-aḥid* could mean ‘taking hold’ or ‘uniting’. [↑](#endnote-ref-760)
909. Liturgical: blessing before the performance of precepts [↑](#footnote-ref-149)
910. *ihu khola umineih talui kola* (It is everything, and everything is suspended from it). The limbs of the whole body are included and represented in Yesod. [↑](#endnote-ref-761)
911. ‘They’: The blessed Holy One and Shekhinah. [↑](#endnote-ref-762)
912. *Klal u-phrat u-khlal* (generality-particularity-generality) is one of the thirteen hermeneutic principles by which the Torah is interpreted according to Rabbi Yishmael in *Sifra*, Introduction, 1a. See Z 1:16b and *PZ* 1:122, note 105, where the expression is applied to Keter, Ḥokhmah and Binah; and *ZḤ*, 6a (MH) where it describes the process of unity of all the *sephirot*. In *TZ* 128a and 145b, the expression is applied to ‘the three colours of the eye’. See also *Sefer haPliah*, Essay on General-Particular-General, p.… [↑](#endnote-ref-763)
913. *BT* Ḥagigah 12a [↑](#footnote-ref-150)
914. As discussed elsewhere, Yesod is called ‘the seventh’ when engaged in Malkhut. [↑](#endnote-ref-764)
915. Each *sephirah* represents ten, as we learn further on: “and there is no *sephirah* that is not comprised of ten.” [↑](#endnote-ref-765)
916. *de-leit sephirah d-la itklilat be-’eser* (for there is no *sephirah* that does is not inclusive of ten). This is perhaps the clearest iteration in pre-Safedian Kabbalah of the fractal nature of the Kabbalistic universe and is quoted by RMQ in *Pardes Rimmonim* 8:2. On the fractal nature of Kabbalistic numerology, see… [↑](#endnote-ref-766)
917. *le-taqna* (to arrange) – from root t-q-n. [↑](#endnote-ref-767)
918. NZ points out that this is the source of the custom of ARY to be careful on Sabbaths and Festivals to eat on a table of four legs, representative of the table in the Temple. [↑](#endnote-ref-768)
919. See *BT* Menaḥot 86b [↑](#footnote-ref-151)
920. See Z 3:273a (*RM*). *taqinu* (ruled, enacted) – another equivalent of the root t-q-n. [↑](#endnote-ref-769)
921. *BT* Menaḥot 86b actually says “with a candle to the south.” The ‘south’ is to the ‘right’ since the Sanctuary is described as though facing east. [↑](#endnote-ref-770)
922. *BT* Baba Batra 25b [↑](#footnote-ref-152)
923. *BT* Berakhot 5b [↑](#footnote-ref-153)
924. While ‘table’ here clearly refers, on one level, to a literal table, i.e. the Sabbath table, the term ‘table’ is, as discussed elsewhere, also a euphemism for the female in the act of coitus; see *TZ* 133a and note there. [↑](#endnote-ref-771)
925. *tiquna* (arrangement, construct) – from root t-q-n of indeterminate equivalence. [↑](#endnote-ref-772)
926. Liturgical: from the ‘Holiness Prayer’ (*qe-dushah*) [↑](#footnote-ref-154)
927. MM, following *Be-er Leḥaiy Ro’i*, reads Shlomoh (Solomon) in commentary; according to the tradition recorded in *BT* Berakhot 29a, Shabbat 30a and *Bemidbar Rabbah* 14:3, that the doors of the Temple would not open until King Solomon recited 24 *renanot* (hyms of joy). See *BT* Mo’ed Qatan 9a and Sanhedrin 107b, where this merit is ascribed to David, even though it was his son Solomon who recited them. See also *BT* Ta’anit 25b, on the 24 blessings recited by Rabbi El’azar. [↑](#endnote-ref-773)
928. *BT* Berakhot 29a [↑](#footnote-ref-155)
929. *re-nanot* (joyful hymns). These 24 hymns of joy were recited in order to separate the gates, which were locked at the level of ‘this with this;’ here the opposite is extolled: the idea of the fusion of the blessed Holy One and the Shekhinah. [↑](#endnote-ref-774)
930. The word is *oraiyta*, which usually refers to the stricter definition of Torah – the Pentateuch – but is here understood to mean all of Scripture. [↑](#endnote-ref-775)
931. See *Mishnah* Avot 3:2-3 [↑](#footnote-ref-156)
932. This statement is composite of two separate Mishnaic statements; see *Mishnah* Avot 3:2-3 [↑](#endnote-ref-776)
933. *BT* Berakhot 46a [↑](#footnote-ref-157)
934. This word serves to highlight the relationship between bread and semen, established on *TZ* 30b, and see note there. The text can be understood on several levels, including the halakhic, the sacred-erotic, and the sephirotic. [↑](#endnote-ref-777)
935. Liturgical: from Grace after Meals [↑](#footnote-ref-158)
936. See *BT* Baba Batra 17a [↑](#footnote-ref-159)
937. The three expressions of ‘in all,’ ‘from all’ and ‘all,’ found in Genesis 24:1, 27:33 and 33:11, are applied to Abraham, Isaac and Jacob respectively. [↑](#endnote-ref-778)
938. Ascending to higher than its origin. [↑](#endnote-ref-779)
939. These lines indicate Moses and David as two aspects of *tephilah* (implying prayer,and a symbolic referent for the Shekhinah); and see MM. They are ‘gathered’ in the Synagogue – the ‘House of Gathering’. [↑](#endnote-ref-780)
940. *ihu* – 3rd person singular male pronoun. Although the sense here would seem to indicate ‘She,’ *TZ* Qushta has *ihu* (He or It). MM, who reads *ihi* (She) in commentary, points out that Malkhut is called ‘horse’ (*sus*) following the *ribu’a* method of calculating the value of the Name ADNY – A + AD + ADN + ADNY = 126 [= *sus* (horse)]. [↑](#endnote-ref-781)
941. See *TZ* 3b [↑](#endnote-ref-782)
942. *Bereishyt Rabbah* 68:9 [↑](#footnote-ref-160)
943. *TZ* sees the word for ‘prayer’ (*tephilah*) as emerging from the verse of Job 6:6. See *Reqanati ‘al haTorah*, Parashat Va-eira. For an interesting application of this concept, see RMQ, *Sefer Geirushin*, 28. [↑](#endnote-ref-783)
944. *BT* ‘Eiruvin 65a [↑](#footnote-ref-161)
945. *BT* Berakhot 51a [↑](#footnote-ref-162)
946. *Revi’it log* (a quarter of a *log*) – the *log* is a standard liquid measure of the Talmud - see R. Adin Steinsaltz, *The Talmud: A Reference Guide*, p.288 - and is regarded as the minimum amount required to fulfil a ritual obligation relating to wine; see *Mishnah* Peah 8:5-7 where this measure is regarded as the minimum given to a poor person from communal funds, according to Rabbi Aqiva. See Z 3:246a (*RM*), where this measure is given and Kabbalistically interpreted without reference to it being a poor man’s measure, and where it is related to the letter Hei (=5), as ‘a fourth’ of the Divine Name. [↑](#endnote-ref-784)
947. It is not usual for *TZ* to give Rabbi Shim’on’s patronymic. On the ‘shade of Rabbi Shim’on’, see *TZ* 73a and notes there. [↑](#endnote-ref-785)
948. See *BT* Pesaḥim 35a [↑](#footnote-ref-163)
949. *Terumah*, the priestly portion, can only be eaten by a priest in a state of purity. The actual statement of *BT* Pesaḥim 35a referred to here, attributed to R. Shimi bar Ashi, infers that immersion and ascent is sufficient to eat tithe, but not *terumah*, the consumption of which by a cleansing priest must wait until sunset, see also *Mishnah* Berakhot 1:1, and *BT* Berakhot 2b, where the purity schedule of a priest is compared to the eating time of a poor person. [↑](#endnote-ref-786)
950. This verse is not found in the Bible, it is fictive; see *TZ* 34a and 79b and notes there. [↑](#endnote-ref-787)
951. Liturgical: Penitentiary Prayer (*Taḥanun*) [↑](#footnote-ref-164)
952. See Z 1:1a. [↑](#endnote-ref-788)
953. *ze’ir anpin* (‘the small of face’). This Kabbalistic designation for the six *sephirot* of Ḥesed to Ysod is based upon Proverbs 14:17; see Z 2:64b and *PZ* 4:331, note 470. ‘The small faced’ is denoted by the letter Vav (=6); here the nose of the face represents Vav. Mathers famously translated *ze’ir anpin* as “microprosopus” or “the Lesser Countenance”. [↑](#endnote-ref-789)
954. The ‘cup of blessing’ – see *BT* Berakhot 51a. [↑](#endnote-ref-790)
955. *BT* Berakhot 51a [↑](#footnote-ref-165)
956. MM: this is the letter Yud of ADNY [↑](#endnote-ref-791)
957. Liturgical: Sabbath Morning Service [↑](#footnote-ref-166)
958. See *BT* Berakhot 51a [↑](#footnote-ref-167)
959. Many lists in the Talmud are given ‘signs’ or mnemonics by which they can be recalled. This mnemonic of *TZ* is clearly self-consciously playful (i.e. that ‘five’ would be mnemonic for ‘four’) but it also reflects the ambiguity between four and five – or the letters Dalet and Hei – that was alluded to on *TZ* 84b regarding ‘a quarter log,’ and see note there. [↑](#endnote-ref-792)
960. **Tiqun 48** explores the theme of ‘two Sabbaths’ which are seen as representing Higher and lower Shekhinah, Whom the righteous person will invite to inhabit the two chambers of the heart. A deep discourse on the concept of Sabbath follows, where the changes a person must effect for the Sabbath are outlined. These changes are not merely external; the emotions have an important role in Sabbath observance and the achievement of ‘delight;’ the heat of anger is likened to the fire of hell, and depression must never approach. There is a tradition found in some post-Lurianic sources that the recitation of **Tiqun 48** is a particularly effective remedy for some sins, and should even be read daily for rectification of one’s soul, see: R. Menaḥem Azariah MiFano, *Maamar Tiqqunei Teshuvah*, Ch.17 and *Ḥemdat Yamim*, “Shovevim,” Ch.1. [↑](#endnote-ref-793)
961. According to MM, this line was not read by GRA – and that would seem logical according to context – but *TZ* Suriel does not indicate that. This particular anagram is unusual in that it relies on two occurrences of the letter Tav which only appears once in the word BeREiShYT; thus indicating that a doubling of the word is required to complete the teaching. In Ms Toronto, this interpretation is made clear with the word BeREiShYT written twice – and the appropriate letters of the derived words are indicated each time. [↑](#endnote-ref-794)
962. Both of the two levels of Shekhinah reside upon Ysod. [↑](#endnote-ref-795)
963. *ḥad le-amlaah leih ve-ḥad le-itmalya mineih* (one to fill it and one to be filled by it) – the two levels, Higher and lower, of the feminine Divine, share a relationship with Ysod, though their functions are inverse. From the perspective of later Lurianic Kabbalah (which is not to say that this is not the meaning here), Higher Mother, Binah, fills Z-A – the six *sephirot* concentrated in Tipheret and expressed through Ysod - with intellectual faculties; Ysod fills Malkhut. [↑](#endnote-ref-796)
964. *Yisrael Saba* (Israel the Elder) is a term originating in *Bereishyt Rabbah* 68:11 that evolved to become, in Lurianic Kabbalah, a designation of the lower half of *Abba* (‘Father’ - the *sephirah* of Ḥokhmah of the World of Emanation). However, in the *Zohar* generally, the term usually refers to Tipheret, Jacob, the spiritual source of the People of Israel, see Z 2:4a and 43a. [↑](#endnote-ref-797)
965. Which clause of the passage the words “the Middle Pillar” belong to is slightly ambiguous. GRA adds: “The seventh day – the Middle Pillar.” However, the Middle Pillar is also a designation of Higher Israel. [↑](#endnote-ref-798)
966. The three mentions of ‘seventh’ in the passage commencing in Genesis 2:1: *And they were completed* until Genesis 2:3, which is recited before the Sabbath sanctification (*qiddush*) on Friday evening. [↑](#endnote-ref-799)
967. An acronym is revealed here: the initial letters of *nahar* (river), *‘Eden* (Eden), *gan* (garden) form ‘*oneg* (delight). [↑](#endnote-ref-800)
968. This references for this and the following verse are, curiously, erroneously switched in MM (clearly a proofing error). [↑](#endnote-ref-801)
969. The ‘sadness of the spleen’ is curious, since in *BT* Berakhot 61b we learn that the spleen is responsible for ‘mirth.’ [↑](#endnote-ref-802)
970. See *BT* Berakhot 61b [↑](#footnote-ref-168)
971. *Mishnah* Shabbat 7:2 [↑](#footnote-ref-169)
972. The types of work prohibited on the Sabbath are listed as 39, which correspond to the 39 times that the word *melakhah* (work) is mentioned in the Torah; see *BT* Shabbat 49b. [↑](#endnote-ref-803)
973. *Mishnah* Makkot 3:10 [↑](#footnote-ref-170)
974. The Torah in Deuteronomy 25:3 prescribes not more than forty lashes for transgressions, which the Rabbis in *Mishnah* Makkot 3:10 seemingly limited to 39. See also Proverbs 17:10 and *BT* Berakhot 7a – ‘better the self-reproach of the heart than a hundred lashes. [See also Zohar [*Tetzaveh*?] on the 40 years in the desert as the 40 lashes]. [↑](#endnote-ref-804)
975. See *TZ* 118b and note there. See *ZḤ*, Midrash Ruth, *Reqanati ‘al HaTorah*, Parashat Bereishyt and Z 3:243b (*RM*). [↑](#endnote-ref-805)
976. *JT* Beitzah 21a [↑](#footnote-ref-171)
977. *Mishnah* Shabbat 1:1 [↑](#footnote-ref-172)
978. This teaching implies that the sin of carrying on the Sabbath is both a cause and a symbol of exile – a correspondence between the personal, national and cosmic exiles. [↑](#endnote-ref-806)
979. Shabtai refers to the planet Saturn - see note on *TZ* 56b - see *Sepher Yetzirah* 4:12. See also Rashi on *BT* Berakhot 59b – *Shabtai* (Saturn) is the name of the first hour of the evening of the fourth day of creation, the moment that the luminaries were placed in the heavens. In Ms Toronto, the word *Shabtai*, throughout its several appearances, is often accompanied by peculiar diagrams in the margins; on this Ms, which was allegedly owned by the famous messianic pretender Shabtai Tzvi, see Elkayam…. See *TZ* 134a and note there. [↑](#endnote-ref-807)
980. See Z 3:279 – ‘the pit’ is an evil woman. [↑](#endnote-ref-808)
981. *BT* Shabbat 22a [↑](#footnote-ref-173)
982. *qivla* (obscurity). See Jastrow pp.1309-1310. Hebrew translations (MM and NH) give *apheilah* (dimness). [↑](#endnote-ref-809)
983. See *BT* Shabbat 113b [↑](#footnote-ref-174)
984. See Ginsburg, Notes to *Sod ha-Shabat*, p.166 [jpg exists] [↑](#endnote-ref-810)
985. *BT* Shabbat 113a [↑](#footnote-ref-175)
986. See *BT* Shabbat 23b [↑](#endnote-ref-811)
987. See *BT* Beitzah 16a. On this passage, *Benayahu* writes: *levush* (garment), *shraga* (candle) *ma-akhal* (food) form the acronym *shalem* (complete) and with the addition of Vav – in the mystery of ‘Vav (which means ‘and’) always adds’ – it is made *shalom* (peace). And this is why Jews wish each other *Shabbat Shalom* on the Sabbath. [↑](#endnote-ref-812)
988. *BT* Beitzah 16a [↑](#footnote-ref-176)
989. *ḥas ve-shalom* (Lit. “Mercy and Peace”!} A ubiquitous term in Jewish literature and culture indicating God forbid! Heaven forfend! [↑](#endnote-ref-813)
990. Commencing with the anagram (of *ELHYM*) MiY ELeH which refers to the *sephirah* of Bina, Higher Mother, and the six *sephirot* created through Her, **Tiqun 49** is a deep discussion on the incorporation of all the *sephirot* in the creative process, which culiminates in revelation and realisation through lower Mother, Malkhut – a process that humans both partake of by their existence and contribute to through their efforts. Every level of the unfolding process of creation is seen as a dialectic involving three triadic arrangements of *sephirot*, culminating in the reconciliation of masculine and feminine at each level – the synthesis of which identifies the new creation. Malkhut, like Keter, does not share in this arrangement since it is not part of a triad; just as Keter is identified with the creating force, so is Malkhut identified as that which is created, without which no process is completed. [↑](#endnote-ref-814)
991. *BT* Berakhot 2a [↑](#footnote-ref-177)
992. The term *legabeih* (towards Him) is ambiguous (NH gives *etzlo*), but the translation here follows the sense conveyed. The commentary of MM describes the dialectic of the rise and fall of Shekhinah through the twice-daily cycle of the recitation of the *Shm’a*: at night Malkhut approaches Tipheret with the power of the morning recitation, and that is why there is no recital of *Shm’a* in the afternoon service; [↑](#endnote-ref-815)
993. Liturgical: blessing before eating bread [↑](#footnote-ref-178)
994. Since *TZ* is careful to point out that it speaks of the Higher Adam, it is seen that Adam’s naming of species below was the cosmic equivalent of the Divine naming Above. [↑](#endnote-ref-816)
995. See *Avot d-Rabbi Natan* Ch.12 [↑](#footnote-ref-179)
996. This description of the origins of angels borrows terminology from discussions upon the source of the soul. [↑](#endnote-ref-817)
997. *mei-atar de-azlinn taman ḥazrinn* (from the place where they go, there they return) – this describes the motion of the angels in their various missions; here the angels are depicted as moving in a cycle, unlike the depiction of their dynamic in Genesis 28:12 where they are described as ascending and descending a vertical ladder. [↑](#endnote-ref-818)
998. *reishiyt* (‘first’) refers to the *sephirah* Ḥokhmah, to whom Keter is ‘the High One.’ [↑](#endnote-ref-819)
999. See *Bereishyt Rabbah* 1:4 – the Patriarchs arose in thought prior to the creation of the world. [↑](#endnote-ref-820)
1000. See Deuteronomy 4:19 and 17:3 where this term is used in a prohibitive context. [↑](#endnote-ref-821)
1001. As was taught on *TZ* 84a. [↑](#endnote-ref-822)
1002. On *TZ* 85b we learn that ‘boldness of power’ (*amitz ko-aḥ*) is Ḥokhmah, whose power (to manifest or self-realise) comes from Higher Mother; here we find that ‘boldness of power’ is Ysod (the Righteous One) whose power comes from Malkhut, lower Mother, who is ‘the power of creation.’ However, the term used here is *ish tzaddiq* (righteous man) - a fusing of the concepts of *ish* and *tzaddiq* - that may possibly be inferred to mean an actual righteous human person in the world; if so then the following statement comes to light: “his power is the power of the act of creation.” [↑](#endnote-ref-823)
1003. Meaning: my interpretation and your interpretation are both correct (PQM). [↑](#endnote-ref-824)
1004. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-180)
1005. *Bereishyt Rabbah* 14:1 [↑](#footnote-ref-181)
1006. *Mah d-itmar betlat ilein itmar betlat ‘ila-in v-itmar bitlat tata-in* (whatever is stated of these three is stated of the three Higher ones and is stated of the three lower ones); thus is taught a general principle of the creative dialectic of the three triadic groupings. [↑](#endnote-ref-825)
1007. **Tiqun 50** discusses the ‘sustenance’ of the Shekhinah in exile. In her descent, the Shekhinah is sustained from Above and below, by Divine and human assistance. The latter is delivered through prayer. This *tiqun* is a prelude to the discussion of **Tiqun 51** regarding the essential role played by humanity in the ascent and descent of the Divine Feminine. [↑](#endnote-ref-826)
1008. The following acronym also spells *ShM’A*. [↑](#endnote-ref-827)
1009. *Bereishyt Rabbah* 12:3 [↑](#footnote-ref-182)
1010. *toladinn de-tohu* (the offspring of chaos) – a remarkable term. [↑](#endnote-ref-828)
1011. *minim* (species or types). These five types are analysed in the discussion found on Z 1:25a-b (*Tiqqunim*), a text which the themes and details of these passages here reflect. [↑](#endnote-ref-829)
1012. See Z 1:22-29 […?] (Tiqqunim). [↑](#endnote-ref-830)
1013. See *Bereishyt Rabbah* 12:3. *B-hei b-ra-am* (With [the letter] Hei did He create them) is both an alternative reading of (Genesis 2:4) *be-hibar-am* (in His creating of them) as indicated in the word-play above, and an anagram of the name Abraham. [↑](#endnote-ref-831)
1014. MM comments that this passage refers to the relationship between Israel and the nations – Israel was exiled only in order to make converts of the nations – see *BT* Pesaḥim 87b – and not to become assimilated amongst them. [↑](#endnote-ref-832)
1015. *taqinu* established/enacted – another usage of the root t-q-n. [↑](#endnote-ref-833)
1016. *BT* Berakhot 26b [↑](#footnote-ref-183)
1017. ‘The fathers’ refers to the *sephirot* of Ḥesed and Gevurah represented by the patriarchs Abraham and Isaac; see *OY* (*TZ*) 6:289b. [↑](#endnote-ref-834)
1018. *Naḥit* (descends) - without subject pronoun, but in the masculine form. According to MM, this is ‘She descends’ not ‘He descends.’ But see the last words of *TZ* 86a below, where *naḥit* without subject pronoun means ‘He descends’ according to MM. I have followed the interpretation of MM here, who understands this to be referring to the movement of the Shekhinah as paralleled by the cosmic effect of prayer, but the lines which follow could also be translated as “When He descends with the ‘body’ which is Jacob…” Indeed, NH translates the entire passage as ‘He.’ [↑](#endnote-ref-835)
1019. *bemazala talya milta* (the matter depends upon *mazal*). See *BT* Mo’ed Qatan 28a and Z 2:6a. In a general sense, *mazala* (or the Hebrew *mazal*) means fate, luck, zodiacal sign; but in the *Zohar* it refers to a specific kind of flow; see *TZ* 50a and note there, and see *PZ* 3:96, note 77. Here, the term *mazala* seems to refer to a level higher than Ḥokhmah and Binah, perhaps the beard of *Arikh Anpin* (‘Marcroscopus’) discussed in the *Idra* sections of *Zohar*, the strands of which are called *mazalot*. [↑](#endnote-ref-836)
1020. *BT* Mo’ed Qatan 28a [↑](#footnote-ref-184)
1021. See *TZ* 86a and note there on the ambiguities in relation to *naḥit*. Here the verb is clearly given in the feminine singular: *neḥitat* (She descends); so the examples on the previous page might also be clearly masculine, although commentators differ. [↑](#endnote-ref-837)
1022. *BT* Shabbat 156a-b and Nedarim 32a [↑](#footnote-ref-185)
1023. *BT* ‘Avodah Zarah 3b [↑](#footnote-ref-186)
1024. Metatron is the servant of the Shekhinah; this is an example of the subservient, non-Divine, understanding of Metatron. [↑](#endnote-ref-838)
1025. Liturgical: ‘Holiness Prayer’ (*Qedushah*) of the Sabbath Additional Service, (Spanish Rite) [↑](#footnote-ref-187)
1026. *tiquna* (arrangement). Here we have some insight into one of the ways TZ employs the root t-q-n, because it seems clear that the text is referring to the specific structure and order of the prayer service. There is an obvious wordplay on *tiquna* and *taqinu* (‘they established’) of the next line. [↑](#endnote-ref-839)
1027. ibid [↑](#footnote-ref-188)
1028. Since the letter Hei of the Divine Name represents ‘place’ (*maqom*), this statement reflects the idea expressed in the Introduction – *TZ* 17b: “But the blessed Holy One said: Do you think that since the day the Temple was destroyed, that I have entered My house and settled down? Not so, for I do not enter all the while that you are in exile.” And see note there. [↑](#endnote-ref-840)
1029. See *BT* Ta’anit 5a [↑](#footnote-ref-189)
1030. **Tiqun 51** commences with a teaching on the deeper significance of the small, seemingly meaningless word *et* which leads to no less a theme than the indispensability of Adam for the completion of the creative process. This process is embodied in the task of humanity who are charged with producing the concept of ‘bread’ which is compared to Torah, and ‘prayer’ which is compared to work. [↑](#endnote-ref-841)
1031. See *BT* Pesaḥim 22b [↑](#footnote-ref-190)
1032. MM: The letters of the Torah, (which mean the 22 letters of the Hebrew alphabet with which the Torah was composed - represented by the word *et* which is comprised of the first and last letters of the alphabet), created both heaven *and* earth, and therefore Genesis 1:1 reads *et hashamayim* (*the heavens*) *v-et ha-aretz* (*the earth*), i.e. each entity is preceded by *et*; each was created separately through the totality of the 22 letters. [↑](#endnote-ref-842)
1033. See Scholem, *Das Buch Bahir*, p.44. [My thanks to DA for showing me this]. [↑](#endnote-ref-843)
1034. *TZ* Qushta has a punctuation point here which I have followed in translation; however, without it, the text *could* read: “Its female partner, the earth…” with a slightly altered meaning implied. [↑](#endnote-ref-844)
1035. *itaqan* (affixed) – another usage of the root t-q-n. [↑](#endnote-ref-845)
1036. *ET* is a non-translatable word in English, because it represents a part of grammar that in English does not exist. *Et* actually has several functions in Hebrew grammar, but its primary role is that of a direct and definitive object indicator, whose function in languages (like English) without such an indicator, is fulfilled by other linguistic devices such as word order. However, as an isolated word, *et* has been exegetically interpreted since early midrashic literature; in *BT* Ḥagigah 12a, the exercise of interpretating all *et*s is attributed to Naḥum ish Gamzu, the teacher of Rabbi Aqiva; see also the tradition regarding the exegesis of *et* recorded in *BT* Qiddushin 57a and Baba Qamma 41b. On the interpretation of *et* in the *Zohar*, see *PZ* 3:516-7, note 937. [↑](#endnote-ref-846)
1037. GRA adds here: *et the earth* – which, together with *et the heavens*, form the subject of *inun* (are) in this sentence, and matches the pattern of four letters stated further. This suggested amendment, however, does not appear in Ms Toronto f37b. [↑](#endnote-ref-847)
1038. Thus: Y-H is the heavens, V-H is the earth. This teaching is clearer in the textual version of Ms Toronto f37b. [↑](#endnote-ref-848)
1039. The creation is not complete without humanity, for the Adamic project represents the full fusion of Ysod and Malkhut. Also reflected here is the cosmic principle that arousal Above requires arousal below. [↑](#endnote-ref-849)
1040. Although the ‘three flocks of cattle’ – the prongs of the letter Shin ש – are stated to refer to the sephirotic triad of Ḥesed, Gevurah and Tipheret which are watered from the Higher well - see Z 1:151b (in both *Zohar* and *ST*) – see Z 3:62a where this term is said to refer to Netzaḥ, Hod and Ysod, which ‘sit upon the well’ of Malkhut in the sephirotic tree (although the process there is reversed – they are filling the well, and are blessed by it, not drawing from it). The dual understanding of Shyn - and the form of the Shyn appears to be of even greater consideration in this symbolic equivalence than its numeric value of 300 - is what is seemingly behind Rabbi Elazar’s subsequent question. [↑](#endnote-ref-850)
1041. *Sepher Yetzirah* 6:1 [↑](#footnote-ref-191)
1042. i.e. Netzaḥ and Hod. [↑](#endnote-ref-851)
1043. Athough not stated as such in the text, it makes sense to see this exclamation as an interjection of the questioner, Rabbi El’azar. How can Shin represent N-H-Y when it is known to represent Ḥ-G-T? Rabbi Shim’on explains that there are two levels to Shyn. [↑](#endnote-ref-852)
1044. It seems that the terms ‘roots’ and ‘branches’ are to be understood here in their depictive sense, not in their conceptual sense, for otherwise it would surely be reversed, and the higher levels would be considered source to the lower. On depictions of the *sephirot* as a tree, see… [↑](#endnote-ref-853)
1045. See *Ḥayey Mohara”N*, 92 [↑](#endnote-ref-854)
1046. See *TZ* 22b, 44a, 134b and notes there. [↑](#endnote-ref-855)
1047. See *BT* *Ta’anit* 2a: “It has been taught: To love the Lord your God and to serve Him with all your heart.” What is Service of Heart? You must needs say, [it is] Prayer” (*Soncino* translation). [↑](#endnote-ref-856)
1048. Possibly: “[for the sake] of the Shekhinah,” and thus MM. [↑](#endnote-ref-857)
1049. **Tiqun 52** is concerned with the processes and sequence of arousal, conception and growth in both the cosmic and earthly domains. Arousal commences from below, but not before the conditions for irrigation are in place. In the absence of humanity’s capacity for directing the divine flow, irrigation is by way of mist. The flow of the Infinite into the world forms the wellspring of arousal from which the *sephirot* draw their life-force, but the interplay of the masculine and feminine aspects of this reality are finely balanced; such that prayer can effect changes. The question of Rabbi El’azar to his father draws our attention to the reality of these relationships, even within the self; culminating in the sublime passage that begins: “For thus is a wellspring for the land, like a soul for the body…” [↑](#endnote-ref-858)
1050. *it’aruta tzrikha mitata l-‘eyla* (arousal requires ‘from below to above’). This important Kabbalistic principle alluded to on *TZ* 86b in its discussion on the necessity of humanity, is now stated in the clearest sublime terms as a cosmic law. The sense of ‘below’ and ‘above’ here reflects the principle of ‘female beneath her husband’ taught on *TZ* 82a and see note there. [↑](#endnote-ref-859)
1051. The word EiD (mist), the original disaggregated form of irrigation, is composed of Aleph and Dalet – these two letters are also found at the beginning of ADNY (Divine) and ADaM (human). [↑](#endnote-ref-860)
1052. See Z 1:92b, where this term is applied to Binah, though here and *TZ* 85a it is Vav (Tipheret) which emerges from Binah which is the sea. [↑](#endnote-ref-861)
1053. *moḥa* (brain) in this context might also indicate ‘mind’. [↑](#endnote-ref-862)
1054. See *BT* Nidah 31a. Whilst thematically consistent with the Divine processes of creation, this passage is almost certainly suggesting to the reader that, in the parallel of earthly Kabbalistic sexual practice, the journey towards female sexual climax should precede that of the male. [↑](#endnote-ref-863)
1055. This is based on the Talmudic teaching found in *BT* Berakhot 60a, that if a woman conceives (*mazra’at*) first, the child will be male, while if the man seeds (*mazri’a*) first, the child will be a female. Later medical opinions on this proposition vary; see Landrum B. Shettles and David Rorvik, *How to Choose the Sex of your Baby*, 1971. See *Tur*, Oraḥ Ḥayim, 240 – since the primary precept of the sexual act is the fulfilment of the obligation to his wife, male children are the reward for allowing her to ‘conceive’ first. [↑](#endnote-ref-864)
1056. *BT* Berakhot 60a [↑](#footnote-ref-192)
1057. Just as Moses’sojourn on Mt Sinai for forty days and nights effected the Divine shift from judgement to mercy (NZ citing GRA). [↑](#endnote-ref-865)
1058. See *Mishnah* Bekhorot 8:1 – a foetus is not recognised as such until 40 days following conception. [↑](#endnote-ref-866)
1059. R.El’azar’s question is essentially two-fold: 1) did we not just say that gender is determined at conception? 2) if gender can be altered after conception through the efficacy of prayer, then why up to the fortieth day? [↑](#endnote-ref-867)
1060. In *TZ* Qushta, there is a dagesh/dot in the final Mem of *YaM* [found by YS] – it is not clear if that is intentional; this dot does not appear in *TZ* Ortakoj. [↑](#endnote-ref-868)
1061. Both YaM and MiY are pseudonyms of the *sephirah* Binah. The ‘womb’ of Binah is an enclosed square in the shape of the letter Mem [=40], inside which is the seminal Yud [=10]. [↑](#endnote-ref-869)
1062. This might indicate that the colours exist in Malkhut, and are actualised as light by the flow from Above. [↑](#endnote-ref-870)
1063. *de-ḥeyla* (of force). This alt. in parentheses may refer to what was mentioned earlier regarding the word *ḥeyliy* (my strength) as indicating *Ein Soph* – ‘the power that has no end’ -which is the true ‘substance’ of the flow. See *Pardes Rimmonim*, Gate 23:8. [↑](#endnote-ref-871)
1064. This is stunning visual symbolism: the Torah is the wellspring of the Tree, Israel are its branches who grow from the watering. [↑](#endnote-ref-872)
1065. *Amon muphla* (wondrous designer) – see *Sepher haBahir* 71 – refers to Keter – see *TZ* 12a - is a challenging term to translate; RRM’s commentary Or HaBahir *ad loc* refers to the discussion upon the word *amon* of Proverbs 8:30 in the opening passage of *Bereishyt Rabbah* 1:1 – where among the meanings conveyed is that of ‘designer.’ See *TZ* 126a where the passage of *Bereishyt Rabbah* is paraphrased so as to contain the term *amon muphla*. The word *muphla* is likely to have the same meaning in *Sefer haBahir* as its occurrence in *BT* Ḥagigah 13a, where the expression *bemuphla mimkha al tidrosh* (into that which is beyond you, do not enquire) is quoted in the name of Ben Sira. *Muphla* can mean ‘hidden’ or ‘removed’ in an intellectual sense; Soncino: “hard;” thus ‘wondrous’ which retains the root *PeLE* (wonder). See R. Aryeh Kaplan’s translation of *Sefer haBahir* (1979) p.26: ‘talented, hidden and concealed…’ and see p.136, note 71. In Zoharic literature, the term *amon muphla* is unique to *TZ*, where it appears several times throughout; see also *TZ* 12a and note there. [↑](#endnote-ref-873)
1066. On the planting of trees (i.e. plural; not *the* unique, sephirotic, symbolic ‘tree,’ but *sephirot* symbolised *as* trees) see *Sepher haBahir* 6 and Scholem, *On the Mystical Shape of the Godhead*, p.62-63, where Scholem quotes from *Tractate of Emanation* (*Masskehet Atzilut*) (Jellinek) 4 (though it is likely that Scholem’s dating of that text is in error: *Masskehet Atzilut* is not contemporary with *TZ*, but a product of the late 18th century). MM here sees this passage referring to the rebuilding of the worlds after the catastrophe of the ‘breaking of the vessels,’ which is a Lurianic perspective (and interestingly, the planting of trees described in *Masskehet Atzilut* is a parable of the *sephirot* *prior* to the catastrophe described there). GRA understands the garden here to be the *sephirah* of Binah – the Higher garden – comprising the 53 or *gan* (garden) sections of the Pentateuch, for ‘She is the sea (*yam*) of Torah.’ [↑](#endnote-ref-874)
1067. This is consistent with the principle of: first arousal below, then arousal above – the ground must be moistened and irrigated and made ready for seed - indeed, ‘desiring’ seed (from *RaTZon* which shares a root participle with *aReTZ*) - before it is fertilised. [↑](#endnote-ref-875)
1068. This number refers to the division – called *sidrot* – of the Pentateuch into weekly portions to be publicly read in the Synagogue. [↑](#endnote-ref-876)
1069. This image is reminiscent of *Mishnah* Baba Metzi’a 10:6 [↑](#endnote-ref-877)
1070. See *BT* Ḥagigah 27a – the fire of Hell has no rule over the scholars of Torah. [↑](#endnote-ref-878)
1071. See *BT* Berakhot 28b [↑](#footnote-ref-193)
1072. *Mishnah* Avot 1:17 [↑](#footnote-ref-194)
1073. **Tiqun 53** focusses upon the concept of planting; Mother and Daughter represent two ‘gardens’ [and it surely cannot be of co-incidence that this Tiqun was numbered 53 = GaN (garden)]; perhaps one understanding of this mysterious discussion is that the sephirotic tree is planted is the Higher Garden, just as humanity is planted in the lower, but interpretations vary. Questions, particularly concerning the orientation of the tree, are discussed, as are the consequences of the wrong type of planting. [↑](#endnote-ref-879)
1074. The first and last letters of BeREiShYT and ELHYM form BaT (daughter) and EiM (mother) respectively. [↑](#endnote-ref-880)
1075. *Gan* (garden) is the numerical value of 53, the same as the number of this tiqun. See also *Mishnah* Baba Me-tzi’a 10:6. [↑](#endnote-ref-881)
1076. *ruḥa de-ḥayey* (spirit of life or “the living spirit”). [↑](#endnote-ref-882)
1077. *adam de-briyah* (the man of creation). This is not necessarily ‘the Man of [the World of] Creation’ but, rather, the sense is ‘the man that was created.’ See *TZ* 42a – where ‘the man of creation’ is identified as Primordial Adam. [↑](#endnote-ref-883)
1078. See *PZ* 1:221 – Matt translates *tesagsegi* as “you became debased” in the context of Z 1:35b; see note 929 there; but the context does seem different here and perhaps more in line with the actual *pshat* (literal meaning) of Isaiah 17. Artscroll: “flourish;” JPT: “mingle.” [↑](#endnote-ref-884)
1079. This is the first mention of the presence of Rabbi Yehudah in *TZ*, and his arrival at the discussion is not actually recorded until *TZ* 110b (he arrives with Rabbi Yitzḥaq, with whom he is often paired in *Zohar*); in all, he is mentioned three times in *TZ* compared to hundreds of times in *Zohar*. [↑](#endnote-ref-885)
1080. See *Sepher ha-Bahir* Par.168 and Z 3:223 (*RM*). [↑](#endnote-ref-886)
1081. There is a shift of gender here from the masculine *ihu* at the commencement of the clause, to the feminine *bah*; perhaps referring to Ḥokhmah. [↑](#endnote-ref-887)
1082. Presumably, this is Rabbi Yehudah, whose question is aimed at clarifying the confusion regarding what is up and down in relation to the tree – and here, it seems, we are speaking specifically of the sephirotic tree as a diagram. How can Malkhut, the last *sephirah*, be the ‘grounding’ of the sephirotic tree? The answer is that the garden in which the tree of life is planted is not the lower, but the Higher Shekhinah, the upper garden of Binah. See Scholem, *Mystical Shape of the Godhead*, pp.42-43. [↑](#endnote-ref-888)
1083. MM: GRA does not read ‘from.’ [↑](#endnote-ref-889)
1084. According to GRA, the answer to Rabbi Yehudah’s question commences here – and this seems logical. [↑](#endnote-ref-890)
1085. The tree represents the synthesis of the gnostic dualism of good and evil in transcendent awareness (*da’at*). On the kabbalistic significance of the symbol of the tree, see [↑](#endnote-ref-891)
1086. It is not specifically stated of the Tree of the Knowledge of Good and Evil that it was planted in the Garden of Eden, so the words “*and the tree*” imply that it was from somewhere else. [↑](#endnote-ref-892)
1087. *Razin d-oraiita* (the mysteries of the Torah) – the ultimate acquisition of Torah is through its mysteries. [↑](#endnote-ref-893)
1088. **Tiqun 54** is much shorter in *TZ* Qushta than the version presented in *TZ* Mantua (for an account of the variations in structure between *TZ*s Qushta and Mantua over the next few tiqqunim, see the extensive note here in MM). The main theme of this tiqun is the origin of the mixture of good and evil – elemental forces that had been present since the beginning of the creative process, where they were presented as chaos and void. This intermingling of good and evil has consequences for the conditions in which the both righteous and the wicked exist. [↑](#endnote-ref-894)
1089. *ʼomeq r’a* (evil depth). The terms ‘the depth of evil’ and ‘the depth of good’ are found in *Sepher Yetzirah* 1:5; see R. Aryeh Kaplan’s *Sepher Yetzirah*, p.46 – where these terms are attributed to the quasi-*sephirah* of Da’at, where they converge. See *TZ* 127b, where these depths are said to be perceivable in the eyes of a person. [↑](#endnote-ref-895)
1090. *ʼomeq tov* (good depth) – see previous note. On the representation of *tohu* (chaos) and *bohu* (void) as the fundamental dialectic of good and evil, see also *Sepher haBahir* Ot 11. [↑](#endnote-ref-896)
1091. According to MM, the generation of the dispersal at the tower of Babel, had exploited the Tree of Knowledge and, through strengthening evil over good, caused the fragmentation of language. [↑](#endnote-ref-897)
1092. *BT* Berakhot 7a [↑](#footnote-ref-195)
1093. **Tiqun 55** (*Bayit Rosh*) (in the Constantinople family of printed editions; whereas in *TZ*s Mantua and Amsterdam much of this tiqun is considered **Tiqun 54**) is a sublime Kabbalistic essay which opens by concluding the discussion on ‘garden’ and commencing a profound discourse on the topic of ‘river.’ Nuances in the structure of the discourse on rivers may indicate that what is being revealed is a system – a full pictographic depiction of the process of emanation through the *sephirot* utilising rivers as lines, as well as general Kabbalistic principles. This set of teachings diverts into a discussion of the Talmudic story of the four Rabbis who ascended to *Pardes*. On 88b the text commences what appears to be an entirely new teaching, and is, in fact, the starting point of a new Tiqun (**55**) in other editions. The theme of the structure of the New Year service is returned to; followed by a discussion on certain Names that enable various magical super-abilities, particularly in relation to writing. Meanwhile, the ascent narrative is never far away. [↑](#endnote-ref-898)
1094. *Rosh* (Head) is Ḥokhmah – father; *bayit* (house) is Binah – mother. [↑](#endnote-ref-899)
1095. This word appears vowelled in *TZ* Qushta. [↑](#endnote-ref-900)
1096. See Z 3:291a (*IZ*): Father, Mother and Son are called Ḥ-B-D and, in the context there, Da’at implies Tipheret; see *PZ* 9:797 n.88. [↑](#endnote-ref-901)
1097. *ihi* – literally “She,” and thus also *TZ*s Mantua, Amsterdam 1719, Ortakoj, and other printed editions. Ms Toronto reads *ihu* (he) and GRA also suggests *ihu* (he); indeed, it seems a curious error in the context of the clearly gendered ‘son.’ The words: “*bara* (He created) in translation is *bra* (son),” are not found in Ms Toronto, but are extant in TZ *Ḥemdat Tzvi* (1706) (which reads *ihu*) and were apparently copied into *TZ* Ortakoj (which reverted to *ihi*). Perhaps *ihi* is a ‘deliberate’ error designed to mask any Christological implications arising from a superficial reading of this text. [↑](#endnote-ref-902)
1098. See R. Shalom DovBer Schneerson, *Hemshekh ‘Ayin Beit* 2:781. There are two levels of Gan ‘Eden and the level of *teḥiyat ha-meitim* which is Keter. [↑](#endnote-ref-903)
1099. Presumably, this refers to the Reish that is both the second letter of *BeREiShYT* and the first letter of the word *REiShYT* (beginning), which represents the *sephirah* of Ḥokhmah, as noted in MM. However, some editions, e.g., PQM, read Hei here, instead of Reish; see discussion in NZ ad loc. Interestingly, as cited by NZ, the commentator *Sfat Emet* writes that he believes the text should read Hei, but he was ‘afraid’ of making such a change. [↑](#endnote-ref-904)
1100. See Z 1:92a-b – the endless spiritual irrigation that flows from Binah is called the “stream of ancients.” [↑](#endnote-ref-905)
1101. *nehar di nur* (‘river of fire’) is a term found in Daniel 7:10 and is interpreted in various ways in Jewish mystical literature; see *BT* Ḥagigah 13b-14a; Z 1:201a; Z 1:23b (*Tiqqunim*) – where the sense of the representation of the *sephirah* of Gevurah is closer to here. See also *TZ* 4a (Introduction). [↑](#endnote-ref-906)
1102. This passage could be understood as a source text for the relationship between Keter and Da’at that will evolve in later Safedian Kabbalah. On the development of the concept of the *sephirah* of Da’at, see… [↑](#endnote-ref-907)
1103. See *BT* Ḥagigah 15a [↑](#footnote-ref-196)
1104. See *BT* Ḥagigah 15a. As a consequence of the ascent of the four Rabbis to *Pardes* - a theological adventure of exploration in search of Divine theophany that ended in tragedy - the angel of Metatron was ‘punished’ with sixty lashes of fire; the appearance and role of Metatron was understood to be the source of the gnostic error of Aḥer; see… It is interesting to intersect this theme with that of Enochian traditions regarding the angel Metatron – which is also an ascent narrative. The citing of this Talmudic reference here is surely an example of the subservient, non-Divine status of Metatron in *TZ*. See also *Tosphot* there – the lashings were to demonstrate that he has no more power than others. [↑](#endnote-ref-908)
1105. *qarqaphta* (skull), see *TZ* 17a and notes there. MM, in a Lurianic interpretation, understands ‘the skull of Aleph’ to refer to the ‘body’ of the configuration of *arikh anpin* (the ‘long faced’ Divine Countenance) which is the overall Keter of emanation. [↑](#endnote-ref-909)
1106. There are different versions of these Alephs in printed editions, and even of the alternate versions. Ms Toronto appears as the first Aleph presented here in *TZ* Qushta. The version of GRA is somewhat different. Compare with Z 3:193b; there it is stated that Aleph has three ‘sides’ (two ‘arms’ and a body), not four. [↑](#endnote-ref-910)
1107. Since Aleph = 1, the four ‘sides’ or points of the Aleph, each of which represents a letter of the Divine Name, are unified. The supernal source of the four ‘rivers’ is Keter, and becomes four unified in the skull of Aleph. Remarkably in this perspective, the same idea could also be represented by the contemporary numeral 4. [↑](#endnote-ref-911)
1108. There is no close of the parenthesised alternative version in *TZ*s Qushta and Ortakoj; perhaps it concludes here, or further on at the words “and these are the four letters.” [↑](#endnote-ref-912)
1109. As well as Keter, the form of the Aleph can also represent the *sephirah* of Binah (MM). [↑](#endnote-ref-913)
1110. *BT* Shabbat 104a [↑](#footnote-ref-197)
1111. See Z 3:193b. [↑](#endnote-ref-914)
1112. See the concluding *Mishnah* of Tractate Baba Metzi’aa 10:6 and see *Qehilat Ya’aqov*, Entry GaN where a mystical understanding of ‘the two gardens’ is quoted in the name of R. Yisrael, the Maggid of Koznitz. [↑](#endnote-ref-915)
1113. Metatron divides into four ‘rivers’ in reflection of the emanatory process of the Higher levels. [↑](#endnote-ref-916)
1114. See Ecclesiastes 1:6 – this is not the wording of the phrase from this verse at source, which reads “winding round (*sovev*) to the north” [↑](#endnote-ref-917)
1115. The term ‘after which’ (*ul-vatar*) is uniquely indicative here, since, as stated immediately, the first quote actually inverts the order of the verse in Ecclesiastes which reads: *Going to the south, winding round (sovev) to the north...* It is possible to classify the first-quoted scriptural clause as openly fictive. [↑](#endnote-ref-918)
1116. YMY”N: Because it (Metatron) is a chariot of Malkhut, and his right is Her left, and his left is Her right; MM – “that which is Above” refers to the World of Emanation (*Atzilut*). The concept of inversion is a key theme of this text – Metatron’s inversion in relation to that which is Above it is reflected in the deliberate inversion of the verse here. [↑](#endnote-ref-919)
1117. Uriel and Nuriel are the Ḥesed and Gevurah of Tipheret, and the names are sometimes alternated. See Malakhei Elyon… On the evolution of the names of these arch-angels, see… [↑](#endnote-ref-920)
1118. *Gomel ḥesed* (bestower of kindess) and not *gomel dalim* (bestower to the poor) as found in *BT* Shabbat 104a. [↑](#endnote-ref-921)
1119. Here the Torah is said to have been given from the right, see *BT* Berakhot 6a; although elsewhere - including *TZ* 88b - and in general, the Torah is stated to have been given with both hands; see *TZ* 76b and note there. [↑](#endnote-ref-922)
1120. The word *shephiphon* is found in Genesis 49:17. JPT: viper; Alter: asp. See Z 1:169b and *PZ* 3:27, note 183. Matt translates there as “horned viper” – based upon *BT* Sotah 10a – although the emphasis in *Zohar*’s treatment of this verse is the solitariness of this snake; and on Z 1:243b, Matt translates as “serpent.” The passage here in *TZ* seems more reflective of the second of those two sources, where it is stated that Samson – a descendant of Dan, to whom this verse refers – executed judgement. MM describes the *shephiphon* as a type of snake that flies through the air causing great harm (see *Yalqut Reuveni* Parashat Vay-ḥi). [↑](#endnote-ref-923)
1121. *BT* Berakhot 59b [↑](#footnote-ref-198)
1122. *ḥaripha* (acute, quick, sharp, pungent) – see Jastrow p.502. [↑](#endnote-ref-924)
1123. The exact meaning of this verse from Psalms is challenging, even within its own context, and commentaries differ considerably. Within Zoharic literature, the mystical exegesis of this verse is unique to *TZ*, see *TZ* 34a and 45a-b. It refers to Binah. [↑](#endnote-ref-925)
1124. As well as conduits for Divine light into the world, the letters of the Divine Name can be ascended. [↑](#endnote-ref-926)
1125. See *BT* Ḥagigah 14b [↑](#footnote-ref-199)
1126. Rabbi Aqiva. See *BT* Ḥagigah 14b. [↑](#endnote-ref-927)
1127. *Qudsha Brikh Hu oliph l-adam oraiita* (The blessed Holy One taught Adam the Torah). See Z 1:199a; *ZḤ* (Margoliot) 22b (*MH*) – Adam knew the Torah. See also *Bereishyt Rabbah* 24:5 – Adam was fit to have the Torah given by his hand. [↑](#endnote-ref-928)
1128. The continuation of the verse is: *…the fear of the Lord is wisdom (ḥokhmah) and the turning away from evil is understanding (binah).* [↑](#endnote-ref-929)
1129. In Genesis 1:27 and 9:6 it is stated that Adam was created in “the image of ELHYM;” the ‘image of the Torah’ plausibly refers to the 248 limbs that correspond to the 248 positive commandments of the Torah. *Benayuahu*: the image of Torah means the image of Z-A, Who is called Torah, which means the Written Torah, which is the mystery of HVY”H of Alephs, Which is numerically 45, the number of Adam. [↑](#endnote-ref-930)
1130. See *TZ* 86b, 14a, 41a, and all notes there. [↑](#endnote-ref-931)
1131. **Tiqun 55** commences here in editions of *TZ* based upon the editorial structure of Mantua; also, in Ms Toronto, **Tiqun 55** commences with this text. [↑](#endnote-ref-932)
1132. This relates to the liturgical structure of the Additional (*musaph*) ‘Standing Prayer’ for the New Year service, which is composed of three sections: sovereignties, remembrances and *shofar*s; see *BT* Rosh HaShanah 32a. [↑](#endnote-ref-933)
1133. See *BT* Berakhot 12b [↑](#footnote-ref-200)
1134. MM: GRA reads here *malkuyot* (sovereignties). [↑](#endnote-ref-934)
1135. This relates to the liturgical structure of the Additional (*musaph*) ‘Standing Prayer’ for the New Year service, which is composed of three sections: sovereignties, remembrances and shofars; see *BT* Rosh HaShanah 32a. [↑](#endnote-ref-935)
1136. *Sepher haBahir* Ot 182 [↑](#footnote-ref-201)
1137. Interestingly, modern neurological research indicates the visual memories are mostly stored in the right side of the brain. [↑](#endnote-ref-936)
1138. This relates to the liturgical structure of the Additional (*musaph*) ‘Standing Prayer’ for the New Year service, which is composed of three sections: sovereignties, remembrances and *shofar*s; see *BT* Rosh HaShanah 32a. [↑](#endnote-ref-937)
1139. *Mishnah* Rosh Hashanah 4:6 [↑](#footnote-ref-202)
1140. Whereas most versions of HVY”H in *milui* (with spelt out letters), give a value of 45, the value of this HVY”H is 63. In Lurianic kabbalah, the Name of 63 represents the *sephirah* of Binah. [↑](#endnote-ref-938)
1141. Liturgical: ‘Standing Prayer’ for Ten Days of Repentance [↑](#footnote-ref-203)
1142. ‘It’ here would seem to mean both the right and left sides, and thus MM; but this phrase is awkward to translate and the meaning is somewhat ambiguous. [↑](#endnote-ref-939)
1143. On the Higher and lower Divine hands, see Z 2:82a and *PZ* 4:452, note 308. [↑](#endnote-ref-940)
1144. *BT* Ḥagigah 13a [↑](#footnote-ref-204)
1145. This question is asked in *BT* ‘Eiruvin 54a, from whence is derived the exegetical statement “Read not ‘engraved’ (*ḥarut*) but ‘freedom’ (*ḥeirut*).” *TZ* seems to suggest here that the phrase *upon the tablets* (*’al ha-luḥot*) serves to identify the Hei of *HaLuḥot* (*The* Tablets) as the place upon which freedom is inscribed. [↑](#endnote-ref-941)
1146. This expression is not found anywhere prior to *TZ*; however this theme is discussed in detail in *Liqutei Mohra”N*, First Version: 212. [↑](#endnote-ref-942)
1147. On the higher and lower hand, see note on *TZ* 88b. [↑](#endnote-ref-943)
1148. *anveihu* (I shall extol Him) – following Alter; JPS has ‘enshrine’. [↑](#endnote-ref-944)
1149. These three levels represent Keter, Ḥokhmah, Binah respectively, *within* Binah (MM). It is also possible to discern these three stages as reflecting the *rosh tokh soph* (‘head, middle, end’) of the process of text creation (this interpretation was expressed to me by Dr Orna Triguboff). [↑](#endnote-ref-945)
1150. *BT* Megillah 15b [↑](#footnote-ref-205)
1151. The association of this verse with Higher Mother (Binah) is curious, since “the tree of life” is usually associated with Tipheret. However, see notes on *TZ* 94a, and GRA on Tiqun 66 – Binah is the ‘tree’ of the ‘life’ of Ḥokhmah; see also ReMa”Z on *Zohar*: *Vayiqra* – the ‘tree of life’ is the Ysod of Binah that is extended into *Ze’ir*. [↑](#endnote-ref-946)
1152. Seemingly, three fingers represent Ḥokhmah, Binah and Tiferet (Yud, Hei, Vav) while the pen is Malkhut (Hei); however, MM explains that the three fingers are Ḥ”G”T, while the pen is Ysod - and this is in order “to write in Malkhut.” [↑](#endnote-ref-947)
1153. Ben Zoma was one of the four Rabbis who ascended to Pardes in the spiritual adventure recorded in *BT* Ḥagigah 14b. His fate was to lose his sanity. In *BT* Ḥagigah 15a appears the following *braiita*: “Our Rabbis taught: Once, R. Joshua ben Hananiah was standing on a step on the Temple Mount, and Ben Zoma saw him and did not stand up before him. So (Rabbi Joshua) said to him: Whence and wither Ben Zoma? He replied: I was gazing between the upper and lower waters, and there is only a bare three fingers’ (breadth) between them, for it is said: *And the spirit of God hovered over the face of the waters* – like a dove which hovers over her young without touching (them). Thereupon R. Joshua said to his disciples: Ben Zoma is still outside.” (Soncino translation). [↑](#endnote-ref-948)
1154. *BT* Ḥagigah 15a [↑](#footnote-ref-206)
1155. It is as though the act of writing is a liminal activity defined as the cosmic partition. It is interesting, in this regard, that Metatron was ‘punished’ in relation to writing, as was Enoch for giving writing to humankind; see… [↑](#endnote-ref-949)
1156. *sḥiphei* (tucked-together). This is an interesting amalgamation of two separate images; see *BT* Ḥagigah 15a: two cloaks spread one over the other and two cups tilted one over the other; see also Jastrow p.971. On this very expression, and its parallel in other Hebrew texts attributed by some scholars to the author of *TZ*, see Goldreich, *Shem Hakotev*, p.81, note 90. [↑](#endnote-ref-950)
1157. 248 – the number of positive precepts in the Torah, according to tradition; see *Bereishyt Rabbah* 24:5. [↑](#endnote-ref-951)
1158. 365 – the number of negative precepts in the Torah, according to tradition; see *Bereishyt Rabbah* 24:5. [↑](#endnote-ref-952)
1159. NZ points out that the name Yehuel is found in *Massekhet Atzilut* (Tractate on Emanation). [↑](#endnote-ref-953)
1160. See *Eikhah Rabbati* 2:3 – Gavriel is referred to as ‘the hard angel.’ [↑](#endnote-ref-954)
1161. It is not immediately clear how this verse is connected with the discussion here; however, MM cites *Etz Ḥayim* 41:3 and GRA - Lamed [=30] represents binah, the tower. On the unique properties of this verse as a Kabbalistic cypher, see Z 1:37b and *PZ* 1:237, note 1040; see also GRA, *Commentary on Proverbs*, 18:10. [↑](#endnote-ref-955)
1162. *shem ha-doresh* (lit. ‘Name of the Expounder ’ or ‘The Name of the Seeker’). See Responsa of Rabbi Shlomo ben Aderet (RaShbA), Part 1, Siman 548, regarding the Prophet of Avila. RaShBA writes that he had heard of person who used ‘the Name of Expounding’ (*shem hadoresh*) to elicit a disembodied voice that spoke from above the Holy Ark of the Synagogue. [↑](#endnote-ref-956)
1163. The letter Zayin, parenthesised in *TZ* Ortakoj and here (but not *TZ* Mantua), represents the *sephirah* of Ysod which is, in form, composed of Yud on top of Vav. This letter does not appear in Ms Toronto; it may have entered the text of *TZ* as an explanatory gloss. [↑](#endnote-ref-957)
1164. See *Ma’agal Tov* by ḤYDA (quoted in *Sefer Ḥanukat HaTorah*, ‘Quntres Aḥaron’): the Shakh used ‘the Name of Writing’ – “he would speak, and the pen would write by itself;” and see the chapter on Rabbi Joseph Taitatzak in E. Hoffman, *The Kabbalah Reader: Sourcebook of Visionary Judaism*, p.64, which includes a detailed account of invocation of the Name of Writing. On the phenomenon of ‘automatic writing’ and its role within modernism, with an emphasis upon the later strata of the *Zohar* (*TZ* and *RM*), see Goldreich… [↑](#endnote-ref-958)
1165. These vowels belong to the initial letters of the words of the cited phrase. [↑](#endnote-ref-959)
1166. These vowels belong to the initial letters of the words of the cited phrase, although the matching vowels in the verse are actually qametz, qametz, segol, qametz. See MM for an overview of the various versions of this vowel combination, and an explanation of the difference between *TZ* Qushta and GRA. [↑](#endnote-ref-960)
1167. These vowels belong to the initial letters of the words of the cited phrase: ḥireq, pataḥ, pataḥ, shva. See MM for an overview of the various versions of these vowel combinations, and an explanation of the difference between *TZ* Qushta and GRA. [↑](#endnote-ref-961)
1168. The word here is *oraiita* (Torah) although clearly the whole Bible is intended. [↑](#endnote-ref-962)
1169. *meshamsha* (utility, servant). [↑](#endnote-ref-963)
1170. *mida’am* (anything). On this word, see *Targum Onqelos* on Genesis 19:8; and Jastrow p.734-5. The word appears almost exclusively in later strata of *Zohar*, except Z 2:170a and *ZḤ* (Margoliot) 24b (*MH*). [↑](#endnote-ref-964)
1171. *kol man d-m-qabel ihi nuqva* (anyone who receives is female). This is a Kabbalistic statement of general principle, that within any process or relationship, one receiving relative to another entity is regarded as ‘female’ within that context. [↑](#endnote-ref-965)
1172. *shliḥa* (messenger or agent). MM: the messenger (or agent) of the Shekhinah. [↑](#endnote-ref-966)
1173. See Z 1:22a (*Tiqqunim*) [↑](#endnote-ref-967)
1174. **Tiqun 56** is a deep exploration of the destructive power of sexual immorality. As a consequence of Adam’s sin and subsequent ‘enlightenment,’ sexual relations on Earth no longer mirror the Divine ideal – in fact they are the inverse. As pointed out by Elijah (90a), there is no unity like that of male and female, but transgressions upon the laws of forbidden relationships, especially those of an incestuous nature, have caused separation in the cosmic unity, even in the letters of the Divine Name itself; however the holy can work to repair these damages in their own sexual conduct. The inappropriate revelation of nakedness leads to exile. The lofty original status of Adam is discussed in relation to his subsequent degradation; but with the correct partner anything is possible. [↑](#endnote-ref-968)
1175. This analysis of the Divine Name ELHYM focusses upon why the letters Y-H (which of themselves are a Divine Name) are reversed; the appearance of Hei before Yud indicates female dominance, and therefore *din* (judgement). [↑](#endnote-ref-969)
1176. *de-leit briyah be-la dekhar ve-nuqva* (there is no creature without male and female [aspects]). All creatures give and receive. [↑](#endnote-ref-970)
1177. *BT* Berakhot 60a [↑](#footnote-ref-207)
1178. *raza ʼila-ah* (higher mystery). [↑](#endnote-ref-971)
1179. *Bereishyt Rabbah* 22:2 [↑](#footnote-ref-208)
1180. See *Bereishyt Rabbah* 22:2 – the *Midrash* relates, in the name of R. Yehoshuah ben Qorḥah, that from the first act of sexual intercourse between Adam and Eve were born five children: Qayin (Kain) together with his twin sister, and Hevel (Abel) together with his two twin sisters; thus ‘two went up to the bed and seven descended.’ [↑](#endnote-ref-972)
1181. *BT* Sanhedrin 56b [↑](#footnote-ref-209)
1182. See *BT* Shabbat 105b [↑](#footnote-ref-210)
1183. This passage resembles Z 1:27b (*Tiqqunim*) [↑](#endnote-ref-973)
1184. *le-arqa* (to ejaculate, pour-out). [↑](#endnote-ref-974)
1185. *re-ḥimu* (love) in this context is possibly a word-play, since the Hebrew *reḥem* means ‘womb.’ [↑](#endnote-ref-975)
1186. See *BT* Nedarim 20b [↑](#footnote-ref-211)
1187. *Segolta* (the cantillation note) is a triad of points with two below and one on top; the reverse of segol (the vowel point) which has two on top and one below. [↑](#endnote-ref-976)
1188. *leiḥah sumaqa* (the red moisture). See commentary of Raavad on *Sepher Yetzirah* 1:3 and R. Avraham Abulafia’s *Sepher Gan Na’ul*, and the discussions there on the four moistures coloured white, red, black and green. In *BT* Nedarim 31a it is stated that, during conception, the female contributes ‘red’. [↑](#endnote-ref-977)
1189. MM understands this to mean that it is the negative energy of the female’s anger which destroys the drop; alternatively, due to the anger of the man, the drop is absorbed by the gall-bladder. [↑](#endnote-ref-978)
1190. The language and themes here are reminiscent of **Tiqun 21** and the war against the snake, in which the liver is split and the holy drop is released from the inner organs. See *TZ* 49b on ‘the exile in the gall-bladder (*marah*).’ [↑](#endnote-ref-979)
1191. *BT* Sanhedrin 56b [↑](#footnote-ref-212)
1192. See Idel, *Kabbalah*, Vol.12. [↑](#endnote-ref-980)
1193. *ʼervah* implies sexual nakedness. [↑](#endnote-ref-981)
1194. This is a textual oddity: apparently two alt. versions which the editors could not choose between. The expression *ʼervah de-kalah* (the sexual nakedness of the bride) is remarkable, though I cannot find evidence of it prior to *TZ* Ortakoj. Ms Toronto has *kola*, as does *TZ* Mantua. However, see Z 3:142a which reads *kalah* in modern editions, although see *PZ* 8:432. [↑](#endnote-ref-982)
1195. This question is not easily understood, but it seems that R. El’azar is enquiring about the extent of the damage caused in the Divine cosmos as a result of sexual immorality on Earth below; does it affect any particular *sephirah* more than others? [↑](#endnote-ref-983)
1196. MM punctuates differently here, and understands Hei Hei to belong to the previous line. The significance of mentioning Hei Hei is that (in answer to the question) only the Heis (the ‘Mothers’) of the Divine Name are directly affected by sexual transgressions (MM). [↑](#endnote-ref-984)
1197. *Mishnah* Sukkah 3:1 [↑](#footnote-ref-213)
1198. The words *parutz* (split) and *parud* (separated) are differentiated only in their final letter – with Tzaddi, the *lulav* is unfit, with Dalet, it is fit. [↑](#endnote-ref-985)
1199. *‘Er* was the firstborn of Judah; the letters of his name, when reversed, spell *r’a* (evil). [↑](#endnote-ref-986)
1200. This parenthesised negative, which was suggested by MdL, makes more sense in relation to what follows; Ms Toronto here is somewhat obscure. [↑](#endnote-ref-987)
1201. What is being explained here is the inversion of eros in relation to the Divine realm. See *Benayahu*. Incest is completely forbidden in the lower human realm; but in heaven, the Divine energies represented in relative terms as father, mother, son and daughter all unite. Attributing the inversion of the erotic norm to the Divine has been found in a number of human cultures, notably ancient Egypt, where incest was the (inverted) norm but only in the context of the royal family as representative of the Divine. [↑](#endnote-ref-988)
1202. *qorvah de-aḥavah* (the nearness of brotherhood). [↑](#endnote-ref-989)
1203. The translation of this verse follows Matt on Z 1:71b; see also *PZ* 3:515, note 931. In the *Zohar*, this verse is cited to illustrate the steadfastness of Yesod (represented as Joseph) when engaged with Malkhut, in comparison to the ‘arms.’ Here, Ysod is represented as the trunk of a tree which holds firm while the branches sway. [↑](#endnote-ref-990)
1204. This is an interesting inverse of the usual picture of disunity below and unity Above. [↑](#endnote-ref-991)
1205. *dilah* (her) – but commentaries read *dileih* (his). [↑](#endnote-ref-992)
1206. *qorban* (offering or sacrifice) – literally means ‘that which is brought close.’ [↑](#endnote-ref-993)
1207. On this unique use of the term *ḥesed* see note on *TZ* 77a. [↑](#endnote-ref-994)
1208. The language here is reminiscent of the discussion of the separation of the *sephirot* in the Second Introduction on *TZ* 17a. [↑](#endnote-ref-995)
1209. Although in many ways, the ideal of human life is to mirror that of the Divine, the inversion in relation to the incest taboo is once again emphasised. All processes of unification have their appropriate place. Those born of the same parent may not conjugate at the level of Yesod in this world, even though it is a Divine ideal. [↑](#endnote-ref-996)
1210. The quoting of this verse may be a warning against the revelation of the mystical secrets of the laws of sexual immorality themselves. [↑](#endnote-ref-997)
1211. *BT* Shabbat 33a [↑](#footnote-ref-214)
1212. Throughout this passage of *TZ*, a word play is evident between the dual meaning, in both Hebrew and Aramaic, of the term *galei* (or *itgalei*) which can mean both revelation and exile. It is the ‘revealing of nakedness’ (*gilui ‘arayot*) that leads to exile (*galut*). [↑](#endnote-ref-998)
1213. The verse in Deuteronomy is made to read: “that He not *exile* the wing of his father.” The Divine Presence is exiled amongst the nations because of the sin of sexual impropriety. The specific sin of Deuteronomy 23:1 is relations with one’s father’s wife. [↑](#endnote-ref-999)
1214. On the four exiles, see note on *TZ* 55a. [↑](#endnote-ref-1000)
1215. Exile of the Divine. [↑](#endnote-ref-1001)
1216. *Mishnah* Avot 5:1 [↑](#footnote-ref-215)
1217. In the account of creation recorded in the first chapter of Genesis, the word ‘good’ (*tov*) is found in: 1:4 (the light was good – First Day); 1:10 (the seas/land relationship was good – Third Day); 1:12 (vegetation was good – Third Day); 1:18 (the luminaries in the heavens was good – Fourth Day); 1:21 (creation of swarming creatures, fish and fowl was good – Fifth Day); 1:25 (creation of animals was good – Sixth Day); 1:31 (everything He had made was good – Sixth Day). [↑](#endnote-ref-1002)
1218. MM clarifies this question: if the higher *sephirot* – of Ḥesed to Ysod - descend with Shekhinah to the lower realms, why do we consider them to be in a state of separation? Why are they not still united in conjugality even though they are in exile? The answer seems to imply that *tzaddiq* (the Righteous One) is a euphemism for Ysod only when aroused or arousable – which is not the case in the exilic condition. [↑](#endnote-ref-1003)
1219. The full verse of Ecclesiastes 7:20 reads: *For there is no righteous man on earth who does good and sins not* (Rosenberg). [↑](#endnote-ref-1004)
1220. *BT* Ketubot 62b [↑](#footnote-ref-216)
1221. *BT* Berakhot 7a [↑](#footnote-ref-217)
1222. See extensive note in NZ on the practical halakhic and Kabbalistic considerations surrounding this injunction upon scholars. Sexual union on weekdays is not exactly forbidden, but it is highly discouraged in a Kabbalistic sense, and certainly detracts from efforts to conceive the highest level souls. [↑](#endnote-ref-1005)
1223. i.e. when conjugal union takes place on weekdays. [↑](#endnote-ref-1006)
1224. MM – specifically four terms are used here to correspond to four types of defects that effect the four letters of the Divine Name; these four types of damages and their atonements are explained by ARY in *Sha’ar haGilgulim* (*Gate of Reincarnations*) (Rav Brandwein, 1981), Introduction 21, p.56. [↑](#endnote-ref-1007)
1225. The words ‘mother with son’ is not in *TZ* Ortakoj. [↑](#endnote-ref-1008)
1226. *lemehevei kol sfiran k-lilan beih* (for all the *sephirot* to be included in him) – Adam was the highest level of the Earthly creation and the summation of the cosmic revelation. [↑](#endnote-ref-1009)
1227. The original plan for creation, before Adam sinned, was that incestuous relationships reflective of the Divine unity would be the norm – Adam and Eve, as progenitors of the human race, were brother and sister. [↑](#endnote-ref-1010)
1228. See *BT* Yevamot 55b: intercourse is considered to have taken place when the ‘crown’ of the penis, defined here as the ‘ring of circumcision,’ has entered the sexual organ of the female. [↑](#endnote-ref-1011)
1229. It is not clear which opinions are referred to; “there” could mean a specific discussion, place or concept. [↑](#endnote-ref-1012)
1230. *Sepher Yetzirah* 1:7 [↑](#footnote-ref-218)
1231. See *Bereishyt Rabbah* 8:10 [↑](#footnote-ref-219)
1232. This statement highlights the lofty original status of Adam. As a composite of all the *sephirot*, Adam was a summation of directly revealed Divine expression. See *TZ* 96b – Adam was created in the form of the Divine Name. [↑](#endnote-ref-1013)
1233. *adam de-le-’eyla* (the Man of Above). [↑](#endnote-ref-1014)
1234. According to MM, this is the eye of Adam himself; but it may alternatively be ‘the eye’ generally, whose central colour is black. [↑](#endnote-ref-1015)
1235. *BT* Niddah 31a [↑](#footnote-ref-220)
1236. The following two verses are mentioned in conjunction at the commencement of *Sepher haBahir*. [↑](#endnote-ref-1016)
1237. There appears to be no direct source for this expression – *uqma nukva leḥivru* (‘black is the female of white’); NZ refers to the beginning of *Sepher ha-Bahir*, where the two previous verses are cited. For the theological and kabbalistic implicatons of ‘black is the feminine of white’ see *Pardes Rimonim*, Gate 15 Ch. 5, and *Etz Ḥayim* Gate 39 Drush 15; see also *Sefer Zimrat HaRetz*, Section 65 – ‘Z-A is black to the white of *Arikh*.’ [↑](#endnote-ref-1017)
1238. See *Midrash Rabbah* Devarim 3:12 [↑](#footnote-ref-221)
1239. See *Midrash Rabbah* Devarim 3:12 – the Torah that was given to Moses was of parchment of white fire, upon which was script of black fire. [↑](#endnote-ref-1018)
1240. See *TZ* 135b - Keter is described as ‘black’ in relation to that which is above it. [↑](#endnote-ref-1019)
1241. As a sign of covenant, the rainbow is a symbol of Ysod; as understood from *TZ* 92b, the rainbow is not identical with Ysod, but its colours are the medium through which Ysod is ‘seen’ in this world. [↑](#endnote-ref-1020)
1242. The ‘five colours of the six *sephirot*’ could be considered confusing; GRA suggests this should be five *sephirot*; Ms Toronto (f41a) states ‘six.’ Interesting in this regard is the discussion on Z 2:139a; where it is stated that *tola’at shani* (‘crimson of worm’ - Matt) is termed as “two colours as one – white and red” referring to Tipheret, which is pink. [↑](#endnote-ref-1021)
1243. *TZ* Benayahu reads *anpin* (faces) here instead of ‘*anpin* (branches), which is noteworthy, since that reading is found in Ms Toronto f41a. [↑](#endnote-ref-1022)
1244. See MM: higher Vav is Tipheret in relation to Yesod, the lower Vav. [↑](#endnote-ref-1023)
1245. The *zeret* is a biblical and Talmudic measure, generally understood to be half a cubit; see Steinsaltz, *Reference Guide*, p.283. See also *BT* Menaḥot 97b [↑](#endnote-ref-1024)
1246. *me-raqmin* (embroidered, woven). [↑](#endnote-ref-1025)
1247. *garmin* (bones). MM translates as *praqim* (parts) – probably following the explanation in PQM; but the Aramaic word *garmin* means “bones,” and thus also NH: ‘*atzamot*. [↑](#endnote-ref-1026)
1248. *tiqunin* (constructs), from the root t-q-n. [↑](#endnote-ref-1027)
1249. According to MM, the ‘partner’ that was removed from Adam was the level of his ‘animating soul’ (*nephesh*) that pertained to the world of Emanation; the withdrawal of the blessed Holy One indicates that the level of ‘spirit’ *ru-aḥ* was also removed from him. [↑](#endnote-ref-1028)
1250. *deva-atar dela sharya Shekhinta taman, Qudsha Brikh Hu la sharia taman* (for in the place where the Shekhinah does not reside, the blessed Holy One does not reside there). The Divine seeks only to reside where there is the potential of perfection – the unity of male and female aspects of creation. [↑](#endnote-ref-1029)
1251. The quotation of this verse in illustration of the removal of Adam’s female partner is curious, since this verse speaks of Adam’s single status *before* the creation of Eve. [↑](#endnote-ref-1030)
1252. The implication is that Jacob was vulnerable to damage from ‘the other side’ because he was alone. See Z 1:169b. [↑](#endnote-ref-1031)
1253. The word here is curiously *paraḥ* (flew) but GRA suggests changing to *nag’a* (touched) which I have inserted as an alternative reading, because it makes sense of the passage. Ms Toronto shows that the word *paraḥ* has been copied twice, causing this textual confusion. [↑](#endnote-ref-1032)
1254. *Gid hanasheh* (lit. ‘the displaced tendon’ – see JPT) is, according to some, the sciatic nerve. This anatomical feature is forbidden for Jews to eat, based on the episode recorded in Genesis 32. Alacalay: ‘the femoral vein’; Alter: ‘the sinew of the thigh.’ [↑](#endnote-ref-1033)
1255. See Deuteronomy 28:13 & 44. [↑](#endnote-ref-1034)
1256. *Matronita* – Queen. [↑](#endnote-ref-1035)
1257. *kenegdo* can also mean “against him.” [↑](#endnote-ref-1036)
1258. This may refer to the traditional Kabbalistic understanding of the two wives of Adam: Eve and Lylyt – and this understanding is seemingly confirmed further on in this discussion. MM: Adam’s soul would now be comprised of the levels of the World of Creation, rather than the World of Emanation. [↑](#endnote-ref-1037)
1259. *BT* Yevamot 63a [↑](#footnote-ref-222)
1260. See *BT* ‘Eruvin 54a – if the Tablets of the Law had not been broken, then the nations would have had no control over Israel; ‘read not *ḥaru*t (engraved), but *ḥeirut* (freedom).’ [↑](#endnote-ref-1038)
1261. A man’s wife is also considered as possessing binary potential in relation to her husband’s moral standing. [↑](#endnote-ref-1039)
1262. The participle *‘er* denotes the forbidden erotic. In these two verses it is combined respectively with the first and last two letters of the Divine Name. [↑](#endnote-ref-1040)
1263. The quotation of this Scriptural phrase often denotes a cryptic reference to Moses, since *beshegam* (in that also) [=345] is the numerical equivalent of *Moshe* (Moses) [=345]. [↑](#endnote-ref-1041)
1264. **Tiqun 57** is about Names. The names of the angels change according to their function, but all are reflective of the one Source within them, the unchanging Divine. **Tiqun 57** contains some of the most fundamental expressions of Kabbalistic literature regarding the totality of the presence of God throughout all existence. [↑](#endnote-ref-1042)
1265. *Merkavot* (chariots) – the use of the plural here is unusual; but see further, that each angel has a horse and chariot of fire. [↑](#endnote-ref-1043)
1266. There are different views regarding sentence punctuation here, see *TZ* Margoliot; but this line, according to MM is the end of a statement, and this reading seems supported by *TZ* Qushta, but it is not certain. The idea expressed here is that the soul of man is designed to correct and be corrected by all facets of creation through the process of reincarnation. [↑](#endnote-ref-1044)
1267. Although the text seems to be implying that it was Adam who gave names to the angels, the quotation of this verse from Isaiah, suggests that this particular pronoun refers to the Divine Exemplar. [↑](#endnote-ref-1045)
1268. Throughout Talmudic and Midrashic literature, we find unique names of angels with specific functions; see NZ here. [↑](#endnote-ref-1046)
1269. As seen previously, the implication is that Adam named the angels; or perhaps the intent is that Adam called them specifically for whatever function they served in the relationship between human and Divine – representing the perfect relationship between human and angel. [↑](#endnote-ref-1047)
1270. See Z 1:55b; the connection between the medieval tradition regarding a book given to Adam by Raziel the Angel, and the actual text known in Jewish (and Western) mystical literature as *The Book of Raziel* (which claims to be that very book; though scholars are inclined to attribute the text to the circle of Ḥassidei Ashkenaz and possibly to Eliezer of Worms) has been uncertain (see Y. Dan’s entry on Raziel, Book of, in *Encyclopaedia Judaica* (1973) – the collection we now have was not compiled until late in the 17th century or just prior to its first printing in 1701; and it contains older material some of which dates to Ḥassidei Ashkenaz, including parts of *Sodei Rezaya*.). See *PZ* 1:311 note 1524. It seems that what the *Zohar* says on Z 1:55b, about the contents of that book, does not appear to match the text of the book that we have - such as the 670 engravings – although see *PZ* there, note 1525, and see also *TZ* 92b and the mention of the 72 Names. Scholem does not appear to address the question; however, see Liebes, *The Cult of the Dawn* (2011), Ch.7, pp.69-70, who identifies the *Book of Raziel* in *TZ*, if not *Zohar*. In any event, whilst a number of key points here in *TZ* regarding the names of angels are not directly found in the standard text of the *Book of Raziel* (Yerid HaSfarim, 2003), there are sufficient similarities as to recognize it as the source for *TZ* here: see particularly *Sefer Raziel*, pp.184-5. It occurred to me, however, that this question may be connected to the bolding and capping of the words “**we have found**” (*ashkaḥna*) in this line, which has been a printed textual feature of this word since Mantua; and is not present in Ms Toronto (though the word itself is present, it is not written extraordinarily). Although some of the names are not mentioned directly, their essential meaning may be found as a function of the archangel Metatron; and I have pointed these out where I have found them. Thus, it may be that the *Book of Raziel* as it currently exists was not known to the author/s of *Zohar*, but familiar to the author/s of *TZ*. Neuhausen listed the *Book of Raziel* in *Sifriyah shel Ma’alah* as no. 42 (and *TZ* as the source). See also R. David HaCohen, *Qol HaNevuah*, p.141, n.15. [↑](#endnote-ref-1048)
1271. See *Batei Midrashot*, Part 2, *Otiyot d-Rabbi ‘Aqiva* Ot 1 – Metatron has seventy names. [↑](#endnote-ref-1049)
1272. This would appear to be the first association of the name Metatron to *m-tar* (rain); see Scholem, *Kabbalah*, p.380, on the origin of the name Metatron, though the connection to *metar* (rain) is not mentioned there. [↑](#endnote-ref-1050)
1273. See *Sefer Raziel*, p.185; where a similar name appears though its meaning is not elaborated upon. [↑](#endnote-ref-1051)
1274. See *Sefer Raziel*, p.185, where a similar name appears though its meaning is not elaborated upon. [↑](#endnote-ref-1052)
1275. See *Sefer Raziel* (Yerid Hasfarim, 2003), p.218 – Metatron opens the windows of the Throne of Glory so that the prayers of Israel may enter. [↑](#endnote-ref-1053)
1276. See *Sefer Raziel*, p.185; where a similar name appears though its meaning is not elaborated upon. [↑](#endnote-ref-1054)
1277. There is a Higher and lower academy in heaven; see *TZ* 1a and note there. It is of note that the Mishnah is studied in the lower academy. [↑](#endnote-ref-1055)
1278. *Bemidbar Rabbah* 10:5 and 11:7 [↑](#footnote-ref-223)
1279. *phel-i* – obscure in this context. Translation as ‘hidden’ follows JPT, but *phel-i* can also mean “wondrous,” thus connected to the concept of miracle. See Rashi on Judges 13:18 – the word means ‘concealed’ because the name of this angel is constantly changing. [↑](#endnote-ref-1056)
1280. Here the name Kotviel refers to the supernal recording of merits and not the name which can inspire magic writing, as referred to on *TZ* 89a. [↑](#endnote-ref-1057)
1281. Liturgical: formula for ‘Standing Prayer’ of Ten Days of Repentance [↑](#footnote-ref-224)
1282. *itkafya* (subjugated) in *TZ* Qushta and Ms Toronto (f42a); GRA suggests *ishtarsha* (rooted), which seems more comprehensible. [↑](#endnote-ref-1058)
1283. *Leit malakh deleit leih ‘iqra viyesoda bisfiran* (there is no angel that does not have essence and foundation in the *sephirot*). This statement is clearly aimed at a project of synthesising older, angelic Kabbalah with the sephirotic doctrines of the *Zohar*. The words of this expression also imply an image of the angels as plants or trees with their roots in the *sephirot*. [↑](#endnote-ref-1059)
1284. Much of this section of *TZ* is reminiscent of the Second Introduction on 17a-b. [↑](#endnote-ref-1060)
1285. GRA: these lines are a later insertion; they are however present in Ms Toronto. [↑](#endnote-ref-1061)
1286. A similar language is found in description of ‘the masters of defence’ on *TZ* 43b. [↑](#endnote-ref-1062)
1287. In *Pesiqta d-Rav Kahana*, referred to elsewhere on this page, we find that angels are composed of half fire and half water; see Pisqa 1, Ot 3. [↑](#endnote-ref-1063)
1288. See *Pesiqta d-Rav Kahana*, Pisqa 12, Ot 22 [↑](#footnote-ref-225)
1289. In this passage, it is possible to see an adumbration of the domains that will become the three, and ultimately four, worlds: thrones, angels, limbs. [↑](#endnote-ref-1064)
1290. *leit atar panui mineih* (there is no place vacant of Him) – this sublime, panentheistic expression is considered foundational to the Kabbalist’s apprehension of the Divine and is one of the most widely quoted aphorisms of Jewish mysticism, particularly in Ḥassidic literature. In the section of the book *Tanya* (Kehot, 1976) entitled *Sha’ar Hayiḥud V-ha-Emunah* (The Gate of Unity and Faith), Ch.7, p.166, R. Schneur Zalman of Liadi cites this passage here in *TZ* as the source text; Mindel translates *panui* as “devoid.” [↑](#endnote-ref-1065)
1291. *’ilat ha-’ilot* (Cause of causes). On this term, see note on TZ 17a, Second Introduction. [↑](#endnote-ref-1066)
1292. The letters of the ‘Divine Name of Four Letters’ reflect the Oneness of God in a way that the names of others, or even other Names of God, do not. Since each of the letters refers to a level of emanated existence, they are united at the Source that is enclothed in them; and this is the idea behind the later concept of the World of Emanation, in which are unified all *partzuphim (countenances).* [↑](#endnote-ref-1067)
1293. ‘The Faith of Israel’ (*emunah d-Yisrael*); this term is found in *TZ* 62a and in *TZḤ* (Margoliot) 100a. See also *TZḤ* (Margoliot) 103b [i.e. column b]. [↑](#endnote-ref-1068)
1294. R. Yoseph Ḥayyim in *Da’at Ut-vunah (*1909), Ch.1, p.25, quotes this passage and asks how this is the case if the Name EHYeH is ascribed to Keter, while HVY”H symbolises Tipheret (this question is also asked by *Keseph Mishneh* and cited in NZ); he answers that the HVY”H spoken of here is the first beginning and total generality of the emanation of Primordial Adam which generates all the forms of HVY”H which are categorised in their *milui* as the Name of: 72 – cantillation notes; 63 – vowel points; 45 – crowns; and 52 – letters. [↑](#endnote-ref-1069)
1295. *l-‘eyla ‘ad ein soph, ul-tata ‘ad ein takhlit* (Above without limit, and below without end). See *ZḤ* (Margoliot), 34b. This sublime phrase, quoted extensively throughout later Kabbalistic literature, teaches that the Infinity of the Divine extends in all directions; see R. Yoseph Ergas, *Shomer Emunim Haqadmon* (1965), Second Argument, p.58 and R. Pinḥas Eliyahu of Vilna, *Sefer haBrit*, Part 1, Essay 20, Chapter 16. [↑](#endnote-ref-1070)
1296. The key theme of **Tiqun 58** is not immediately apparent, but perhaps it lies in the idea of concealing and revealing: the ‘daughter of the king’ (Malkhut) is concealed inside various husks and garments which are removed, under the right conditions, by the force of prayer, whose erotic associations with other forms of union are never far from the surface. The number three is significant throughout this tiqun, in the form of three husks, three colours of shame, three prayers, three Vavs. [↑](#endnote-ref-1071)
1297. A Khaph inside a larger reverted Khaph; i.e. a small semicircle open to the left inside a large semicircle open to the right. This diagram, or pictograph, appears differently throughout various editions; what is described here in *TZ* Qushta has been arrived at gradually, but this variation has clearly been influential upon subsequent editions. Mantua presents a semicircle open to the right with a point in its convex middle; MdL has no note or gloss on this. TZ *Ḥemdat Tzvi* gives a semicircle (or roughly the shape of a bracket) with the point near the top; Amsterdam 1719 is similar except that the point there is high and very to the right, and it is not absolutely clear if it actually belongs to the diagram. Ms Toronto has no diagram following the words *kegavna da* (“like this:”), but a diagram does appear colophonically on both sides of f42a, opposite the text in question, indicating a right-angle open to the right, with no point. *TZ* Ortakoj has a small incomplete circle open at the top – which may be intended to indicate a small, full circle - inside a three-quarter closed circle (such as Khaph), which *TZ* Qushta has rotated so that the opening is on the left, in the manner of an inverted Khaph as described. *TZ* Margoliot presents a fully clear and bolded inverted Khaph inside a left hand bracket. PQM presents an upside down Kaf (i.e. still open to the right) with a *dagesh* point inside; the explanatory note in PQM reads: “Malkhut in its descent to [the World of] Creation enclothed and closed in the female of Metatron = the moon.” In *TZ* Vilna, the diagram is composed of a large full point inside a thick circle. MM presents a small circle next to a bracket, but in commentary cites editions printed with *Kissei Melekh* and *Or Yisrael*, which present a small circle fully enclosed in a larger circle. *Biur haGRa* presents a diagram similar to *TZ* Mantua and TZ *Ḥemdat Tzvi*, but the point is about two thirds of the way to the top; *TZ* Suriel has simply a Khaf (empty, with no point) as does DBS. *Benayahu* presents no diagram at all; NH and *TZ* Hirsch (2004) Vol.2, p.526 present a regular Kaph with *dagesh* point. [↑](#endnote-ref-1072)
1298. This refers to the table in the Sanctuary or Temple which was in the north, as well as the domestic table of the home. [↑](#endnote-ref-1073)
1299. *BT* Yoma 33b [↑](#footnote-ref-226)
1300. See *BT* Berakhot 61a [↑](#footnote-ref-227)
1301. The verse is in the future; *TZ* has changed the tense. [↑](#endnote-ref-1074)
1302. See *Qohelet Rabbah* 1:36 [↑](#footnote-ref-228)
1303. See note on *TZ* 28a. [↑](#endnote-ref-1075)
1304. *Tzel’a* (rib) – this same word for the ‘rib’ of Adam describes the ‘side’ of the Tabernacle, see Exodus 26. See also Z 1:28a (*Tiqqunim*) [↑](#endnote-ref-1076)
1305. The reference to the Temple as *Beiyt Zvul* carries several potentially underlying meanings. The translation ‘habitation’ follows *Metzudat Tziyon* ad loc. [↑](#endnote-ref-1077)
1306. This verse (Genesis 30:3), in its original context, is not about levirate marriage but about a curious inverse of the levirate arrangement whereby Rachel, in delivering her maidservant to Jacob, prays that she (Rachel) may “be built” by having children in her name. [↑](#endnote-ref-1078)
1307. *qeruv bisra* - this is the Aramaic form of the Hebrew *qiruv basar* (nearness of flesh); see notes further on this page. [↑](#endnote-ref-1079)
1308. See *BT* Ketubot 48a [↑](#footnote-ref-229)
1309. *qiruv basar* (nearness of flesh) – and see *BT* Ketubot 48a - is not intercourse itself, but a pre-requisite of sexual intercourse; and see note further on this page: ‘no garment whatsoever.’ [↑](#endnote-ref-1080)
1310. *BT* Berakhot 5b [↑](#footnote-ref-230)
1311. The association between prayer and the act of sexual union is made explicit here, and the same theme of ‘no separation’ applies to both. Interestingly, the Talmudic discussion found in *BT* Berakhot 5b, from where the theme of ‘no separation’ in relation to prayer is taken, also immediately discusses the position of the marital bed. [↑](#endnote-ref-1081)
1312. See Isaiah 22:5 and Rashi there – the sense is ‘destroying the wall;’ see Numbers 24:17 – the traditional understanding of *veqarqar* is “uprooting” (JPT) or “undermining” (Artscroll); (though see Alter, p.814 note 17). The meaning in the *Mishnah*, such as Keilim 28:10 and elsewhere, is the bottom edge of a vessel. However, see *BT* Ta’anit 29a and Rashi on Isaiah 23:5 – the sound made by frogs - and *BT* Baba Batra 23a – the sounds made by crows – both of which are onomatopoeic, and seem to fit the sense here. See also R. Isaac ‘Arama, *Sefer ‘Aqedat Yitzḥaq*, Gate 44. As pointed out in note below, this line – up to “of the heart” - first appears in *TZ* Qushta, though its origin is somewhat mysterious, since it is absent from Ms Toronto f42b, and the notes of MdL. Margoliot places these words in parentheses. [↑](#endnote-ref-1082)
1313. This is a beautiful, mystical allegorisation of the Talmudic statement of *BT* Berakhot 5b: “…there should be nothing interposing between him and the wall” – the walls of the heart; however, as noted above, these words first appear in print in *TZ* Qushta. [↑](#endnote-ref-1083)
1314. ‘No garment whatsoever’ is a qualification of *qiruv baser* (nearness of flesh) and a few lines prior: *delo yehei davar ḥotzetz* (there should be nothing interrupting). This passage has been one of the most influential in *TZ*’s reception history because of its significant implications for halakhic praxis. It seems, according to *TZ* here, and on *TZ* 98a, that mystically, and ideally, a man and woman should both be completely naked during the sexual act; although caution should be exercised in assuming that *TZ*’s view is necessarily the more liberated. While *Tur*, Oraḥ Ḥayim, 240 is not explicit on this matter, this passage in *TZ* is the source of the Kabbalistic custom to this effect, which is apparently cited in some Lurianic prayer books (see the Prayer Book of R. Shabati, Part 2, p.42b where, although complete nakedness is suggested, the man should retain the ‘small tallit,’ on which, see note on *TZ* 101a). However, see Z 3:226a (*RM*) where an apparently opposite injunction is stated: that husband and wife both need to be covered during the sexual act! That statement of the *Ra’aya Meheimna* is brought by R. Daniel Frisch (the author of MM), in *Sefer Qedusha uTzni’ut HaShalem* (*The Complete Book of Holiness and Modesty*), Ch.13, p.163, where he determines in its favour based upon the commentary of *Benayahu* on the passage here in *TZ*, who understands that naked does not mean ‘completely naked,’ but naked from the chest down (and note the distinction between the word *kesut* (clothing) and *kisui* (covering)). However, see *BT* Ketubot 48a – where the wearing of clothes during intercourse is clearly disapproved of. See *Tosaphot* on *BT* Nedarim 17a which rules against full nakedness, and the variant text of the *Midrash* on *BT* Nedarim 16b quoted there is probably the source for the phrase “in the Gemara” found in Elijah de Vidas’s discussion on this matter in *Reishit Ḥokhmah*, p.332, which nevertheless accepts the position of *TZ*, as does *Nezirut Shimshon* (1764) 9b who is clear that no clothing whatsoever should be worn. See *Shulḥan Arukh* Oraḥ Ḥayim, Laws of Modesty, 241:8, and the commentary of *Magen Avraham* there whose further analysis seems inconclusive, but where the expression “because we require *qiruv basar* (nearness of flesh)” reflects *TZ*’s theme, and makes nakedness sound imperative to the formal performance of sexual obligation. The term ‘nearness of flesh’ is usually employed to describe a state between people sleeping in the same bed, that might lead to forbidden union, see *BT* Shabbat 13b and Qiddushin 80b; and see GRA on *Shulḥan Arukh* there who recommends covering. See *Mishnah Brurah* and commentaries, which appear to confirm the position of *TZ* and incidentally reconcile with *Ra’aya Meheimna* (i.e. naked; but under a cover, or ‘sheet’). See also *BT* Nedarim 20b where the expression ‘reveals a handbreadth and covers a handbreadth’ indicates the presence of clothing; and this expression is well known from Kabbalistic literature to refer to the revelation of secrets (implying significant association between the quest of Kabbalistic enlightenment and Eros). [↑](#endnote-ref-1084)
1315. *Yikanef*: a possible allusion to *tzitzit* and see previous note; my thanks to David Lang for pointing out this association. [↑](#endnote-ref-1085)
1316. *BT* Nedarim 20a [↑](#footnote-ref-231)
1317. See RaN on *BT* Nedarim 58b – ‘shame’ is a quality of those who stood at Sinai. [↑](#endnote-ref-1086)
1318. See *BT* Baba Metzi’a 58b – shame changes the colour of the face from red to white; and see *Tosaphot* there, which understands the phrase of the gemara *d-azil sumqa v-atei ḥivra* to mean “it [the face] goes red and then white” rather than “the red goes and the white comes” and explains that the initial reddening of the face in embarrassment is the gathering of the blood in order to vacate the face. MM explains that if someone has shame for long enough, his face turns a greenish colour. [↑](#endnote-ref-1087)
1319. PQM and MM:The ‘bow’ here is Malkhut in exile. [↑](#endnote-ref-1088)
1320. *Mishnah* Ḥagigah 2:1 [↑](#footnote-ref-232)
1321. *BT* Ḥagigah 16a [↑](#footnote-ref-233)
1322. As noted elsewhere, although the term *qorban* means ‘bringing near’ or ‘offering;’ it is commonly translated as ‘sacrifice’ - particularly in relation to animals offered on the alter. On the relationship of sacrifice to the word *qorban*, see… [↑](#endnote-ref-1089)
1323. See Rashi on *BT* Berakhot 52b – the colours of fire are red, white and green [↑](#endnote-ref-1090)
1324. The three daily prayer services, which replaced the sacrificial order following the cessation of the alter, correspond to the burning of the three husks (*qlipot*) that cover the Shekhinah. [↑](#endnote-ref-1091)
1325. ‘They’ are the blessed Holy One (*Qudsha Brikh Hu*) and the Shekhinah (*Shekhinta*); the state of ‘enclothed in these husks’ represents an exile of the Divine (PQM). [↑](#endnote-ref-1092)
1326. i.e. sacrifice is not appropriate in exile. [↑](#endnote-ref-1093)
1327. See *TZ* 35b and note there. [↑](#endnote-ref-1094)
1328. See *BT* Bekhorot 8a – seventy-year pregnancy for a snake, and *Pirqei D-Rabbi Eliezer* 14 – the snake was punished by the shedding of skin every seven years. Significant here is the numerical value of the letter Aleph [=1] which commences the word *aur* (light) and the letter ‘ayin [=70] which commences the word ‘*or* (leather). [↑](#endnote-ref-1095)
1329. It is from these three verses that the Redemptive Name of 72 is formulated; see Z 1:55b, which attributes the 72 ‘species of wisdom’ to *The Book of Raziel* just mentioned on *TZ* 91b; see *PZ* 1:312, n.1525. [↑](#endnote-ref-1096)
1330. This expression is curious, since it contrasts to the ‘six thousand years of creation,’ as mentioned in *BT* ‘Avodah Zarah 9a, and see Z 3:253a (*RM*). GRA: the daughter of the king is covered in the garments of Hei [=5], until the revelation of Yud in the sixth millennium, thus completing the Hei”Y of *milui* 72; as stated further, that Hei is the covering of Yud. [↑](#endnote-ref-1097)
1331. This alternative *milui* in parentheses seems more logical, since it is the *milui* of 72; however, Ms Toronto has the first *milui* here, of *Alphin*. [↑](#endnote-ref-1098)
1332. *Hei levusha dekhasei ‘al yud* (Hei is the garment that covers over Yud). As we learnt at the commencement of **Tiqun 56** (*TZ* 89b) wherever Hei precedes Yud – such as in the Name ELHYM - the Hei is dominant, and the Yud is considered ‘female.’ [↑](#endnote-ref-1099)
1333. Having ended **Tiqun 58** on the concept of clothing, **Tiqun 59** (*treiy ba-eish* - ‘two in the fire’) is a teaching on the primordial clothes: those made for Adam and Eve, which were those affected by the snake, who is truly naked and jealous of Adam and Eve’s status. The remarkable teaching regarding the transgression of the snake upon the Ten Commandments concludes **Tiqun 59**. [↑](#endnote-ref-1100)
1334. See PQM and MM: the key to this teaching is the anagram TReiY Ba-EiSh (two in fire). [↑](#endnote-ref-1101)
1335. See Genesis 3:21. GRA reads *aur* (light) in preference to *‘or* (leather). See *Bereishyt Rabbah* 20:12 – it was found written *aur* [with an Aleph instead of an ‘Ayin] in the Torah scroll of Rabbi Meir. [↑](#endnote-ref-1102)
1336. Liturgical: ‘Dividing’ ceremony (*havdalah*) at the termination of the Sabbath [↑](#footnote-ref-234)
1337. ibid [↑](#footnote-ref-235)
1338. Meaning: naked of a physical body – QGM. [↑](#endnote-ref-1103)
1339. ‘Garments’ here indicates ‘bodies’. See MM. [↑](#endnote-ref-1104)
1340. *maziqin* (destructive-agents), a term often referring to demonic entities. [↑](#endnote-ref-1105)
1341. See Z 1:14a, where the question of why the bodies of the demons were not made before Sabbath is resolved. [↑](#endnote-ref-1106)
1342. See *Mishnah* Avot 5:6 [↑](#footnote-ref-236)
1343. This is obviously allegorical, since Adam was already naked. Perhaps, the ‘realisation’ of nakedness is a type of loss of garment. MM – the ‘garment’ is the body. [↑](#endnote-ref-1107)
1344. *Pirqei d-Rabbi Eli’ezer* Ch.24 [↑](#footnote-ref-237)
1345. See: *Pirqei d-Rabbi Eli’ezer* Ch. 24 and *Bereishyt Rabbah* 68:13; Z 1:142b; *PZ* 2:292, note 253. [↑](#endnote-ref-1108)
1346. See Z 1:138a – because Esau was drawn after that snake, Jacob had to deal with him in a snake-like way. On the relationship of Esau and the snake, see… [↑](#endnote-ref-1109)
1347. ‘*Arum levish*. This expression is a fascinating (surely deliberate) word-play, since, in another sense, it forms the oxymoron: “naked clothed.” Indeed, it is not completely certain that this alternative meaning is not the surface intent of the text; however, MM and NH both understand *levish* to mean “for bad” and not “clothed.” My original translation for this phrase was: “dressed in craftiness.” [↑](#endnote-ref-1110)
1348. For extended explanations of exactly what ‘the craftiness’ of the snake entailed see *Pirqei d-Rabbi Eli’ezer* Ch.13 and *Sepher haBahir* Ot 199. [↑](#endnote-ref-1111)
1349. *BT* Shabbat 33b [↑](#footnote-ref-238)
1350. The verse is not quoted here precisely, but meaning appears unaltered. [↑](#endnote-ref-1112)
1351. See *BT* Pesaḥim, 113b: “Three does the Holy Blessed be He hate: one who speaks one [thing] in his mouth and one [i.e. another thing] in his heart…” [↑](#endnote-ref-1113)
1352. See *BT* Sotah 35a – effective slander always contains an element of truth. [↑](#endnote-ref-1114)
1353. The following passage is about the snake’s transgressions upon (what would become) the Ten Commandments. [↑](#endnote-ref-1115)
1354. *BT* Shabbat 146a [↑](#footnote-ref-239)
1355. *BT* Baba Batra 16a [↑](#footnote-ref-240)
1356. **Tiqun 60** focusses upon the concept of ‘fruit’ including its peel and its inner sweetness or bitterness. This discussion is mystically interpreted in relation to Eve, and ethically allegorised in relation to character. Linked to this discussion on 93b is the theme of the angel Metatron, who represents a type of staff or wand with which to control the cosmic flow and annul decrees, parallel to the ability of the righteous individual to control sinful urges within. [↑](#endnote-ref-1116)
1357. *hipukha* (switching). [↑](#endnote-ref-1117)
1358. This anagram of the word *briyt* (covenant) which forms the word *teviyr*, which literally means ‘broken,’ creates a remarkable association. The sense here seems to be that the Covenant was too much responsibility for Adam to bear, and he ‘broke.’ [↑](#endnote-ref-1118)
1359. MM: the four sets of Vav and Tav contained in this verse, surround the initial Mem of *mipiryo* (*of its fruit*) to create the word *mavet* (death). [↑](#endnote-ref-1119)
1360. MM: the tree of life – the Torah. [↑](#endnote-ref-1120)
1361. *da l-qavel da* (this corresponding to that) *avad Qudsha Brikh Hu* is a paraphrase of the words found in Ecclesiastes 7:14: *…this opposite (le-’umat) that, did the ELHYM make*. See *TZ* 26a for a similar, though not identical, expression. [↑](#endnote-ref-1121)
1362. See *Metzudat David* on Jeremiah 6:29, which describes the process of purifying silver of lead; see Z 3:126a (*RM*) and 282b (*RM*). [↑](#endnote-ref-1122)
1363. *moḥa me-tiqa* (sweet fruit). *Moḥa* also means ‘brain’ or ‘mind’. [↑](#endnote-ref-1123)
1364. MM: these refer to the lines of the forehead and the hands, by means of which the nature of a person’s soul and character can be deciphered. [↑](#endnote-ref-1124)
1365. *Ḥulqa* (portion); this word is likely a play on the word *ḥaluqah* (robe). [↑](#endnote-ref-1125)
1366. See *Targum Yonatan* on Deuteronomy 7:10 – the wicked are paid their reward in this world, so as to exclude them from the world to come. [↑](#endnote-ref-1126)
1367. See *BT* Berakhot 7a [↑](#footnote-ref-241)
1368. This verse, wherever cited, surely implies a Messianic theme. [↑](#endnote-ref-1127)
1369. *TZ* is, apparently, the first major Kabbalistic work to cite this verse; for an extensive mystical interpretation of Ecclesiastes 10:7, including its meaning in *TZ*, see *Imrei No’am ‘al haTorah*, Parashat Vayishlakh. [↑](#endnote-ref-1128)
1370. *V-kola isht-mod’a b-‘ovadoy d-bar nash man ihu mil-gav* (and all is recognisable through a person’s deeds, what he is on the inside). PQM: it is possible to discern the essence of a person from his actions. [↑](#endnote-ref-1129)
1371. *Mishnah* Avot 1:17 [↑](#footnote-ref-242)
1372. See *TZ* 60b: “And people who are stupid look at the garment, while others look at the body” – where, in apparent contrast to here, body and garment are regarded as different entities; see also note there on the Emperor’s New Clothes. [↑](#endnote-ref-1130)
1373. From context here it would be possible to understand the meaning of *mateh* - which is usually translated as ‘staff ’ - to be approximate to the word ‘wand’ with all its magical import. The word *lahat* is used in Genesis 3:24 – with which Metatron is also associated here in *TZ* - and Exodus 7:11, which speaks of the magical response to Moses’ switching of staff to snake. See Alter on Exodus 7:11, p.346 and notes there. [↑](#endnote-ref-1131)
1374. Here we have another etymological root of Metatron: *mateh* (staff). [↑](#endnote-ref-1132)
1375. This seems more in context than ‘the Righteous One’ which is a Divine representation and a signifier of the *sephirah* Ysod. [↑](#endnote-ref-1133)
1376. It is not immediately clear what ‘this place’ refers to. MM: the ‘place’ of Metatron, where the righteous person has such control over his passions that he is able to control the power of Metatron to annul harsh decrees. [↑](#endnote-ref-1134)
1377. See *BT* Mo’ed Qatan 16b, Z 1:10a and Z 2:15a. Interestingly, this verse may also have Messianic import, see in context of 2 Samuel 23:3 and *Sefer Imrei Emet*, Parashat Veyeishev. [↑](#endnote-ref-1135)
1378. See *BT* Sukkah 14a [↑](#footnote-ref-243)
1379. MM – not just the righteous, but even an ordinary person can change a decree from heaven through a change in behaviour. [↑](#endnote-ref-1136)
1380. *Qohelet Rabbah* 5:4 [↑](#footnote-ref-244)
1381. *leit beih dina klal veleit shinuyin* (there is no judgement in Him at all, and no changes). The expression seems to be striving to reassert the transcendence of the Divine; elsewhere we have seen ‘the blessed Holy One’ as the Divine engaged with, and even enclothed within, the world; yet here it is precisely the signifier ‘the blessed Holy One’ and not *Ein Soph* (‘the Infinite’) about which these completely disengaged *via negativa* statements are made. See Z 3:129a (*IR*) – “there is no left [side] in this Ancient One.” That somewhat mythic Zoharic statement is brought, in conjunction (or synthesised) with the philosophically transcendent phrase “there is no judgement in Him at all,” found here in *TZ*, in the Lurianic *Mevo She’arim* 5:1:12. [↑](#endnote-ref-1137)
1382. **Tiqun 61** (BeREiShYT is ‘thought,’ ELHYM is ‘action’) introduces a new way of looking at the *sephirot*, as expressions of human creativity: thought, action, voice and speech. The sin of Adam caused a separation by disrupting the unity of Divine creativity. The disembodied voice of God seeks out Adam in the Garden, emanating from the very place in which he had sinned. Naked with loss, Adam and Eve are now covered in shame; but shame leads to repentance and covenant. [↑](#endnote-ref-1138)
1383. See Z 2:119b (*RM*) – the Book of Genesis exists at the level of thought, as in “Israel arose in thought;” *TZ* 19a – ‘the point in its chamber’ (which is the dot in the Beit of *Bereishyt*) is ‘hidden thought.’ See also *TZ* 115a – thought itself is a garment for the ‘hidden thought’ which is Keter. Here ‘thought’ is identified with the *sephirah* of Ḥokhmah – the Divine thought that sparks creation - and yet is also seemingly allegorised to actual human thought. [↑](#endnote-ref-1139)
1384. NZ cites Z 3:228b – the blessed Holy One and the Shekhinah are the voice and speech of every angel - but the sense here seems different: here is a schema relating the sephirotic structure, in its ‘family’ (or ‘partzuphic’) grouping, to four key human processes of thought, action, voice and speech. See also *TZ* 137a. This schema has been explained and developed upon in later Kabbalah; see: RMQ, *Pardes Rimmonim* (Munkatch) Part 2, 23:13, p.29; and the *Writings of GRaMaM* (2001), Vol.2, p.304. However, ‘action’ does not seem to fit the symmetry of the schema; whereas the other three are all facets of ‘breath’ (*hevel*). [↑](#endnote-ref-1140)
1385. See *BT* Qiddushin 40a [↑](#footnote-ref-245)
1386. *BT* Qiddushin 40a – “Good intention is combined with deed… [meaning that even if a good intent is not acted upon, it is counted to the thinker as though it was] …evil intention is not combined with deed” [meaning that one who has an evil intention is not punished unless the intent is actually carried out in deed]. [↑](#endnote-ref-1141)
1387. *Pirqei d-Rabbi Eli’ezer* Ch.13 [↑](#footnote-ref-246)
1388. *dyna lesitra desmola* (judgement to the side of left); these words of the text are challenging to punctuate and clarify. See Z 1:22b (*Tiqqunim*) – the ‘side of left’ is a term for death – and Z 1:88a (*ST*) – the ‘side of left’ is a term for the evil inclination; the judgement was for the imposition of death upon humanity and the punishment of the snake. [↑](#endnote-ref-1142)
1389. That ‘day’ was *Rosh HaShanah*; see Z 3:231a and *TZ* 74a and note there. [↑](#endnote-ref-1143)
1390. See *BT* Sanhedrin 38b [↑](#footnote-ref-247)
1391. The respective sins of Adam and Eve had different cosmic consequences, apparently corresponding to Ḥokhmah and Binah (wellspring and tree), see *TZ* 89a and note there; although the next lines which ascribe both sins to aspects of the letter Yud, have been interpreted as Keter and Ḥokhmah; with Binah as the ‘body of the tree;’ see note below. [↑](#endnote-ref-1144)
1392. Yud is both fruit and wellspring. PQM and MM: Ḥokhmah and the *qutzo shel yud* (‘jot of the Yud’), Keter. Prosaically, the expression also implies that wisdom (*ḥokhmah*) is both the wellspring and the fruit of revelation. In this regard, see *BT* Qiddushin 40a, already a source text for this page, where ‘fruit’ is related to ‘action’ (which, in this Tiqun, refers to Binah). [↑](#endnote-ref-1145)
1393. *anpohi* (his face) – thus MM and NH: *panav* (not “their faces”) though the verb and the context are plural. [↑](#endnote-ref-1146)
1394. As will be elaborated upon extensively in later Tiqqunim of *TZ*, Moses was a reincarnation of the soul of Abel, who sinned; see *TZ* 102a and note there. [↑](#endnote-ref-1147)
1395. *BT* Berakhot 7a [↑](#footnote-ref-248)
1396. See *TZ* 39b. [↑](#endnote-ref-1148)
1397. **Tiqun 62** (*bat, eish* – daughter, fire) is a discussion upon the idea of concealment. Although it was impossible for Adam to conceal himself from God’s retribution, the power of repentance can protect a person from indiscriminate judgement. The discussion then reveals the notion that the Shekhinah is “the image (*tzelem*) of ELHYM” in which Adam was created; sin causes the departure of God’s image from the human form. [↑](#endnote-ref-1149)
1398. It is curious that a similar condition – withdrawal from his female counterpart – was not imposed upon Adam; whereas traditions regarding Adam’s solitude following the sin, and which incorporate aspects of the Lylyt legends, imply that his withdrawal was voluntary. See note, below, on “even though you caused all of this…” [↑](#endnote-ref-1150)
1399. *KoH* (*thus*) is a designation of the Shekhinah. The word *ayekah* is written in the same way as *eikhah* (*How*) of Lamentations 1:1. [↑](#endnote-ref-1151)
1400. “…all of this” refers to the cosmic breach in the Divinely inspired creation – which, if understood in the context of the previous Tiqun – is the separation of Divine ‘voice’ and ‘speech.’ It is not certain what the function of the expression “even though” (*aph ‘al gav*) is here; perhaps: ‘even though you caused all this, nevertheless, where is the Shekhinah?’ MM: ‘nevertheless, you can repent and fix it.’ See note above on the separation of Adam and Eve - perhaps this is the reason why the parallel condition of separation from female counterpart was not imposed upon Adam, because only *with* her could he correct the damage. [↑](#endnote-ref-1152)
1401. See *BT* Baba Qama 59b-60a. [↑](#footnote-ref-249)
1402. The context here is one of indiscriminate and collective judgement, from which even the righteous would need to hide. See *BT* Baba Qamma 60a which is clearly a source text for several points made here in *TZ*: permission given to destructive agents; indiscriminate punishments; and an allegoric interpretation of Exodus 22:5. [↑](#endnote-ref-1153)
1403. *tyuvta* (repentance). This contrasts with that which was stated in the earlier discussion on *TZ* 94a, that Adam and Eve covered themselves with shame. That covering followed the naked realisation of their sin; whereas here, the covering of repentance shields one from indiscriminate collective retribution. Equally, shame leads to repentance. [↑](#endnote-ref-1154)
1404. The word “lower” is presented as an alt. to “Higher” in MM here, but, following MdL, only “lower” appears, without parentheses, in *TZ* Qushta. Ms Toronto (f44a): ‘*ila-ah* (Higher). [↑](#endnote-ref-1155)
1405. *Midrash Tanḥuma*, Tzav, Ch.14: “All circumcised Israelites will enter the Garden of Eden because the Holy One Blessed is He placed His Name upon Israel in order that they may enter the Garden of Eden. And what was the Name and the Seal that He placed upon them? It is *ShaDaY* (Almighty): He placed the [letter] Shin on the nose, the [letter] Dalet on the hand, and the [letter] Yud he placed on the [place of] circumcision. And therefore, when an Israelite ‘goes to his world’ [i.e. dies], there is an angel appointed in the Garden of Eden who takes every man of Israel that is circumcised and brings him into the Garden of Eden. And those who are not circumcised, even though they have two of the letters of the Name which is ShaDaY, for they have the Shin of the nose and the Dalet of the hand, but they don’t have the Yud of ShaDaY, he is of the term ‘SheD’ (demon); meaning that a demon leads him to hell. And an Israelite who is circumcised, yet has worshipped idols, goes to enter the Garden of Eden, and the Holy One Blessed is He commands an angel who ‘stretches his foreskin’ and makes his foreskin as though he was never circumcised, so that he won’t come into the Garden of Eden. And a great thing is circumcision, and beloved it is before the blessed Holy One. And all [other] creatures, whether human or animal, whether beast or bird or creeping thing, they all fear any Israelite who is circumcised.” [↑](#endnote-ref-1156)
1406. See the quotation of this verse in *TZ* 137b and note there; perhaps, *TZ*’s understanding of the verse in this instance is a compromise with the commentary of RaShY *ad loc*. [↑](#endnote-ref-1157)
1407. See *Shir HaShirim Rabbah* 5:3 and *TZ* 10b. [↑](#endnote-ref-1158)
1408. The words “this is the Shekhinah” appear here in MM – following the variant presented in *TZ* Ortakoy - but they are absent from *TZ* Qushta which adds “the Middle Pillar” following MdL, but in parentheses. The 1973 facsmile edition of TZ Qushta, inserts the words “this is the Shekhinah” into the text in pen. Ms Toronto (f44a) has both: “This is the Shekhinah and She is *‘A-D*” [an unusual abbreviation, which presumably stands for ‘*amuda d-emtz’a-ita* (the Middle Pillar)]. [↑](#endnote-ref-1159)
1409. This is a remarkable question, though challenging to interpret; see further note below on the second part of Rabbi El’azar’s enquiry. MM understands this line to be referring to ‘the World of Emanation’ (a later Kabbalistic idea), and the question is: the verse should say: “And God emanated…” In Ms Toronto, the word *atzilut* (emanation) is present, but the words “and furthermore” are absent, and both clauses seem to form one question. Because almost all commentaries on *TZ* are post-Lurianic, it is difficult to understand the sense in which ‘emanation’ is used here; perhaps the act of creation is the province of the blessed Holy One (Tipheret), whereas the Shekhinah (Malkhut) ‘emanates;’ but this would be the inverse of later Kabbalistic understanding that places the process of ‘emanation’ above that of ‘creation.’ [↑](#endnote-ref-1160)
1410. The textual variations here are interesting; see note above on the first part of Rabbi El’azar’s enquiry. Ms Toronto reads: “the verse should have said: And ADNY created the human…” which is consistent with *TZ* Mantua. ADNY seems correct here, since the question appears to be: If the human is a reflection of Shekhinah, then it should state that he was created by the Name appropriate to Malkhut! *TZ* Ortakoj reads as here, in *TZ* Qushta, a letter Hei, representing the Name of God; though since the question hinges on discerning exactly ‘which’ Name is being suggested, this reading is curiously oblique. On the letter-symbol Hei to represent the Divine Name, see Wolfson… However, since the previous lines have been subject to textual variations, a number of possibilities make sense. MM reads: “the verse should have said: And HVY”H created the human…” and explains the question according to the statement above that Adam was created “in the image of the blessed Holy One.” [↑](#endnote-ref-1161)
1411. *ʼatiq yomin* – Ancient of Days. A designation for the Divine whose origin is the Daniel 7:9. The term is used frequently throughout zoharic and kabbalistic literature to indicate aspects of the *sephirah* of Keter. [↑](#endnote-ref-1162)
1412. **Tiqun 63** emphasises the centrality of ‘truth’ to the proper alignment of the cosmos, and the return of Divine Presence to human consciousness. The order of the letters of the Divine Name is the conduit to true wisdom - “the essential point and foundation of everything” (95a) - by which the mystic can recognise and affect the conditions of reality. [↑](#endnote-ref-1163)
1413. Liturgical: from ‘the blessing before performing precepts’ [↑](#footnote-ref-250)
1414. *Tav* (returns) is apparently both causative and simple active in Zoharamaic: NH translates as *shav* which is active, but MM translates as *maḥzir* which is causative and seems more correct. [↑](#endnote-ref-1164)
1415. JPT: ‘Hang in suspense;’ Alkaly: ‘swinging’ (*tlu-im*); Alter: ‘dangle.’ [↑](#endnote-ref-1165)
1416. MM: “She” is the soul (*neshamah*). [↑](#endnote-ref-1166)
1417. The suggestion of GRA here is interesting (“At the time when…” rather than “Worthy is…”) because it matches Ms Toronto. [↑](#endnote-ref-1167)
1418. This relates to the previously quoted verse of Psalms 145:18: *…to all those who call Him in truth* (*emet*). [↑](#endnote-ref-1168)
1419. See *BT* Shabbat 104a [↑](#footnote-ref-251)
1420. *it-taqen* –‘established’ in this context, from the root t-q-n. [↑](#endnote-ref-1169)
1421. Truth resides upon the centre, the tree of the garden, from where issues the Voice of God. [↑](#endnote-ref-1170)
1422. The ‘other side’ resides in the extreme margins, as far away from the centre as possible, in the place of the ‘circumference’ – the foreskin. See also *BT* Baba Qamma 60b, regarding destructive agents who inhabit the sides of the street. [↑](#endnote-ref-1171)
1423. *Bezimna d-emet shalta, it-‘avar shiqra mei-alma* (When truth rules, falsehood is removed from the world). In this passage is summarised the fully allegoric understanding of the somewhat gnostic perception of the struggle between the blessed Holy One and Samael. The truth need not assert itself in order to rule, the way falsehood does. The very removal of that which is false, reveals that which is true. Truth here is equated to enlightenment from that false consciousness which is the mark of exile and the husk. [↑](#endnote-ref-1172)
1424. Both of these acronyms are found in *Ba’al haTurim* on Genesis 1:1. It seems unusual that these verses are presented in reverse order to their appearance in Scripture; see note below regarding the verses relating to the First and Second Temples, which are also curiously reversed. [↑](#endnote-ref-1173)
1425. See Zechariah 8:3 – Jerusalem is called “the City of Truth.” [↑](#endnote-ref-1174)
1426. *Bereishyt Rabbah* 2:5 [↑](#footnote-ref-252)
1427. *savil* (supports, bears). [↑](#endnote-ref-1175)
1428. ‘The building’ here referred to has potentially multiple meanings: the entire cosmic structure of creation; the Temple in Jerusalem; the human being. [↑](#endnote-ref-1176)
1429. These verses are presented unusually, since the second verse, from Lamentations, mystically (and literally) refers to the First Temple, represented as the tephilin of the head (GRA), while the first verse from Isaiah alludes to the Second Temple (MM). Actually, there are three ‘fallings’ cited here, although perhaps the verse from Amos is not specific to either Temple. [↑](#endnote-ref-1177)
1430. *even ha-shtiyah* (foundation stone). This stone, which is said to be the point from which the world was created, sat directly beneath the Holy of Holies in the Temple, see *BT* Yoma 54b. Many today identify it with the ‘Noble Rock’ beneath the Dome of the Rock, though not all opinions concur that that is the site of the Holy of Holies. [↑](#endnote-ref-1178)
1431. *BT* Yoma 54b [↑](#footnote-ref-253)
1432. hushtat (extended). Or: ‘upon which the world was planted.’ See *PZ* 1:423, note 619, and 1:424, note 627. [↑](#endnote-ref-1179)
1433. See *BT* Berakhot 5b (as noted in MM), there were Rabbis who rejected sufferings and their reward. [↑](#endnote-ref-1180)
1434. ‘*iqara v-yesoda dekola* (the essence and foundation of everything). Commentators understand that the foundational teaching referred to here is that Ḥokhmah (or *ḥokhmah* – wisdom) is both the beginning and the end of all endeavour - the wellspring and the fruit - achieved through the ascent of Malkhut to Ḥokhmah and her return. [↑](#endnote-ref-1181)
1435. **Tiqun 64** (ISh - and with Hei of ELHYM – IShaH) commences with a more particular enquiry into the role played by Eve in the primordial sin. Just as Adam was destined to be the revelation of masculine Divine energy, so was Eve to be the full representation of feminine Divine Presence. In sinning against Shekhinah, she effectively sinned against her own potential. But even in exile, Adam and Eve reflect dynamic Divine processes. In its printed form in *TZ* Qushta, **Tiqun 64** also deals with the curses that resulted from the cosmic trauma of the sin. On *TZ* 95b, the text provides a remarkable mystical understanding of the fascinating legend of King Solomon and Asmodeus, which opens the portal to a lengthy treatment of the concept of magic, but the deeper theme is the idea of ‘descent for the sake of ascent.’ Ultimately, Adam’s exile is productive, and in the wake of his reascent, many different levels of soul are brought into the world. [↑](#endnote-ref-1182)
1436. What caused the Shekhinah to require support? [↑](#endnote-ref-1183)
1437. Every case of the expression *mah zot* (*what is this*?) in Scripture is an expression against wrongdoing or calamity, except Exodus 13:14, where *zot* (*this*) refers demonstratively to a noun, not a verb (and which becomes the ‘What is this?’ of the third of ‘the four sons’ of the Passover *Haggadah*). [↑](#endnote-ref-1184)
1438. This statement is curious in light of what is stated further towards the end of *TZ* 95b, because why then was he afflicted with ten curses and not nine? [↑](#endnote-ref-1185)
1439. [On *zot* (this) as a referent for Shekhinah see Tiqun 19 and notes there]. [↑](#endnote-ref-1186)
1440. The apocalyptic and eschatological war between the two entities of Gog and Magog is prophesied in Ezekiel Chapter 38, and has been variously interpreted, but I cannot find any precedent connection between the verse of Psalms 27:3 and the war of Gog and Magog; however, see *BT* Berakhot 7b, where the war of Gog and Magog is compared to the Psalmist’s escape from Absalom. Psalm 27 is recited in the Synagogue during the month of Tishrei, which co-incides with the traditionally alleged time of Gog and Magog, and Ezekiel 38 is the *haphtarah* (prophetic reading) of the intermediate Sabbath of the Festival of Sukkot. [↑](#endnote-ref-1187)
1441. The Messiah, according to MM. [↑](#endnote-ref-1188)
1442. The term ‘the wisdom of Solomon’ is perceived by the *Zohar* in many places to be a representation of the full glory of the Shekhinah; see note below on ‘full moon.’ [↑](#endnote-ref-1189)
1443. See note below, on the ‘descent of Solomon;’ according to MM, *TZ* quotes this verse as the response of the Shekhinah, whose ascent and descent was paralleled and embodied in the exile of the King. [↑](#endnote-ref-1190)
1444. See *BT* Gittin 68b [↑](#footnote-ref-254)
1445. See *BT* Gittin 68b and the remarkable Aggadic account of King Solomon’s encounter with the demon King, Asmodeus (Ashmedai). Having swallowed him, Asmodeus hurled King Solomon 400 hundred parasangs; thus outside the limits of the Land of Israel – which are 400sq parasangs – the King finds himself as a commoner in exile and has to recover his throne. See *Benayahu ben Yehoyada* on that Talmudic section. *TZ* here understands this as a spiritual descent narrative; ‘the wisdom of Solomon’ is at once both Ḥokhmah and Malkhut, and the legendary ascents and descent of Solomon are seen as reflecting those of the Shekhinah. On Asmodeus, see… In Z 2:128a and elsewhere in *Zohar*, Asmodeus is mentioned in relation to a magical book that he gave to King Solomon; however a different aspect is revealed in the later-strata, for example in Z 3:253a (*RM*), which states that Asmodeus and his family are Jewish demons who are subjugated to Torah. [↑](#endnote-ref-1191)
1446. See Z 1:150a – King Solomon represented the full moon; for *TZ*, however, this verse relates to the level of Ḥokhmah (both as *sephirah*, and in its substantive meaning as ‘wisdom’) revealed by Solomon (representative of Malkhut) after his return from exile as being greater than it was before: descent for the sake of ascent. [↑](#endnote-ref-1192)
1447. This passage, which speaks of the rise of the lower Yud (Malkhut) to Ḥokhmah, is parallel to the discussion found towards the end of **Tiqun 63** on *TZ* 95a, regarding the dynamic order of the letters of the Divine Name. [↑](#endnote-ref-1193)
1448. This is an example of variation of line and paragraph punctuation between several editions of *TZ*. MM begins a new paragraph here, but see *TZ* Margoliot and PQM. [↑](#endnote-ref-1194)
1449. *leit lah reshu lemeiqam migarmah* (She has no power (or permission) to stand up on her own). PQM: She has not the power to emerge from exile through [just] the merit of Israel. [↑](#endnote-ref-1195)
1450. See fascinating note in NZ – the nation of Edom, who represent the descendants of Esau, have no law compelling the inheritance of kingship by a son or any close associate. [↑](#endnote-ref-1196)
1451. MM points out the clever allusion here to *BT* ‘Eruvin 70b, on one who ‘inherits the leg of his father.’ On the removal of the ‘supports’ of the snake, see also Zohar Parashat Vayishlaḥ. [↑](#endnote-ref-1197)
1452. See *Bereishyt Rabbah* 20:5 [↑](#footnote-ref-255)
1453. The following section of text until the mention of ‘the seven lands’ at the end of *TZ* 95b is absent from Ms Toronto f45a. [↑](#endnote-ref-1198)
1454. See *TZ* 93a and note there on the association of Esau and the serpent. [↑](#endnote-ref-1199)
1455. See *Bemidbar Rabbah* 5:4 [↑](#footnote-ref-256)
1456. This phrase is in apparent contrast to *Bemidbar Rabbah* 5:4 (which is, possibly, the source text for here) where it is stated that the earth was cursed with ten curses. See *TZ* 118b and note there. [↑](#endnote-ref-1200)
1457. See *Pirqei d-Rabbi Eli’ezer* 14, where this same question is asked; though the answer provided there is not clearly reflected in this passage. [↑](#endnote-ref-1201)
1458. i.e. because of you, the earth is cursed. [↑](#endnote-ref-1202)
1459. The words “And furthermore” are not read by GRA, and therefore, according to MM, what follows is the beginning of the answer. [↑](#endnote-ref-1203)
1460. *lemimḥa* (to protest) - *limḥot* in MM and NH; Alcalay: protest or prohibit. Clearly the intent here is protestation with a view to prevention. See *BT* Shabbat 55a. MM – further on in commentary – cites the claim of *Midrash Tehillim* 73 that, in the future, even inanimate objects will protest against their being used for the purpose of sin. [↑](#endnote-ref-1204)
1461. *ilana demota* (the tree of death). See Z 1:35b and *PZ* 1:222, note 936. [↑](#endnote-ref-1205)
1462. Rabbi El’azar’s question is nothing short of a sentient-Gaia hypothesis: the idea that the Earth is not only a living being, but also conscious! [↑](#endnote-ref-1206)
1463. The ‘earth of QBH’ is a Higher and idealised domain of Malkhut; perhaps the ‘Divine Earth’ is heaven. [↑](#endnote-ref-1207)
1464. Through this association it is possible to see the idea that ‘abuse of the covenant’ (*pegam brit*) is equivalent to a type of original sin. [↑](#endnote-ref-1208)
1465. On these seven lands, see *TZ* 76b and note there. [↑](#endnote-ref-1209)
1466. See *BT* ‘Eruvin 18b [↑](#footnote-ref-257)
1467. On the repentance of Adam, see: *BT* ‘Eruvin 18b; Bereishyt Rabbah 23:13; *Batei Midrashot*, Part 1, Genesis, Ot 16; *Reqanati ‘al HaTorah*, Parashat Naso; *SheLa”H* (1842), Vol.2, Massekhet Rosh HaShanah Torah Or, 73c. [↑](#endnote-ref-1210)
1468. Exile and punishment are termed ‘descent,’ while return is called ‘ascent.’ [↑](#endnote-ref-1211)
1469. This is presumably referring to Adam, although the same theme had previously been reflected in the figure of King Solomon; in the text per Ms Toronto f45a (from which the text found in the last half of *TZ* Qushta 95b is absent in this location), the two passages are virtually adjacent. [↑](#endnote-ref-1212)
1470. “There” (*taman*) seemingly refers to the seven lands just mentioned; but another implication of the text is that the places visited by Adam were the seven habitations of Hell, alluding to a tradition of a Dantesque-type descent narrative; see *TZ* 76b and note there. Much of the discussion here is reflective of the extensive aggadic account of the creation of Adam and Eve found in *BT* ‘Eruvin 18a -19a. According to GRA, Adam descended through the seven levels of hell as a consequence of breaking the seven commandments given to humanity (which were subsequently confirmed through Noah), see also *Yalqut Reuveni*: Parashat B-ḥuqotai, Ot 42 and Parashat V-zot Habrakhah, Ot 22 – Adam sinned with all seven species of the Land of Israel. Commentators relate Adam’s descent to the verses of Leviticus 26:18, 24 and 28 – where God states that He will inflict seven-fold afflictions for sin. [↑](#endnote-ref-1213)
1471. *Trein reishin* (two heads). See Z 2:80a and *PZ* 4:435, note 245. Interestingly, another allusion to Asmadeus appears here in *TZ*; see *BT* Menaḥot 37a – on the question regarding a person with two heads - and the elaboration in *Shitah M-qubetzet* on *Tosaphot* found there, all of which is quoted in NZ. [↑](#endnote-ref-1214)
1472. *Qivla* (or *qavla*) means gloom or darkness. MM and NH: *apheilah*. See Jastrow, p.1309. [↑](#endnote-ref-1215)
1473. I have not found any prior reference to ‘seven types of poverty,’ but see: *Midrash Rabbah Vayiqra* 34:6 and *Midrash Mishlei* 22 – a poor person is called by seven different terms; while Mishnah Avot 5:8 speaks of ‘the seven types of punishment’ (*pur’aniyot*) that come to the world. [↑](#endnote-ref-1216)
1474. Those who experience wealth in this context, are still ‘poor’ in consciousness (*da’at*) (MM). [↑](#endnote-ref-1217)
1475. The ‘middle of the moon’ is when malkhut, ascending or descending from her cyclic journey to Ḥokhmah, is equal to Tipheret. See *BT* Shabbat 156a: He who is born under the moon… eats and drinks of that which is not his…” The moon receives its light from the sun. [↑](#endnote-ref-1218)
1476. See Z 1:150a. ‘The fullness of the moon’ is an appellation of King Solomon – the revealed and realised Malkhut. On the moon as Shekhinah, see Melila Helner-Eshed, Biti Roi… [↑](#endnote-ref-1219)
1477. On an understanding of the phases of the moon in the light of reincarnation as a determining factor in life and circumstance, see *TZ* 101b and notes there. [↑](#endnote-ref-1220)
1478. *BT* Shabbat 22a [↑](#footnote-ref-258)
1479. *marei d-gehinnom*. See Z 3:174b-175a – there is a garment worn by those destined to be recognised by the ‘masters of hell.’ That passage then makes reference to King Solomon. [↑](#endnote-ref-1221)
1480. *itrabu* (grown or multiplied). [↑](#endnote-ref-1222)
1481. *it-danu* (they are judged). This word makes the statement challenging to interpret. Ms Toronto reads: “everything that grows (*itrabu*) in the seven lands, and grows (*itrabu*) in the seven habitations of hell” while the following lines regarding esoteric transmission are absent. [↑](#endnote-ref-1223)
1482. See *BT* ‘Eruvin 19a [↑](#footnote-ref-259)
1483. *TZ* emphasises that this discussion has not been an abstract allegory but has been articulating actual categories of people. [↑](#endnote-ref-1224)
1484. *veḥakimei derazin ilein lon itmasar lemind’a* (these mysteries are given to the wise to know). In other words, ‘they know - those who need to know.’ Examples of these types of expressions, such as ‘a word to the wise is sufficient’ or ‘enough to the one who understands’ are common in Kabbalistic literature, whenever the material is regarded as too sensitive to explicate. On these types of expressions and their significance, see… [↑](#endnote-ref-1225)
1485. **Tiqun 65** (A-V and E-M) is a further exploration of the soul and psychology of Eve; her two natures are combined in one, and are perceived, at times, even to be different persona, to the point where it is said of Adam that he had two wives. The two natures of Eve are revealed in her relationship with Adam, as they aspire to be reflective of Higher Father and Mother. [↑](#endnote-ref-1226)
1486. *TZ* Qushta reads *ha-hi* (She), as do *TZ*s Mantua, Amsterdam, Ortakoj, and Livorno; some later Vilna-based editions (Margoliot, DBS) have *ha-hu* (He), which seems problematic to sense. [↑](#endnote-ref-1227)
1487. See *TZ* 12a, (Introduction) - the *EiM* (mother) that is formed by the first and last letters of ELHYM, representing the *sephirah* of Binah, is alluded to by an exegetical deconstruction which replaces the vowel point ḥireq with tzerei of the word *im* (*If*) of Proverbs 2:3., so that the verse reads: “A mother to Binah you will call…” [↑](#endnote-ref-1228)
1488. *Benayahu*: “The explanation is: that there was one Eve, standing in one body; but in truth, there were two that were enclothed one inside the other, which is the good part inside the evil part; like that which they said in the holy *Zohar*, regarding Esther, that is was not she herself who would lie with Aḥashverosh, but her demon that was in her image and form would lie with him. And the ARY Z”L (R. Isaac Luria) explained, that what was meant was the evil part in her, because she had the know-how and power to separate from it, and it was complete with 248 limbs and 365 sinews, and it was actually just like her form and appearance; and it was with this part that Aḥashverosh would lie. And if so, then such was the case with Eve, for they are two parts, but in appearance the two of them appear as one body. And thus it says [here in *TZ*] that one was the good inclination and one was the evil inclination, meaning that they were after the pattern of the good and evil inclinations which are two parts that are incorporated together, one in the other, in the body of a person.” [↑](#endnote-ref-1229)
1489. *etzem taqipha*. MM and NH: “strong bone;” For an interesting example of the way in which the translator, striving for a new poetic nuance in the target language, inevitably loses an aspect of poetry in the original, see *PZ* 3:179 where, in translating the phrase found on Z 1:193a - *taqipha k-parz-la taqipha k-tinra* - Matt gives “strong [(*taqipha*)] as iron, hard [(*taqipha*)] as flint” (interestingly, *Zohar* there is commenting upon the word ‘*atzum* (mighty) which is a homonym of ‘*etzem* (bone)); however, what *is* gained there is a deeper understanding in English of the word *taqipha*, without having to write a footnote like this one. See Z 3:270b – *garma taqiph* (the tough bone) - see commentary of *Sulam* - refers to the *luz* (which is the bone in which the residue of the soul waits for the resurrection of the dead). See also the discussion of this passage of *TZ* by RMQ in *Pardes Rimmonim*, 23:16. [↑](#endnote-ref-1230)
1490. See *Pirqei d-Rabbi Eli’ezer* Ch.22 – the flesh taken from Adam to create Eve was of the heart. [↑](#endnote-ref-1231)
1491. *qe-shei qdal*. This term for “stiff-necked” is found in *Targum Onqelos* on Exodus 32:9; see also Z 2:150b. [↑](#endnote-ref-1232)
1492. See *Alphabet of Ben Sira* (Ginzburg): aphorism 3.[??] *The Alphabet of Ben Sira*, a late midrashic work that some regard as irreverent or satirical, is a collection of aphorisms that are not referred to in zoharic literature (indeed, in Kabbalistic literature at all) prior to *TZ*, where it is mentioned here on 96a, on 114b and on 132b, each time quoting a different Aramaic aphorism. See… [↑](#endnote-ref-1233)
1493. MM understands this statement to refer to the sides within Eve herself; meaning: the first Eve was good and bad; the second Eve was completely good. This reflects the idea of a good and evil self within one body as explained by Benayahu (see note above). [↑](#endnote-ref-1234)
1494. The exact point expressed here is found in R. Avraham Abulafia’s *Otzar ‘Eden HaGanuz* 1:1, as well as a discussion on the relationship of the number 8 to Binah; and *The Secrets of Torah* is another well-known text by that author. And since this idea is apparently not found in *Zohar*, it is unlikely that the text referred to here in *TZ* as ‘The Secrets of the Torah’ bears relation to those sections of *Zohar* labelled in later printed editions as *Sitrei Torah* (*ST*). However, an analysis of the letters of the name of Eve can be found in Z 2:137a; and in *ZḤ* (Margoliot) 19a (*MhN*) where it is stated that Eve should have been called ḤaYaH, but was called ḤaVaH because she was destined to sin (which seems the opposite of the point here)! [↑](#endnote-ref-1235)
1495. As explained previously, ‘the tree of life’ can refer to the *sephirah* of Binah as well as Tipheret, the Middle Pillar. [↑](#endnote-ref-1236)
1496. There is a resonant word-play here upon the dual mean of *garim* as both ‘bone’ and ‘cause’. [↑](#endnote-ref-1237)
1497. Although Adam means ‘man’ or ‘human,’ it was also his Divinely ordained personal name. God had called him *Adam*, not *Iysh*. [↑](#endnote-ref-1238)
1498. PQM: the soul of Eve was taken (sourced) from Binah; this pronoun “she” here probably refers equally to Eve and the soul, as symbol and referent merge. [↑](#endnote-ref-1239)
1499. PQM and MM both understand this discussion about the different wives of Adam to be referring to the different levels of the human soul. [↑](#endnote-ref-1240)
1500. This relating of the levels of the soul, as symbolised by Eve, to the letters of the Divine Name, shows that at the level of Tipheret, Malkhut is equal in the representation of V”H; whereas at the level of Malkhut, she is subsumed into the full Adamic form of the Name of 45, and thus, Eve is Adam. [↑](#endnote-ref-1241)
1501. **Tiqun 66** begins with R. Shimon’s continuation of the teaching regarding the binary nature of the human, when Elijah commences a discussion upon a series of questions about the relationship between humanity and the angels that becomes a remarkable discourse upon the history and impact of sorcery which presents an entire mystical theology of magic that synthesises many Midrashic and Kabbalistic themes. Sorcery is a quest for power that is symbolised as ‘the tree of knowledge of good and evil,’ while the true sephirotic wisdom of the Qabbalah is the ‘tree of life.’ The Tiqun concludes with a return to the human contribution to the concept of Unity. [↑](#endnote-ref-1242)
1502. *da Adam dekalil shyt* (this is man, who includes six). The six *sephirot* from Ḥesed to Ysod are often referred to as *Ze’ir Anpin* (Z-A) or ‘the small face’ – a type of smaller representation of the Adamic form, centred on Tipheret, which is the operative *sephirah* in the concept of Adam (=45). What unfolds here is a series of binaries that compose the human: good and evil, man and woman, male and female. MM understands the difference between ‘man and woman’ and ‘male and female’ to be that ‘man and woman’ refer to the two higher levels of soul, while ‘male and female’ refer to the complimentary nature of gender in creating the complete human, an idea that was expressed in Plato’s *Symposium*, and which has deeply informed Platonic thinking. [↑](#endnote-ref-1243)
1503. *qadma-inn* (the early or preceding ones) it can refer to earlier sages or even prophets. [↑](#endnote-ref-1244)
1504. *Bereishyt Rabbah* 21:5 [↑](#footnote-ref-260)
1505. See *Bereishyt Rabbah* 21:5 where it appears that this interpretation is more rejected than established, by Rabbi Aqiva, and perhaps precisely for the objection about to be raised by Elijah. MM understands this quote of the *Midrash* to mean: just as the angels have six wings, so does man have the six aspects mentioned in this passage. [↑](#endnote-ref-1245)
1506. The letter Hei having become “like one of Us” reflects a picture of humanity as the fourth letter of the Divine Name. See *TZ* 42a: “…nevertheless, the letter Hei stood by Adam.” What emerges here is a relationship between the Hei of *HaAdam* - which transforms the personal name Adam into a word that implies ‘humanity’ - the Hei added to *IYsh* (man) to create *IshaH* (woman) - and the second Hei of the Divine Name. [↑](#endnote-ref-1246)
1507. Humanity (*ha-adam*) will presume to the status of Divine, by reaching for Vav, Tipheret, *dukhra* (male). [↑](#endnote-ref-1247)
1508. Ms Toronto reads Hei in this location on f45b, but there are other textual variations throughout the passage. [↑](#endnote-ref-1248)
1509. Literally: ‘the living Vav.’ Now that Adam’s humanity is aware of good and evil, he will attempt to define the good through his own existence and values and become the ‘living Vav.’ MM understands the text here according to the tradition that Adam’s actual sin was to engage in sexual activity *prior* to the Sabbath. Otherwise, he would have become worthy to be the true completion of the Divine presence in the world. [↑](#endnote-ref-1249)
1510. Commentators understand this to be Higher Hei, the first Hei of the Name, Binah, Mother, when in a state of separation from Father, Ḥokhmah. [↑](#endnote-ref-1250)
1511. See *BT* Berakhot 61a [↑](#footnote-ref-261)
1512. See Z 1:27a (*Tiqqunim*) [↑](#endnote-ref-1251)
1513. *mah dahavo garminn leme’evad* (lit. what they would cause to do). Binah, as understanding, enters between good and evil in order to provide awareness of consequence. [↑](#endnote-ref-1252)
1514. The Man of Formation here relates to the word in Genesis 2:7 *vayiytzer* (*and he formed*). There are three creative words used in the Genesis narrative in relation to the creation of the Adamic form: creation, formation and making; see *TZ* 126a and note there. See *TZ* 42a – the ‘second Adam,’ the Man of Formation, sinned in thought. [↑](#endnote-ref-1253)
1515. The Garden of Torah: this term is found, in the same context as this passage, in R. Avraham Abulafia’s *Ḥayey Ha’Olam HaBa*. [↑](#endnote-ref-1254)
1516. *bah* (feminine) because ‘the tree of life’ here refers to Binah, perhaps thus supporting the textual variation mentioned earlier that suggested that Adam would have reached for the Hei (not Vav). [↑](#endnote-ref-1255)
1517. Here commences a major series of teachings regarding magical (or ‘practical’) Kabbalah, its dangers and pitfalls. On the subject of *Kabbalah ma’asit*, see… On the first emphatic point made here - the association between sorcery and idol worship - see Dorit Cohen, PhD Dissertation, *Magic and Sorcery*, p.172. [↑](#endnote-ref-1256)
1518. This appears to be an allusion to specifically the Torah of Kabbalah, whose primary system is the ‘tree’ of the *sephirot*. [↑](#endnote-ref-1257)
1519. *naḥash ha-qadmoni* (primordial serpent) see…and note there. [↑](#endnote-ref-1258)
1520. ‘Strive with angels’ in the context of this section of *TZ*, appears to refer to sorcery or magical Kabbalah; it is an admonition against those who would seek to force angels to do their will through the use of Divine Names. [↑](#endnote-ref-1259)
1521. As noted by the editors of *TZ* immediately following, this quotation is a composite verse (made up of two or more scriptural sources) and therefore, when seen as an entire verse, fictive. See note below on editorial insert in *TZ* Qushta. What makes this composite verse remarkable is that it is drawn from two entirely (indeed, virtually opposite, though related) contexts regarding the evils of idol-worship: one possible source in the Book of Kings (2 Kings 23:5) records the annihilation of idolatrous cults under the reforming zeal of King Josiah, during the late Second Temple period; another possible context in Jeremiah (Ch.44) is that of an admonition, warning and, ultimately, fateful prophecy regarding the Jews living in Egypt who persist in their idolatry following the destruction of the Temple. [↑](#endnote-ref-1260)
1522. This editorial insert is found in *TZ* Mantua and was retained in *TZ* Ortakoj. The editors felt it necessary to signal that the primary sources for these composite verses (see notes above and below) do not appear as here, by pointing to the essential idea *behind* the quote: that idol worship in the Bible refers to the manipulation of forces in a magical way. [↑](#endnote-ref-1261)
1523. M-B-Ph, deciphered from ‘the code of a-t ba-sh,’ is Jesus! However, without further Ms evidence (this section is not found in the corresponding text of Ms Toronto f45b in which **Tiqun 66** is much shorter) it is not certain whether Jesus or Bil’am was originally intended here [the manuscript evidence has been found by Dr. Jonatan Benarroch]. The word given in *TZ* Mantua is BiL’AM, which MdL in his notes has amended to YSh”U; and thus *TZ* Ortakoj has YSh”U explicitly which *TZ* Qushta here has replaced with a”t ba”sh code (see below for the likely source of this). The text of *TZ* Qushta also presents a *segolta* above this word. As we have seen elsewhere (see, for example, *TZ* 39a and note there), the presentation of the text of *TZ* Mantua may demonstrate a sensitivity on the part of its editors towards Christian censorship; though if they had actually changed the word, they would have been relying on the reader to understand a complex association – one that understood both Bil’am and Jesus to have been sorcerers. *TZ* *Ḥemdat Tzvi*’s interesting textual variant is: BiL’AM “and that unnamed one” (*hai ploni*). In *TZ* Amsterdam 1719, the word is Bil’am as it is in GRA, Vilna; *Benayahu* (although in Mansur 1973, the word looks like it has replaced something else – which, since *Benayahu* generally follows *TZ* Qushta, it probably has), *TZ* Margoliot, and *TZ* Suriel have Bil’am. NH: YSh”U; PQM, DBS, *TZ* Hirsch, NH: YaSh”U (or YeSh”U). The use of the code word M-B-Ph here in *TZ* Qushta is probably based upon its use by R. Naphtali Bakhrakh in ‘*Emeq HaMelekh* (1648) Gate 5, Ch. 63 and Gate 16, Ch.10 – where it is said that M-B-Ph (Jesus) is residing in the seventh, or lowest, habitation of hell. See also *BT* Gittin 57a. There are traditions which attribute Jesus’s ‘miracles’ to his power as a sorcerer. On the substitution of Bil’am for Jesus, see… See R. Natan Neta Shapira’s *Sefer Yayin HaMeshumar* which refers to Jesus as M-B-Ph and also points out the significance of the gematria of Jesus (!). [↑](#endnote-ref-1262)
1524. See Genesis 4:26 and Z 1:56b: “Rabbi El’azar said: In the days of Enosh, humans became skilled in the wisdom of sorcery and magic” (*PZ* translation). [↑](#endnote-ref-1263)
1525. ‘The generation of the dispersal’ (*dor haphlagah*) is the term by which Rabbinic tradition often refers to the generation of humanity that made the Tower of Babel as described in Genesis 11. See Z 1:75a – which indicates that Nimrod used the magical garments of Adam to create the Tower of Babel; see *PZ* 1:443, n.765 – the Tower was an attempt “to replace the sefirotic structure with a demonic one.” There are traditions which state that the Tower of Babel, built under the dictatorship of Nimrod, was a construct of and dedicated to the power of practical sorcery, and as a symbol of control was protected by impressive magical weaponry; see essay entitled ‘The Serious Prohibition against the use of Practical Qabbalah, whose Sin is Too Great to Bear’ appended to *Brit Menuḥah*, (Makhon Ramḥal, 1999) p.158 (the essay also contains a formula for instant travel). [↑](#endnote-ref-1264)
1526. *Mishnah* Sanhedrin 10:3 [↑](#footnote-ref-262)
1527. Presumably, the First Temple is meant; see “Letter of Rambam to R. Jonathan ben David HaKohen” where Maimonides blames Astrology for the destruction of the Temple. [↑](#endnote-ref-1265)
1528. Fictive verse, based upon 2 Kings 17:13-14. [↑](#endnote-ref-1266)
1529. *Eikhah Rabbah* 2:5 [↑](#footnote-ref-263)
1530. This is a curious statement, but clearly the desire of Adam to ascend to Divine status is seen as a leitmotif of practical Kabbalah and, according to the view emerging here, is the ultimate desire of every self-respecting sorcerer. [↑](#endnote-ref-1267)
1531. *BT* Ḥagigah 13a [↑](#footnote-ref-264)
1532. This quotation from *The Wisdom of Ben Sira* (3:21, 22 according to Soncino) is found in *BT* Ḥagigah 13a, its likely source in *TZ*. It is unusual that a statement of the Apocrypha, irrespective of its status within the canon of the sages, is attributed directly to God. Of note, also, is the strange convergence of *The Wisdom of Ben Sira*, *The* *Alphabet of Ben Sira* and Jeremiah 44. [↑](#endnote-ref-1268)
1533. Whether or not R. El’azar is intimating that it is precisely that generation in which these secrets should be revealed, his question seems to be: since I am a companion, may I have those secrets? Clearly the secrets did not form *part of* the initiation but were only vouchsafed *to* the initiated. [↑](#endnote-ref-1269)
1534. *be-ni* (my son). The term here is not the usual Aramaic *bri*, but the Hebrew *bni*. [↑](#endnote-ref-1270)
1535. The claim that Nebuchadnezzar, King of Babylon and the conquerer of Jerusalem, was a sorcerer refers to either the idol statue dreamed of by Nebuchadnezzar, King of Babylon, as described in Daniel 2, or the statue which Nebuchadnezzar built as described in Daniel 3, or both; the implication being that the idol was constructed using magic of the dark side; see *Sha’arei Orah*, Gate 10, which claims that this statue was a reattempt at the same project as the Tower of Babel; see also Z 2:228a. In Z 1:75a (ST), it is stated that the idol of Nebuchadnezzar is destroyed by the bones of those who built the Tower of Babel. [↑](#endnote-ref-1271)
1536. ‘it’ here seems to refer to the tree of ‘the other side,’ the ‘tree of mixture’ mentioned on *TZ* 98a. [↑](#endnote-ref-1272)
1537. i.e. those who sinned at the end of the Temple. [↑](#endnote-ref-1273)
1538. Here is an attempt to synthesise the theoretical framework of the ‘science’ of Astrology, with practical Kabbalah and sympathetic magic - a step that moves beyond the traditional Rabbinic perspective on Astrology which perceives its main pitfall in terms of divination; what is discussed here is not the passive intellectual relationship to the stars of traditional astrologers, but the aggressive attempts of sorcerers to control and manipulate their forces. [↑](#endnote-ref-1274)
1539. *du partzuphin* (two faces). *TZ* Qushta adjusts the text here from *TZ* Mantua, and the expression ‘the image of the female’ now refers to Gemini, rather than Virgo, meaning that the likely source for this association would be the discussion found in *BT* Berakhot 61a on ‘the two faces’ of Adam, one of which was Eve. [↑](#endnote-ref-1275)
1540. See *BT* Berakhot 61a [↑](#footnote-ref-265)
1541. On the particular quality of the sign of Pisces, and its relationship to the month of Adar, see *Esther Rabbah* 7:11. This complete list of the signs of the Zodiac, which does not appear in *Zohar* – at least not with these names or in this order – is found in *Sepher Yetzirah* 5:4 and in a number of earlier medieval works, such as the *The Book of Raziel* and *Sodei Rezaya* of German origin, and also in R. Avraham Abulafia’s *Sitrei Torah*. On Astrology and Kabbalah, see… [↑](#endnote-ref-1276)
1542. The word *gvan* usually means colour, but in this instance in may imply ‘case’ or ‘type.’ [↑](#endnote-ref-1277)
1543. On the seven planets, see *TZ* 128b and note there. [↑](#endnote-ref-1278)
1544. On this composite quotation, see *TZ* 97a and notes there. The following quotation is not identical to that of the previous page. [↑](#endnote-ref-1279)
1545. There are echoes here of the type of totemic sacrifice discussed by early anthropologists such as Frazer and Mauss. [↑](#endnote-ref-1280)
1546. *Shma mephorash* (the ‘Explicit Name’) referring to Y-H-V-H, the name that is precisely not ever explicated except by the High Priest in the Temple. [↑](#endnote-ref-1281)
1547. The specific expression used here: *raza deqra* (mystery of the verse), is unusual for *TZ*, though it does appear on *TZ* 50a. [↑](#endnote-ref-1282)
1548. See *Midrash Rabbah* Shir HaShirim 7:15; Z 2:175a. [↑](#endnote-ref-1283)
1549. *le-magana* (for vain purpose). [↑](#endnote-ref-1284)
1550. *sitro de-ʼalma* (the secret [place] of the world). [↑](#endnote-ref-1285)
1551. *BT* ‘Avodah Zarah 42b [↑](#footnote-ref-266)
1552. Sexual immorality is explicitly compared to idol worship: just as the worship of idols is the evil inverse of the worship of God, so is the misuse of covenant and seed the evil inverse of sacred sexuality. [↑](#endnote-ref-1286)
1553. See *Shir HaShirim Rabbah* 7:15 [↑](#footnote-ref-267)
1554. Here, as elsewhere, *TZ* Qushta inserts ק instead of ה in the Divine Name – a traditional practice. [↑](#endnote-ref-1287)
1555. *BT* ‘Avodah Zarah 8a [↑](#footnote-ref-268)
1556. *ilana d-Qudsha Brikh Hu* (the Tree of the blessed Holy One) surely refers to the attainment of holy wisdom through knowledge and understanding of the *sephirot*. [↑](#endnote-ref-1288)
1557. *sha’atnez* – the mixture of wool and linen which renders a garment forbidden to be worn. See Deuteronomy 22:11. [↑](#endnote-ref-1289)
1558. In the act of unity, thoughts are compared to clothes; see note below on the unification of the *Shm’a* and *TZ* 92a and note there regarding clothes. [↑](#endnote-ref-1290)
1559. See *TZ* 92a and note there. [↑](#endnote-ref-1291)
1560. Here the unification effected by the recital of the *Shm’a* is directly compared to conjugal union yet, taken to its allegorical conclusion, this would suggest that the Unity of the *Shm’a* is a type of voidist meditation; on Kabbalistic ideas about meditating upon nothing, see R. Aryeh Kaplan’s *Meditation and Kabbalah*, p.299ff. [↑](#endnote-ref-1292)
1561. Both NZ and MM have extensive notes here in commentary discussing the major thematic picture to emerge from the remarkable discussion on sorcery contained in *TZ* Tiqun 66: humanity, in the form of Adam, was originally created at a level higher than the angels; following the ‘fall of man,’ some have sought to employ their knowledge of the Sacred Names by which the angels are controlled for their own purposes, but these projects have exacerbated the cosmic rift caused by the first sin, leading to destruction and exile. MM also discusses the later, Lurianic interpretations of these themes with a view to explaining why the manipulation of forces through Names is still permitted for the righteous, even in exile. [↑](#endnote-ref-1293)
1562. **Tiqun 67** is a discussion upon the theme of Metatron whose binary nature allows it to be both a conduit of Divine judgement, and a symbol of free choice. An important theological discussion with Elijah ensues on the topic of death, the soul, and the importance of the separation of good and evil whose mixing is an unfortunate cosmic outcome of the sin of Adam. **Tiqun 67** contains the germination of a number of ideas that will evolve into important themes in later Kabbalah, as well as several sublime statements from which we learn how integral humanity is to the Divine structure; and that only in unity between its male and female aspects is Creation made perfect. [↑](#endnote-ref-1294)
1563. In the 5th chapter of *Siphra deTzni’uta* on Z 2:179a it is stated that Enoch was “taken by ELHYM to be called by His Name” (i.e. to become Metatron, who is ‘called after the Name of his Master’). See *PZ* 5:582, n.87 and n.88. Daniel Abrams, “Models of Metatron: Critical Resistance in the Production of Kabbalistic Systems,” highlights *TZ*’s apparent radical subversion of *pshat* here through implying that ELHYM is the object (and not the subject) of the first phrase of Genesis. [↑](#endnote-ref-1295)
1564. *shamayim di-le-tata* (‘the heavens of below’). See *TZ* 79a; the sense of this phrase in *TZ* seems different from Z 2:200a. Perhaps it refers to the physical cosmos beyond earth. [↑](#endnote-ref-1296)
1565. *ilana d-‘irbuvya* (the tree of mixture) is the tree of ‘the other side;’ as taught on *TZ* 97a, from this tree come the souls of ‘the mixed multitude;’ see also *TZ* 93a: ‘the tree of falsehood.’ [↑](#endnote-ref-1297)
1566. The word *mateh* can mean ‘staff’ or it can indicate the verb ‘inclining,’ See *TZ* 93b and note there on the meaning for *mateh* of ‘wand.’ [↑](#endnote-ref-1298)
1567. As previously explained, Metatron is the conduit of reward and punishment. In that sense, Metatron represents the idealised form of ‘the tree of knowledge of good and evil’ which is the symbol of free choice in the world. [↑](#endnote-ref-1299)
1568. From here to the end of *TZ* 98a is not found in **Tiqun 67** of *TZ* Mantua. [↑](#endnote-ref-1300)
1569. See *TZ* 93b (Tiqun 60) [↑](#footnote-ref-269)
1570. This parenthetical statement gives historical insight into the development of the printed text of *TZ* Qushta. Although the main portion of this entire section of text, almost half a page of print, which is absent from *TZ* Mantua Tiqun 67 (the section is also absent from Tiqun 67 of Ms Toronto f45b) is found in *TZ* Ortakoj, these particular textual variants upon *that* passage - which are here claimed to have originated from an unspecified manuscript - are clearly found in the notes of MdL on Mantua. [↑](#endnote-ref-1301)
1571. This is a remarkable question (with or without the editorial inserts of Qushta which are based on MdL, see note above): the question is not ‘why therefore did He create the tree?’ but ‘why did He create humanity?’ [↑](#endnote-ref-1302)
1572. *dyoqna de-l-ʼeyla la havah shlim ‘ad devara l-adam* (the image Above was not complete until the creation of Adam) is to be understood in conjunction with the statement further that Adam is not complete without the creation of female; see note there. [↑](#endnote-ref-1303)
1573. *adam dil-’eylah* (‘the man of above’). [↑](#endnote-ref-1304)
1574. The numeric value of ADaM is 1 + 4 + 40 (=45); but in ‘small number’ it is 1 + 4 + 4 (=9). This type of calculation, which abridges multiplies of ten to single digits (e.g. 40 becomes 4), is referred to here collectively as ‘the small counting of Enoch;’ but the text is not pointing to the actual ‘small value’ of the word ‘Enoch,’ which would be 8 + 5 + 6 + 2 (=21). MM explains that small or reduced counting is called by this name because it is of the province of Metatron, who is Enoch. Note also the slight change of text in *TZ* Margoliot, which repeats the word ‘nine.’ [↑](#endnote-ref-1305)
1575. *Adam deel-eyla la havah shlim b-la nuqva* (the Man Above was not complete without female); see note above on the completion of the supernal image; the Divine ‘image’ is not complete until it is invested in the Adamic form, which itself is not complete until the completion of the female. Thus, the female completes the Divine. [↑](#endnote-ref-1306)
1576. *adam di-le-tata* (‘the man of below’). [↑](#endnote-ref-1307)
1577. This statement seems as close as any mystical source to saying that humanity is the ‘female’ of the Divine. In this context, humanity (*adam*) - surely a symbol of Malkhut - represents ‘action;’ however, on *TZ* 93b and 94a we learn that ‘action’ represents the *sephirah* of Binah. The reconciliation of these two schema may lie in the realisation that although ‘action’ is the end of a process on the one hand, it also has creative and generative power that enables it to become ‘the garment of thought’ and the ‘mother’ of further process; and in this sense, humanity reflects both aspects of female: Higher and lower. [↑](#endnote-ref-1308)
1578. *raza de-nishm-ta* (mystery of the soul). MM: without the soul, the human would be incapable of serving God and performing *mitzvot*. [↑](#endnote-ref-1309)
1579. Here is where the additional text of **Tiqun 67**, that appears in *TZ*s Ortakoj and Qushta, but is not found in *TZ* Mantua, ends. In some modern printed editions, the pagination is somewhat different here, see PQM and NH. [↑](#endnote-ref-1310)
1580. This text is translated by MM in the present tense and NH in the past tense, so possibly referring to either a person in general, or Adam. [↑](#endnote-ref-1311)
1581. Here both MM and NH translate in past tense, and the context, while still fluid, is more clearly applicable to Adam. [↑](#endnote-ref-1312)
1582. *tarpe-sha*, in halakhic Rabbinic literature, refers to an actual anatomical feature; in *BT* Ḥullin 49b it refers to the pericardium, according to Soncino and Jastrow p.557, and this is clearly what is described by Rashi there; but in later halakhic literature, the term is applied to the ‘court of the liver’ which is the *sar’ephet*, or diaphragm; see *Tur*: Yoreh De’ah 41 – and this definition would seem to better suit the context here (thus also MM and NH), of a division between the upper and lower parts of the body. The word *tarpesha* is a technical term that would not be commonly used by those not engaged in the business of slaughtering animals and checking their interiors; it seems that this is its first appearance in Kabbalistic literature, though it is also mentioned in both *Sefer haPliah* and *Sefer haQaneh*. In the commentary of RMQ on *Sefer Yetzirah* Ch.3, the *tarpesha* ‘divides between the body and the soul,’ while in Lurianic kabbalah, together with other interior organs, it is mystically interpreted as part of the interiority of *Arikh*, see *Mevo She‘arim* 5:22. In other Kabbalistic traditions, the *tarpesha* divides between the organs of breath and the organs of food. [↑](#endnote-ref-1313)
1583. Adam blames the evil inclination which God had created within him; but this claim is unjustified, because God had separated between good and evil, and He had given Adam the ability to overcome the evil inclination and not follow his woman into sin (MM). [↑](#endnote-ref-1314)
1584. *taqanta* (solution). This represents yet another meaning of the root *t-q-n*. [↑](#endnote-ref-1315)
1585. MM: We see from the verse in Torah that man was destined to die before he was created. The question may also be asking how it is that there is free choice in the world, since man is destined to die. [↑](#endnote-ref-1316)
1586. *leit reishit ela neshamah* (“there is no beginning but the soul”). This remarkable exegetic statement is found here and on *TZ* 112a (alt version), see note in NZ there which points out the association between the soul and the Foundation Stone (in the Temple) from which the world was extended. [↑](#endnote-ref-1317)
1587. The context of this verse in Leviticus is the prohibition against the deliberate defilement of the High Priest, even for the mourning and burial of immediate family. [↑](#endnote-ref-1318)
1588. See *BT* Berakhot 35b [↑](#footnote-ref-270)
1589. See *BT* Berakhot 22a [↑](#footnote-ref-271)
1590. See *BT* Berakhot 18b [↑](#footnote-ref-272)
1591. MM: i.e. the fools say that death is decreed upon all humanity indiscriminately, not the consequence of specific Divine providence. [↑](#endnote-ref-1319)
1592. This truncated version of Ecclesiastes 9:2 probably qualifies as fictive; the word ‘man’ does not appear in the original verse. [↑](#endnote-ref-1320)
1593. See *Targum* on Ecclesiastes 9:2 – the claim of the cynic is that all is just fate and everybody is equal in relation to it. [↑](#endnote-ref-1321)
1594. *Atziluteih* (His emanation) – the Name of 45 (*MaH* (what) = Adam) is called ‘the way of emanation’ in the Second Introduction to *TZ* on *TZ* 17a; see also *TZ* 94b where ‘emanation’ is described as the unique mode of the Shekhinah’s creative process; and see *TZ* 23a and 32a where ‘emanation’ is the term used for the unique projection of soul into body. [↑](#endnote-ref-1322)
1595. This text (which is virtually identical to its presentation in Ms Toronto) appears to be one of the clearest and earliest outlines of terms that would become, in Safedian Kabbalah, the four ‘worlds.’ See Gershom Scholem, “*L-ḥeqer Qabbalat Rabbi Yitzḥaq ben Yaaqov HaKohen*: The Development of the Doctrine of Worlds in Early Kabbalah,” *Tarbitz*, Jerusalem, 1934, pp.31-90; see also *PZ* 3:74, n.500; see also *TZ* 23a and note there. The theory of the four worlds is an important stage in the transition of Kabbalistic thinking from the (gnostic) mythological to the (neoplatonic) theosophical. The word ‘world’ is not used here to describe the different domains of Divine unfolding - and see *TZ* 116a & 116b and notes there - but the word ‘place’ (*atar*) does appear in relation to the level of ‘emanation;’ and there are four; see also *TZ* 3b and 104a and note there. The ‘domains’ of the creative process represent a hierarchized structure of Divine revelation; see also *TZ* 4a and note there. Indicated here, also, is a qualitative difference between the realm of ‘emanation’ (*atzilut*) the highest of the domains, and the other realms of creative process (*BY”A*). The intent of this passage seems to be that whereas each of the first three creative expressions of Genesis 1 in relation to humanity somehow informs an Adamic entity, they represent lower levels of creation which negotiate the challenge of evil in some form; however, the source of the image, the essential Divine, only creates through a domain which is utterly pure and completely good. The realm of Emanation is represented by the Yod of the Divine Name and the realms of Creation, Formation and Action (see Z 2:192b) represent the *milui* of Hei Vav Hei respectively, which is ‘the way of emanation.’ [↑](#endnote-ref-1323)
1596. It is not completely clear to me whether MM understands this passage to be speaking of specific entities within the Divine unfolding, or of particular types of individuals with different levels of soul (or both). [↑](#endnote-ref-1324)
1597. See *TZ* 75a and notes there. The six orders of the *Mishnah* – which is the 2nd century codification of the Oral Law - are seen again in binary terms here, though that framework does not appear to be applicable to the actual six orders of the *Mishnah* that exist, which are arranged according to topic: Seeds (agricultural), Appointed Time (special days), Women (marriage), Damages (tort), Holy Things (Temple service), Purities (Levitical law). On *TZ* 43b, it is stated: “She argues… … throughout the six orders of the *Mishnah* for the sake of Her Husband who is the Middle Pillar, inclusive of six orders.” [↑](#endnote-ref-1325)
1598. **Tiqun 68** is a short Tiqun which teaches that the binary of mercy and judgement, which is actively mediated through Metatron, and which culminates in the very human reality of the good and evil inclinations, is integral to the whole fabric of creation. [↑](#endnote-ref-1326)
1599. See *TZ* 93b (Tiqun 60) [↑](#footnote-ref-273)
1600. For an in-depth discussion, from a later Kabbalistic text, of the nature of changing and contradictory images in prophetic vision, see R. Moshe Ḥayyim Luzzatto, *Klaḥ Pitḥei Ḥokhmah*, Petaḥ 8. [↑](#endnote-ref-1327)
1601. *partzupha* (face, countenance). [↑](#endnote-ref-1328)
1602. The phrase ‘below the eagle’ is curious; I am not sure what it means to say. It does not appear in the corresponding text of **Tiqun 68** in Ms Toronto 46a. [↑](#endnote-ref-1329)
1603. See *BT* Berakhot 32b [↑](#footnote-ref-274)
1604. In the medieval synthesis between the Astrological system of the Zodiac and the Kabbalistic system of the *sephirot*, the 12 Zodiacal signs were associated with the 12 ‘diagonals’ of the Sephirotic Tree; on astrology and Kabbalah see… According the post-Lurianic interpretation, brought in MM, these diagonals - which are the source of the Zodiac - are seen through Metatron, because he is the Tipheret of the World of Creation. In *TZ*, Metatron is associated with the Divine Throne which, in Lurianic Kabbalah, is a feature of the World of Creation; in later Kabbalah, Metatron is usually identified with the World of Formation (MM cites *Etz Ḥayim*, Gate 5, Chapter 7 which contains a lucid explanation of the 12 diagonals as an aspect of Tipheret). [↑](#endnote-ref-1330)
1605. See *BT* Berakhot 8a and *TZ* 134a. The two types of ‘woman,’ effectively symbolising Heaven and Hell, are represented by the same verb – to find – but in different tenses: *matza* (he found) in contrast to *motzei* (he finds). [↑](#endnote-ref-1331)
1606. **Tiqun 69** is one of the most influential texts in the entire Jewish mystical tradition, laying down, amongst other themes, the principles of the ‘science’ of reincarnation. The Tiqun commences with an introduction regarding the role of Da’at – the unique state of Binah when generating offspring, followed by a review of the major themes arising from previous discussions on the topic of forbidden sexual relations; on 100a commences a discussion on the theme of reincarnation through a reinterpretation of the concept of *mazal*, from astrology to *gilgul*, and *TZ* deeply reads the Talmudic story of Rabbi (El’azar ben) Pedat; the word *gilgul* is mystically revealed to be connected to ‘wheel;’ on 101a, TZ explores the relationship of Qayin and Hevel, the first human offspring, as a prelude to discussing their profound journey of reincarnation towards correction of their sins; on 101b, the Book of Ecclesiastes, which is a significant text throughout **Tiqun 69**, is interpreted to be referring to the ‘times and seasons’ of reincarnation; 101b – the spirit of Moses is incarnated in Jacob at Bet El; the sin of Hevel -102a; the mysterious story of ‘the master with crutches 103a-b;’ 104a – the 7 ‘breaths’ of *hevel havalim*; 105a – 108b – the teachings of ‘the pulse of the spirit:’ *dephiqu and qerivu*; the stunning, cosmic conclusion to the discussion of ‘the ascending and descending sacrifice’ – 107a; the remarkable theology of the ‘husks’ (*qlipot*) and the ‘lower crowns’ (of sorcery) – 108b-109a; the ‘drops’ of segol and *segolta* – 109b; the ‘sin’ of Joseph and the reincarnation of ‘the drops’ into ‘the ten martyrs’ – 110a-b; the symbolism of the tree – 111b; the relationship of Hevel to Moses, the ‘extension’ of the souls of Qayin and Hevel/Moses throughout history, and how the episode of Qayin’s killing of Hevel impacts upon the life and career of Moses – 112a-114b; the cosmic impact of Adam’s sin, and its stunning realisation about the status and potential of humanity – 115a-b; the philosophical discussions of the mysterious relationship between the transcendent Infinite and the ten *sephirot*, and the relationship of the ‘domain’ of Emanation to the *sephirot* of Creation, Formation and Action (BY”A) – 116a-b; Qayin and Hevel (Kain and Abel) as the evil and good inclinations; the binary nature of the uncorrected universe; the good and bad breaths – 117a-b; the relationship of intent to action – 118a-b; the sin of Qayin is ‘corrected’ in Jethro – 119a; Seth is the new beginning – 119b. The great cosmic story of reincarnation, as a mode of correction for humanity which has lost its contact with Divine consciousness (ShiYT has become SheT) unfolds, as Hevel is reincarnated as Moses. [↑](#endnote-ref-1332)
1607. As noted in MM here, there are many ways in which the construction and version of the text of **Tiqun 69** differ between *TZ* Mantua and *TZ* Qushta. [↑](#endnote-ref-1333)
1608. See Z 3:290b (*IZ*) – Binah is called *tevunah* when She gives suckle to Her two ‘children.’ In zoharic and later Kabbalah, *tevunah* evolves to become a pseudonym for the active Binah, however in earlier texts there is a further difference between the two. See Commentary of RAaVaD on *Sefer Yetzirah* 1:13 – *tevunah* is the power invested in the *sephirah* of Binah. In *TZ* 106b, we find explicitly stated that Binah is called *tevunah* when it is engaged in that which is below. In later - Lurianic - Kabbalah, *tevunah* becomes a specific entity, within the partuzuphic pleroma of the World of Emanation, as the lower, birthing part of Binah. [↑](#endnote-ref-1334)
1609. *Da’at* can also be translated as ‘consciousness.’ See R. J.I. Schochet, *Mystical Concepts in Chassidism*, p.76, note.66- on the meaning of *da’at*, where here is quoted. On the evolution of an independent *sephirah* called Da’at, see RMQ, *Pardes Rimmonim*, Gate 23. [↑](#endnote-ref-1335)
1610. *leit zivug ela beda’at* (there is no coupling except with consciousness) – this implies that all acts of coupling require a certain amount of awareness. In *BT* Yevamot 53b is stated the halakhic axiom that erection of the male sexual organ (known as *qishui ever* (lit. ‘hardening of the organ;’ see related passages on the etymological particle *q-sh*, on *TZ* 99b), without which intercourse is not possible, only happens with *da’at* (awareness or consciousness). [↑](#endnote-ref-1336)
1611. *ʼeidut* (testimony) – an anagram of *dei’ot* (‘knowings’). [↑](#endnote-ref-1337)
1612. See Deuteronomy 17:6. [↑](#endnote-ref-1338)
1613. *BT* Ḥagigah 12b; *Sepher HaBahir* Ot 102; Z 1:186a [↑](#footnote-ref-275)
1614. See *BT* Ḥagigah 12b – R. El’azar b. Shammua’ says: [The world rests] on one pillar, and its name is ‘Righteous.’ This understanding is accepted in Z 1:186a; but in Z 3:127b, at the very commencement of the important *Idra Rabbah* section, the perception that the sephirotic system can be understood as a single pillar is challenged by R. Shim’on: “How long shall we sit in the [under]standing of [only] one pillar?” [↑](#endnote-ref-1339)
1615. The letters H-V-H in Hebrew form the present tense of the verb ‘to be’ (present imperfect) and the noun meaning: ‘the present time.’ [↑](#endnote-ref-1340)
1616. Making 26 = HVY”H [↑](#endnote-ref-1341)
1617. See *TZ* 90b (**Tiqun 56**) [↑](#footnote-ref-276)
1618. *raza ’ila-ah* (higher mystery). [↑](#endnote-ref-1342)