**[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’,[[1]](#endnote-1)  
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** [[2]](#endnote-2)

{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[[3]](#footnote-1)  
– 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:[[4]](#endnote-3)  
when it switches from right to left,  
it shows the ‘face’[[5]](#endnote-4) 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.[[6]](#endnote-5)

There is no image in the world that is not known through it.  
The 12 zodiacal signs[[7]](#footnote-2) are seen through it,[[8]](#endnote-6)  
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…*[[9]](#endnote-7)

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** [[10]](#endnote-8) **For Day 35**

[[11]](#endnote-9)**Be-REiShYT**❖‹❖ In-the-beginning…›  
the letter Beiyt◘‹◘ב›‹2› is two:  
{Ex. 36:1}*ḥokhmah*❖∞‹❖wisdom›‹∞Ḥokhmah›  
and *tevunah*❖∞‹❖understanding›‹∞Binah› ]and Binah[,[[12]](#endnote-10)  
the third is:  
{Prov. 1:7}*The fear of Y”Y is the beginning of da’at*❖‹❖*knowledge*›*…*[[13]](#endnote-11)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›,[[14]](#endnote-12)  
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*›,[[15]](#endnote-13)  
for there is no testimony with less than two witnesses.[[16]](#endnote-14)

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,[[17]](#footnote-3)  
that ‘the world rests upon one pillar’,[[18]](#endnote-15)  
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.[[19]](#endnote-16)

And through it are Hei-Hei◘‹◘ה-ה› made  
One❖‹❖ *e**ḥad* ›‹13›, and One:  
13 here and 13 here.[[20]](#endnote-17)

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.[[21]](#footnote-4)

And furthermore:  
we have found a higher mystery:[[22]](#endnote-18)  
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›,  
it is this that 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…*

**[99b]**

which is *R’A*❖‹❖evil› of *’IVeR*❖‹❖blind›.  
It is *’ERVaH*❖‹❖forbidden-sex›,  
which separates between V-H◘‹◘ו-ה›,  
Who are brother and sister.

When the tree of life is enclothed in the tree of good and evil,[[23]](#endnote-19)  
it is this that is written:  
{Gen. 2:9}*…and the tree of life in-the-midst of the garden,  
and the tree of the knowledge of good and evil*.

At the time when it [Var. that this] *’ER*,  
is between son and daughter:  
then *do not approach to reveal the nakedness*– do not bring close Vav◘‹◘ו› to Hei◘‹◘ה›,  
so that *R’A*❖‹❖evil› will not be revealed between them,  
which is *AḤeR*[[24]](#endnote-20)❖‹❖‘another’› instead of *EḤaD*❖‹❖‘one’›,  
about which it is stated:  
{Prov. 25:9}*…and the secret of ‘another’*❖‹❖*aḥer*› *do not reveal*.

{Ḥab. 3:9}*Your bow revealed*❖‹❖*’eryah*› *itself…*– *’er YaH* – it is evil❖‹❖*r’a*› when it is between Y-Q,  
due to that evil, Yod◘‹◘י› will not approach Hei◘‹◘ה›.

And this is the husk of the foreskin❖‹❖*’orlah*›,  
*’er* of *’or-lah* ❖‹❖foreskin› is *r’a* ❖‹❖evil›,  
with this did Adam sin,  
as the Masters of the *Mishnah* have established:[[25]](#footnote-5)  
‘The first man used to stretch his foreskin’,[[26]](#endnote-21)  
and this caused ‘forbidden-sex’❖‹❖*’eryyan*› to exist in the world,[[27]](#endnote-22)  
as thus: *Your bow has revealed itself* ❖‹❖*’eryah tei’or*› – *tei’or* is *’ervat* ❖‹❖nakedness of› in a switching about of the letters.

In which place?  
*Your bow*❖‹❖*qeshet*› – which is the bow of the covenant,  
about which it is stated: {Gen. 35:16}*…and Rachel gave birth,  
and she found difficulty*❖‹❖*va-te-qash*› *in her giving birth*– *te-qash* ❖‹❖difficulty› is the letters of *qeshet*❖‹❖bow›,  
[and the mystery of the word:  
{Gen. 3:16}*…in sorrow will you bear children…*]  
and from there did Hannah say:  
{1 Sam. 1:15}*…a woman hard of* ❖‹❖*qeshat*› *spirit am I...*

And this is the mystery of:  
{Gen. 9:13}*My bow*❖‹❖*qashti*› *have I placed in the cloud…*And the companions have established:  
‘a matter which is difficult❖‹❖*aqish*› for or compared to Me’.[[28]](#endnote-23)

‘*A trap*❖‹❖*moqesh*›’ it is written of it,[[29]](#endnote-24)  
for it was a trap for the first man,  
as they have established:[[30]](#footnote-6)  
‘the first man was stretching his foreskin’.

And one who guards it is in ‘comparison’❖‹❖*heqesh*›,  
in his partnership with Me, in My image,  
about it is stated:  
{Gen. 1:27}*And ELQYM created the man in His image…*– for one who guards the covenant has merited the kingdom,  
for he is ‘in comparison’ to Me, in his partnership with Me.

But if he does not guard it,  
it is reverted to ‘straw’❖‹❖*qash*›  
– hard❖‹❖*qasheh*›for him,[[31]](#endnote-25) and hard for the letter Hei◘‹◘ח›.[[32]](#endnote-26)  
And of this straw it is stated:  
{Ob. 1:18}*…and the house of Esau shall be for straw*❖‹❖*le-qash*›*…*And this *le-qash*❖‹❖‘for straw’›  
– with switching of letters – is *sheqel*– and it is the *sheqel* for the righteous who guard the covenant,  
the holy *sheqel*.[[33]](#endnote-27)

Woe to the one who does not guard it,  
and worthy is the one who guards it.  
And one who guards the covenant,  
behold he is a witness❖‹❖*ʼEiD*› for it:  
of: *ʼ*Ayin◘‹◘ע› of *shm’A*❖‹❖Hear›  
and Dalet◘‹◘ד› of *eḥaD*❖‹❖One›.  
But if he does not guard the covenant,  
then the tip of the Dalet of *eḥaD*❖‹❖› flies away,  
and it remains *aḥeR*❖‹❖another›,[[34]](#endnote-28)  
[*’ed* becomes *’er*]  
[here is missing].

{Gen. 4:1}***And the man*** *knew…etc*.  
An Elder rose and began:  
‘Rabbi! Rabbi!  
And until here, did Adam *not* know his wife?  
But when he sinned,  
the Shekhinah was removed from its place,  
and thus have the Masters of the *Mishnah* established,[[35]](#footnote-7)  
that when the Shekhinah is not in Her place,  
conjugal relations[[36]](#endnote-29) are forbidden,  
because of Her[[37]](#endnote-30) it is stated:  
{Gen. 47:31}*…and Israel bowed upon the head of the bed*.

And from which place is She removed?  
From the right and from the left,  
for that is where She was.

And this is the mystery of ‘gestation’❖‹❖*ʼibur*›,  
[Var. *Va-Ya’AVOR*❖‹❖and-He-passed-by›]  
*’*A-B‹72› R-Y-U‹216›,  
Ḥesed‹72› Gevurah‹216›,  
and not for nothing did the Masters of the *Mishnah* establish:[[38]](#footnote-8)  
‘one who places his bed between north and south,  
will have male children’.[[39]](#endnote-31)

And he Adam caused that bed to be removed from there,  
and thus also was he removed from conjugal relations,  
and after he had received his punishment,  
the bed was returned to its place.  
At that time: {Gen. 4:1}*And Adam knew his wife…*

**And furthermore:***And the man knew Eve his wife…*– there is knowledge for good,  
and there is knowledge for bad,  
like: {Gen. 3:7}*…and they knew that they were naked…*and like: {Ez. 16:7}*and you were naked*❖‹❖*’erom*› *and bare*❖‹❖*’eryah*›.  
*…naked…* of the written Torah,  
and *…bare* of the oral Torah.

**And furthermore:***And the man knew*– like: {Est. 4:1}*And Mordekhai knew everything that had been done…*Thus did Adam know that he had caused a separation,  
between the blessed Holy One and His Shekhinah,  
for Adam had sinned in thought,  
and Eve sinned in act.[[40]](#endnote-32)

He sinned in that place of which it is stated:[[41]](#footnote-9)  
‘Israel arose in thought’  
– in that very place from which his soul had been taken,  
by way of emanation –  
that is where he sinned,  
and Eve sinned in its deed,  
which is its ‘power’❖‹❖*ko-aḥ*›:  
the 28❖‹❖Ko-aḤ› letters of the first verse of ‘the Act of Creation’,  
and all is Ḥokhmah,  
composed of *ko-aḥ*❖‹❖power› *mah*❖‹❖of what›.

**And furthermore:***And the man knew* – he knew his sin.  
How? Through Qayin,[[42]](#endnote-33)  
as it says[[43]](#endnote-34): {Gen. 4:1}*…and she conceived,  
and she gave birth to Qayin…*because of him it is stated:  
{Is. 14:29}*…for from the root of the snake will emerge a viper…*which is the pollution which the snake cast upon Eve.[[44]](#footnote-10)

And he Adam knew his Qayin’s pollution,  
which extended until the Qenite, Jethro, the father-in-law of Moses.  
And when he saw his reincarnation and repentance there,  
it Scripture says: {Gen. 4:1}*I have acquired*❖‹❖*qaniti*› *a man with Y”Y*,  
– now I know that I have ‘acquired’ him through the Qenite,  
the father-in-law of Moses, and I have ‘earned him’,[[45]](#endnote-35)

**[100a]**

there,  
and because of this it is stated:  
{Gen. 4:1}*I have acquired a man with Y”Y*,  
and this is the mystery of:  
{Ecc. 8:10}*And therefore have I seen the wicked buried,  
and they came etc...*

Rabbi Shim’on said to him:  
‘Elder! Elder!  
And why does the blessed Holy One trouble with them,  
to bring them through reincarnation?’

He said to him:  
‘For the sake of the honour of the righteous  
– to remove sin from amongst them,[[46]](#endnote-36)  
for until Qayin had returned in repentance,  
the defect of Adam had not been made complete,  
and therefore, for his Adam’s honour,  
the blessed Holy One troubled with Qayin,  
and so it is with all wicked-ones who are children of the righteous’.

He said to him:  
‘What is ‘the pollution that the snake cast upon Eve’?’[[47]](#footnote-11)

He said to him:[[48]](#endnote-37)  
‘It is Lylyt – ‘the putrid drop’,[[49]](#endnote-38)  
He Samael is the pollution,  
and she Lylyt is ‘the leaven in the dough’,[[50]](#endnote-39)  
of which it is stated:[[51]](#footnote-12)  
‘What prevents? The leaven in the dough’.  
And it is ‘the fruit of Samael’, of which is stated:  
{Gen. 3:6}*…and she took of its fruit and she ate…*– this is ‘death’,  
of which it is stated: {Prov. 5:5}*Her feet descend unto death...*And it is the evil drop,  
the pollution of ‘another god’,  
the poison of death,  
pollution and foreskin of the tree of death,  
and because of it the Masters of the *Mishnah* have established:[[52]](#footnote-13)  
‘Adam practiced episplasm’.[[53]](#endnote-40)

{Gen. 4:2}*And she* ***further***❖‹❖*toseph*› *gave birth,  
to his brother, to Havel...*

He R. Shim’on began a discourse and said:  
{Ps. 104:29}*…You gather in*❖‹❖*toseph*› *their spirit,  
they perish and return to their dust*– here is alluded the reincarnation of the righteous,  
and the blessed Holy One showed him[[54]](#endnote-41) his reincarnation,  
through each-and-every generation,  
how he would go from righteous person to righteous person  
– through sixty myriads –[[55]](#endnote-42)  
until he reaches him[[56]](#endnote-43) of whom it is stated:  
{Gen. 6:3}*…in that also*❖‹❖*be-sha-gam*› *he is flesh*,  
{Ecc. 2:15}*…that also* ❖‹❖*she-gam* › *is vanity*❖‹❖*havel*›.[[57]](#endnote-44)  
And the first ones have established,[[58]](#footnote-14)  
that *be-sha-gam*❖‹❖in-that-also›‹345›  
means MOShE❖‹❖Moses›‹345›.

And as soon as she Eve saw,  
that the Torah is destined to be given by his Moses’ hand,  
she added❖‹❖*osiphat*›, for his sake,  
many offerings to the blessed Holy One,  
and many prayers and supplications,  
and this is: *….and she further*❖‹❖*va-toseph*› *gave birth*.

And thus, it is stated of him:  
{Ecc. 1:4}*A generation goes, and a generation comes…*– and there is no generation less than sixty myriads.[[59]](#footnote-15)

And of on High:  
*a generation goes* – this is Vav◘‹◘ו›,  
which adds up to ‘sixty myriads in six *sephirot*’,  
*…and the earth stands forever* – this is the Shekhinah,  
for She stands for or by[[60]](#endnote-45) Him,  
and She is ‘the hour that stands for Him’.

And because of Her it is stated:[[61]](#footnote-16)  
‘it is not the *mazal* of the day that causes,  
but the *mazal* of the hour that causes.’[[62]](#endnote-46)

And the hour does not stand for every person,  
for there is a person who is righteous,  
for whom the hour does *not* stand  
– for the hour stands only for Her Husband.  
And of this hour,  
from it come ‘children, life and sustenance’ to a person,  
and therefore, the sages of the *Mishnah* have established:[[63]](#footnote-17)  
‘children, life and sustenance are not dependent upon merit,  
but are dependent upon the zodiacal sign❖‹❖*mazal*›.’[[64]](#endnote-47)

What is Her *mazala*?[[65]](#endnote-48)  
Her Husband!  
And Her Husband has no *mazal* sign,[[66]](#endnote-49)  
as we have established:[[67]](#footnote-18) ‘there is no *mazal* for Israel’,[[68]](#endnote-50)  
and even though everything is dependent upon *mazal*,  
even ‘the Torah scroll in the chamber’:[[69]](#footnote-19) [[70]](#endnote-51)  
the chamber is the lower Shekhinah,  
the Torah scroll is the Righteous-One.[[71]](#endnote-52)

And there are twelve zodiacal signs,[[72]](#endnote-53)  
and they are Vav-Vav◘‹◘ו-ו›‹6-6›  
[for Vav is found][seems to me: which are found],  
[from the letter Aleph◘‹◘א›,  
and this is the mystery of VA”V.  
And א◘‹◘Aleph› there is higher Vav,  
which is higher *mazal* which rises in thought]  
which is א◘‹◘Aleph› there,  
the ו◘‹◘Vav› in the middle of the letter א◘‹◘Aleph›,  
is the *mazal* of everything,  
which ascends though the higher letter Yod◘‹◘י›,  
which is at the head of the letter א◘‹◘Aleph›.

And when it ascends in thought,  
it is stated:[[73]](#footnote-20) ‘Israel arose in thought’,  
which is י◘‹◘Yod› upon the head of א◘‹◘Aleph›.[[74]](#endnote-54)

And therefore,  
there is no *mazal* for Israel,  
[for in thought it has ascended,  
and every *mazal* is appointed over an hour,  
of the twelve *mazalot*],  
which is the *mazal* of everything,  
and all *mazalot* are dependent upon it.

For they are Vav-Vav◘‹◘ו-ו›‹6-6›,  
that are appointed over the twelve hours,  
which are HEi-HEi◘‹◘›‹6-6›.

Worthy is the one for whom ‘the hour stands’.

[[75]](#endnote-55)For the reincarnation❖‹❖*gilgul*› of all of them is Yod◘‹◘י›‹10›, [[76]](#endnote-56)  
which is GaLGaL❖‹❖wheel›‹66›,  
and together with Vav◘‹◘ו› is made into GiLGUL❖‹❖reincarnation›,  
which is the mystery of S-O‹66› of YeSOD,  
of which it is stated:  
{Gen. 46:26}*Every soul which came to Jacob to Egypt…sixty and six*– for the arousal of the Middle Pillar which is *sixty*,  
for the arousal of the Righteous-One which is *and six*.  
And all is alluded to in the Righteous One,  
through which is ‘reincarnation’❖‹❖*gilgul*›.

And furthermore:  
YeSoD – Yod◘‹◘י› is there,  
through which it ‘revolves’❖‹❖*it-galgal*› and rests,  
from all the reincarnations in which it has revolved,  
and because of this:  
{Gen. 2:2}*And ELQYM ceased on the seventh day,  
His labour that He had done…*

And the letter Vav◘‹◘ו› of GiLG-U-L❖‹❖reincarnation›,  
in it the Righteous-One ascends to sixty myriads,  
in the Righteous-One they are six,  
and through the Middle Pillar it amounts to sixty,  
and in higher Keter, which is Aleph◘❖‹◘א›‹❖thousand›,  
it amounts to sixty myriads  
– and this is: *A generation goes, and a generation comes..*.

[[77]](#endnote-57)Rabbi Shim’on said to him:  
‘And yet, the Elder said that it, reincarnation,

**[100b]**

is in Yesod,  
and Yod◘‹◘י› is there,  
which revolves❖‹❖*mit-galgel*› through it,  
and resides upon it,  
and rests in it,  
from that effort of reincarnation❖‹❖*gilgula*›,  
that it labours throughout the six days,  
which amount to: six through the letter Vav◘‹◘ו›,  
and to sixty with Yod◘‹◘י› – six times ten –  
and to six thousand through Aleph◘‹◘א›,  
and to sixty myriads through higher Keter,  
and this is: {Ecc. 1:4}*A generation goes,  
and a generation comes,  
and the earth stands forever*.[[78]](#endnote-58)

And whenever he of the reincarnating soul comes and goes,  
‘the hour stands for him.’[[79]](#footnote-21)  
This is what is written: *…and the earth stands forever*,  
for this one’s female partner,  
‘stands for reincarnates with him’ in every place,  
and in every reincarnation, and in every hour,  
even though he goes and comes through many reincarnations.[[80]](#endnote-59)

This is: ‘the righteous for whom it is good’.  
And the one for whom ‘his hour does not stand’,  
but another ‘hour’, who is not his partner, stands for him,  
and this is: ‘the righteous for whom it is bad’.  
As the Masters of the *Mishnah* have established:[[81]](#footnote-22)  
‘whoever presses the hour, the hour presses him’.[[82]](#endnote-60)

Rabbi El’azar said to him:  
‘Yet Rabbi Pedat was a completely righteous person,[[83]](#endnote-61)  
and so why did it not fall in his hour,  
to have his true partner as a contemporary[[84]](#endnote-62)?’[[85]](#endnote-63)

He said to him: ‘My son,  
there is a reincarnation which necessitates it his partner’s soul,  
falling into his own zodiac-sign,  
which is the meaning of ‘his contemporary’,  
of which it is stated:  
{Deut. 8:9}*A land in which you will not eat bread in scarcity…*– which is the hour of sustenance,  
and the hour of life and children.

And there is a reincarnation which necessitates  
that he does not fall into ‘the hour of sustenance’,  
which is his ‘contemporary’,  
even though he has performed many worthy things in the world.

And because of this, the sages of the *Mishnah* have established:[[86]](#footnote-23)  
‘children, life and sustenance – the matter does not depend upon merit,  
but upon *mazal*,*[[87]](#endnote-64)* does the matter depend’.  
For reincarnation causes such, that  
it is as if the thing depended upon *mazal*.[[88]](#endnote-65)

And of that which He said to R. Pedat:[[89]](#footnote-24)  
‘If you wish, I shall destroy the world and create it again,  
[[90]](#endnote-66)and you will possibly[[91]](#endnote-67) fall into an hour of sustenance,’  
thus have I specifically heard:  
that each-and-every righteous person has his own world  
– this is the body of a person, which is called ‘a small world’[[92]](#footnote-25) – [[93]](#endnote-68)  
and because of this[[94]](#endnote-69) it is stated: ‘if you wish I shall destroy the world’,  
meaning and I shall bring it your soul through another reincarnation,[[95]](#endnote-70)  
and perhaps you will fall into an hour of sustenance.’[[96]](#endnote-71)

Meanwhile,  
behold an Elder of Elders of the Ancient of Ancients,[[97]](#endnote-72)  
descended towards him R. Shimon and said:  
‘The world of every righteous person is the Shekhinah,[[98]](#endnote-73)  
when the Middle Pillar is withdrawn from Her,[[99]](#endnote-74)  
and She is left dry,  
and it is stated because of it:  
‘if you wish I shall destroy the world’.

For each-and-every *sephirah* is called *GaLGaL*❖‹❖wheel›,[[100]](#endnote-75)  
and together with Vav◘‹◘ו› is *GiLGUL* ❖‹❖reincarnation›,  
and the six *sephirot* of the letters [or: ‘letter Vav’],[[101]](#endnote-76)  
amount to sixty myriads,  
and this is: *A generation goes, and a generation comes…*– and there is no generation less than sixty myriads.[[102]](#footnote-26)

*…and the earth stands forever*– this is the Shekhinah,  
who is called *ulaiy*❖‹❖‘perhaps’›,  
and about it is stated:  
‘all this and only ‘perhaps’❖‹❖*ulaiy*›,[[103]](#endnote-77)  
you will merit an hour of sustenance?’  
And about that it is stated:  
{Dan. 8:2}*…beside the river Ulaiy*.

For he R. Pedat had already incurred guilt,  
before he came into the world,[[104]](#endnote-78)  
which is the lower Shekhinah,  
he incurred guilt in the *sephirah* which is above him.[[105]](#endnote-79)

Until he effects a correction to that place,  
from which a person’s soul is taken,  
he has no correction in the lower Shekhinah,  
which is ‘the hour’ of everything,  
and therefore, the hour does not stand for him.

And if he depends upon higher *mazal*,  
even if he does many worthy deeds,  
the matter is not dependent upon merit,  
for he is obligated to repair the guilt from Above.’

Rabbi Shim’on said: ‘From here it is implied:  
of a reincarnation that is dependent upon the Shekhinah,  
that it is ‘of his type’,  
but: {Ex. 21:10}*If he takes for himself another…*– if that spirit arrives in another body,  
which is not ‘of his type’,  
how can it be written of it that ‘his hour stands for him’ there,  
and how is she his female partner?’

He said: ‘Certainly, the hour stands for him,  
which is his female partner that has reincarnated with him,[[106]](#endnote-80)  
if he has not fulfilled for her in a previous reincarnation:  
*…her livelihood, her clothing, and her conjugal satisfaction,  
he shall not detract*.

*…her livelihood* ❖‹❖*she-eirah*›:  
this is the first reincarnation  
– {Lev. 18:6}*…the kin*❖‹❖*sh-eir*› *of his flesh…*

…*her clothing*❖‹❖*ke-sutah*›:  
{Ex. 22:26}*For it alone is his clothing,  
it is his garment for his skin…*– this is the second reincarnation.

*…and her conjugal satisfaction*❖‹❖*’onatah*›  
– Adam [or: ‘this is’][[107]](#endnote-81) his ‘uniqueness’[[108]](#endnote-82)  
– which is the third reincarnation.’

Rabbi Shim’on said: ‘Elder! Elder!  
Open more words explain further!  
For your words are concealed.’[[109]](#endnote-83)

That Elder said to him:  
*…her livelihood…*– this is sustenance from the side of the right,  
for all sustenance comes from there,  
this is what is written: {Ps. 145:16}You *open Your hand,  
and satisfy every living thing with favour*.  
*…her clothing* – from the left side,  
which is: {Gen. 20:16}*…a ‘covering’*❖‹❖*kesut*› *of the eyes…*for from there are the obscenities,[[110]](#endnote-84) to the left,  
because the left side there has been rendered defective,  
this is what is written:  
{Jer. 1:14}*…From the north shall the evil begin…*and because of this it is stated of Isaac:  
{Gen. 27:1}*And it was when Isaac was old,  
and his eyes were weak from seeing…*– and a ‘covering’ is required there.

And of Moses on that subject, it is stated:  
{Ex. 3:6}*…and Moses concealed his face,  
for he feared to gaze upon the ELQYM*.

And because of this:  
*tzitzit* and phylacteries❖‹❖*tephilin*› are her the soul’s covering,  
this is what is written: *…it alone is his covering,  
it is his garment for his skin*[and of the leather of phylacteries:  
*it alone is his covering – it is his garment for his skin*]

**[101a]**

– of the leather of phylacteries,  
*her clothing*:[[111]](#endnote-85)  
{Deut. 22:12}*…upon the four corners of your garment*❖‹❖*ke-sut*›*,  
with which you cover yourself*.

{Ex. 21:10}*…and her conjugal satisfaction* [[112]](#endnote-86)– from the aspect of the Middle Pillar,  
which is Israel,  
{Deut. 6:4}*Hear O Israel* – for Her unity is there,  
it is this that is written:  
{Ex. 21:11}*…and if these three he shall not do for her,  
then she exits freely without money*,  
for {Job 33:29}*Behold all these will EL enact,  
twice or thrice with a man*.  
‘Father’ – which is Ḥokhmah –  
descends through these three in reincarnation.

And behold it is written of Adam and Eve:  
that ‘two went up to the bed, and seven came down’.[[113]](#footnote-27) [[114]](#endnote-87)

He the Elder said: ‘That is precisely how it is, for they the seven are:  
Adam and Eve,  
Qayin and his twin sister,  
Hevel and two female twins.

And Qayin,  
because Hevel had two twins,  
and he had only one,  
was jealous of Hevel, and this caused him Hevel:  
{Prov. 24:16}*For seven times will the righteous-one fall and rise up…*for he sinned against the Shekhinah,  
who is Bat Sheva❖‹❖daughter of seven›,  
and therefore, he fell ‘*at seven*’ the seventh person,  
for the wife caused her or: him[[115]](#endnote-88) death.  
And this was his downfall:  
that he caused the lower Shekhinah to descend from Her place.

And after, the ‘tree’ was rooted in Her [Var. used this tree][[116]](#endnote-89),  
and the wellspring descended to make fruit [[117]](#endnote-90)  
– which is: ‘being fruitful and multiplying’.

For Adam, who was created in His image, caused:  
that the wellspring was removed from the lower Shekhinah,  
and from its seven levels,  
yet after they descended there,  
everything ascended to its place,  
and the mystery is: *…and rise*.

And what was the wellspring that ascended from him?  
Vav◘‹◘ו›, which was withdrawn to the Infinite,  
which is Higher *mazal*,[[118]](#endnote-91)  
which lowered Yod◘‹◘י› to Vav◘‹◘ו›,  
which is Father∞‹∞Ḥokhmah› to its Vav’s place,  
after which Father ascended above[[119]](#endnote-92) its son, to its place.[[120]](#endnote-93)  
[Var. He descended to Vav◘‹◘ו›, which is father to son,  
and afterwards, Father ascended from His son to His place] [[121]](#endnote-94)

[All the following is superfluous:[[122]](#endnote-95)

For it is: ‘the hour that stands for him’.  
Worthy is he for whom the hour stands,  
and whom the hour does not oppress, as they established:[[123]](#footnote-28)  
‘anyone who forces the hour, the hour oppresses him’,  
and thus Rabbi Pedat, whose hour oppressed him,  
the blessed Holy One said to him:  
‘If you wish, I shall destroy the world,  
and perhaps you will ‘fall’ into an hour of sustenance.  
The Holy Lamp said to him: ‘All of this why?’  
He said to him: ‘This is a great mystery[[124]](#endnote-96) which I have heard:  
that a person who comes into a reincarnation,  
and yet has sinned against his Master *before* he came to the world,  
then even though he performs many worthy deeds,  
the thing is not dependent upon his merit,  
for his *mazal* caused it.  
And that which He said:  
‘If you wish I shall destroy the world,  
and you might possibly fall into an hour of sustenance’,  
on this specifically I have heard,  
that each-and-every righteous person has a world unto himself,  
and this is the body of a person,  
which is called ‘the small body’.  
And therefore, He said ‘if you want I shall destroy the world’,  
and would bring him, into another body,  
‘and perhaps you will fall into an hour of sustenance’.  
He said to him:  
‘But it is written: {Ex.21:10} *If he should take another,  
then her sustenance, her clothing and conjugality,  
he should not diminish*,  
and: {Job 33:29}*Behold, all these does EL enact etc*.,  
{Ex.21:11}*And if these three he shall not do for her,  
then she goes out free, without money*.  
He said to him:  
surely here is revealed a higher mystery,  
as the Masters of the *Mishnah* have established:  
‘his wife is like his body.’[[125]](#footnote-29)  
And it is found that she is his ‘life’,  
it is this that is written:  
{Ecc. 9:9}*See life with the woman that you have loved*.  
{Prov. 3:18}*It is a tree of life to those who take hold of it*,  
and she is his livelihood,  
it is this that is written:  
{Deut. 8:9}*A land, in which, not in poverty, shall you eat bread etc.*,  
and from her is children, life and sustenance.  
Until here.]

And corresponding to these reincarnations:  
change of place, and change of name, and change of deed.

Change of place:  
like the blessed Holy One,  
of whom it is stated:  
{Is. 26:21}*…behold Y”Y goes out from His place…*and when He goes out,  
He changes from judgement to mercy,  
and from mercy to judgement,  
as the Masters of the *Mishnah* have established:[[126]](#footnote-30)  
‘not as I am written am I pronounced’.

In the world-to-come,  
which is His place,  
He is written as YQV”Q,  
and pronounced as YQV”Q.

In this world,  
He is written as YQVQ,  
but called pronounced as ADNY.

This is ‘change of place’,  
outside of His place,  
which is the world-to-come  
– the world-to-come has no change.[[127]](#endnote-97)  
It is this that is written:  
{Mal. 3:6}*I am Y”Y - I have not changed*,  
when written as the Name YQV”Q,  
and pronounced as the Name YQV”Q,  
that is called YQV”Q of ‘mercy’❖‹❖*raḥamei*›.[[128]](#endnote-98)

Yet outside of His place, It is changed,  
and He is pronounced ADNY,  
and He is called ‘judgement’❖‹❖*din*›,  
and this is the mystery of:  
‘He stands from the throne of mercy,  
and sits upon the throne of judgement.’[[129]](#endnote-99)

Change of Name: this is M-Tz-P-Tz  
which is YQV”Q in A-T B-Sh.[[130]](#endnote-100)

‘Change of deed’ – this is the Sabbath,  
in which acts are required to be ‘all backhanded’:[[131]](#endnote-101)  
‘all❖∞‹❖*kol*›‹∞Yesod›’ – which is the Righteous-One,  
‘backhanded’ – which is the Shekhinah,  
this is ‘change of deed’.

And when It[[132]](#endnote-102) is ‘backhanded’,  
there is no bowing there,  
of which it is stated:[[133]](#footnote-31)  
‘all who bend the knee, bend the knee at ‘Blessed’,  
‘a fox in its hour – bow down to it!’[[134]](#footnote-32)

And when it is ‘backhanded’ it is made into a tail,  
and even though it says that ‘the fox in its hour  
– bow down to it’!  
that is in its place,  
but outside of its place it is: ‘be a tail to lions,  
and do not be a head of foxes’,[[135]](#footnote-33)  
for It is ‘a complete Righteous-One’.

Even though it descended from its place,  
and is made into ‘a tail for lions’,[[136]](#endnote-103)  
about it is stated:  
{Ps. 37:25}*…I have not seen a righteous person abandoned...*

What is its tail?  
It is that tip

**[101b]**

of the letter Dalet◘‹◘ד› of EḤaD❖‹❖One›,  
which is ‘the small Yod’, the lower Shekhinah,  
about which it is stated:  
{Prov. 24:16}*For seven times shall the righteous fall and rise*.

Come see:  
Reincarnation❖‹❖*gilgul*› is of the letter Vav◘‹◘ו›,  
for it emerges at the hour[[137]](#endnote-104) of which it is stated:  
‘the *mazal* of the hour causes’,  
as they have established:[[138]](#footnote-34) ‘the *mazal* of the day does not cause,  
but the *mazal* of the hour is that which causes’.

What is written of Abraham,  
when he came through reincarnation?  
{Gen. 19:27}*And Abraham rose early in the morning,  
to the place…*– and in-order-to greet Her.[[139]](#endnote-105)

What is written of Isaac in reincarnation?  
{Gen. 24:63}*And Isaac went out to meditate in the field,  
before evening…*– he went out towards Her, to the field,  
because it is stated of him:[[140]](#endnote-106)  
{Jer. 9:1}*Would that I had a guest lodging in the desert!..*.

One was early to seek[[141]](#endnote-107) Her in the morning,  
and the second sought to seek Her in the evening.  
Of Jacob what is written?  
{Gen. 28:11}*And he encountered the place…*– he encountered ‘Her’.[[142]](#endnote-108)

Worthy is the one who ‘encounters’ Her like Jacob,  
of whom it is stated: {ibid}*…and he lodged there*.  
And that lodging is ‘accompaniment’.  
Immediately upon encountering Her:  
{Gen. 32:2}*…and angels of ELQYM encountered him*.

And even though he encountered Her,  
he guarded Her, and did not unite with Her,  
until Her Husband came,  
and this is: {Gen. 28:11}*…and he lodged there,  
for the sun had come…*because for his sake:  
{Gen. 32:32}*And the sun dawned upon him…*which is Moses,  
for the spirit of Moses came through him in reincarnation.[[143]](#endnote-109)

And because of this,  
Jacob and Moses stand at one level  
– in the Middle Pillar –  
but this one Jacob is of the body,  
and this one Moses is of the soul.[[144]](#endnote-110)

And therefore, ‘the hour does not stand’ for every person,  
for when She is the Shekhinah without Her Husband.

And therefore,  
when ‘the hour’ was pressing for Rabbi Pedat,[[145]](#endnote-111)  
and He said: ‘if you wish I shall destroy the world,  
and perhaps you your lot will fall into an hour of sustenance’,[[146]](#footnote-35)  
‘and perhaps you will fall’ – what is ‘and perhaps’?  
Rather ‘and perhaps’ means:  
if the blessed Holy One wanted you to fall into an hour of sustenance,  
then His ‘wife’ the Shekhinah performs it,  
‘and perhaps’ if Her Husband wishes,  
He confirms that which She did,[[147]](#endnote-112)  
without the authority of Her Husband.’

And in such a case,[[148]](#endnote-113) the ‘hour does not stand’  
– which is the Shekhinah –  
for that person,

unless he comes through reincarnation,  
into that person, of that hour.

And the mystery of the word:  
{Lev. 16:3}*With ‘this’*❖‹❖*zot*› *shall Aaron come to the holy…*but without Her Husband it is stated:  
{Lev. 16:2}*and he shall not come at just any time to the holy…*{Num. 1:51}*…and the stranger who approaches will die*– and there is no death but poverty,[[149]](#footnote-36) [[150]](#endnote-114)  
and this ‘stranger’ is not the stranger of ‘other’  
– of ‘the blemished stranger’ –  
but the stranger to Her Husband.[[151]](#endnote-115)

Happy is the one who happens to reincarnate,  
at the same hour that he was created in the six days of creation,[[152]](#endnote-116)  
for each soul has ‘a season and time’ of reincarnation,  
as Qohelet said: {Ecc. 3:1}*For everything there is a time,  
and a season for every object under the sun*– and this is the lower Shekhinah,  
which is the time and era of each-and-every *sephirah*,  
and for each-and-every reincarnation.  
And this is: {Dan. 7:25}*…an age and ages and half an age*.

Of all ‘ages’ is well understood,  
but what is *half an age*?  
But it is like ‘half the afternoon service:’[[153]](#endnote-117)  
on the left She is halved for judgement,  
and on the right for mercy,  
She is completed in the Middle Pillar.

And when She is divided on the right and left,  
it is stated of Her to Esther:  
{Est. 5:6}*…What is your request?  
Up to half the kingdom* ❖‹❖*malkhut*›*, and it shall be done*.

And She is the *ko-aḥ* ❖‹❖power›‹28› of YQVQ:  
half of Her is the right hand,  
and half of Her is the left hand,  
and corresponding to both-of-them,  
Qohelet[[154]](#endnote-118) mentioned *season* 28❖‹❖*ko-aḥ*› times,  
this is what is written:  
{Ecc. 3:2-8}*A season for birth and a season to die,  
a season to plant…etc*.  
and they are YaD❖‹❖hand›‹14›, and YaD‹14›.

The right hand is mercy:  
*to birth…to plant… to heal… to build…  
to play… to dance… gathering stones… to embrace…  
to seek… to protect… to sew… to speak…  
to love… peace*.

The left hand is judgement to judge:  
*…to die… to uproot…. to kill…  
to breach… to cry… eulogising… to throw stones…  
to distance… to lose… to discard… to rip…  
to whisper… to hate… war*.

The right hand is stretched out to receive penitents,  
as it is written:  
{Ex. 14:8}*…and the Children of Israel went out with a high hand*,  
{Ex. 15:6}*Your right-hand Y”Y is adorned with power…*– the right hand is mercy.

The left hand is judgement,  
as it is written:  
{Ex. 9:3}*Behold the hand of Y”Y shall be*❖‹❖HOYaH›*…*  
{Deut. 2:15}*…the hand of Y”Y was upon them to destroy them…*

And because of this,[[155]](#endnote-119)  
there is: {Ps. 69:14}*a time of favour*,  
and of which is stated: {Lev. 16:3}*With this*❖‹❖*zot*›,  
*shall Aaron come to the holy*,  
and there is a time of judgement,  
of which it is stated: {Lev. 16:2}*…and he shall not come,  
at just any time to the holy...*

And therefore,  
there are 28 days of the moon:[[156]](#endnote-120)  
14 days She is becoming complete,  
and 14 She is depleted.

And whoever is born on ‘the days of completion’ is complete  
– in children, in life, and in wealth of sustenance,  
in joy, in tranquillity, in building  
– in all the 14 *seasons* of good.

And whoever is born at the time of depletion,  
then in all these 14 days he is lacking in all of them  
– he is poor and destitute,  
without sustenance, and without children, and without livelihood.

Whoever is born in the middle will be average.

And what causes all this,  
that he be born at the beginning or at the end or at the middle?  
It is his reincarnation that determines it,  
[and what causes this, that he be born there?  
It is because his *mazal* has caused it,  
because it is obligated from above],  
before he comes into the world.

And therefore, He said to Rabbi Pedat,  
that: ‘if he wished the world to be destroyed etc’.

[And whoever is born in the ‘depletion of the moon’,  
then in all the 14 days he is depleted,  
for his *mazal* causes it,  
and for this person:  
‘his sustenance is as difficult as the splitting of the Red Sea’.[[157]](#footnote-37)]

**[102a]**

[Var. it is possible that you will fall into an hour of sustenance.

For this person born in the left ‘hand’❖‹❖*yad*›‹14›,  
sustenance is as difficult as the splitting of the Red Sea,  
for the sustenance of the soul is Torah,  
the sustenance of the body is bread,  
and whether this one or that, his sustenance is difficult…][[158]](#endnote-121)

Because these are from the aspect of judgement,  
for they were created through judgement,[[159]](#endnote-122) which is ADNY.  
And whoever was created though mercy, which is YQV”Q,  
their sustenance is not difficult.  
And the sustenance of the soul is Torah,[[160]](#endnote-123)  
the sustenance of the body is bread – of the five grains.

And whoever is from the aspect of AdaM‹45›,  
which is YOD QE VAV QE‹45›,  
it is stated of him:  
{Gen. 1:26}*…and they will rule over the fish of the sea… etc*.  
He rules over all that which is created,  
in heaven, and on earth, and in the sea.

And about that it is stated:  
{Ecc. 3:15}*That which was, already is…  
that which was* – before he came to this world,  
as it says: {Ecc. 1:9}*…there is nothing new under the sun*.  
*…already is* – obligated to be in this world,  
as it says: {Jer. 1:5}*Before I formed you in the womb, I knew you*.  
{Ecc. 3:15}*…and that which is* yet *to be, has already been…  
and that which* – he is to be in this world,  
*already is* – he is obligated to exist before he comes to the world,  
here – through reincarnation.

*…and the ELQYM shall seek the pursued* – this is Hevel,  
who was pursued by Qayin,  
and Qayin rose-up and killed him,  
this is what is written:  
{Gen. 4:8}*…and Qayin rose-up against Hevel his brother,  
and he killed him*,  
*…and he rose-up* – specifically,  
for Hevel was upon him,  
and Qayin rose-up and killed him.[[161]](#footnote-38) [[162]](#endnote-124)

Qayin is called such because he was jealous❖‹❖*qaneiy*› of his brother,  
because he saw his honour and his power Above,  
for his Hevel’s sacrifice ascended,  
to the place of the ‘Ancient of Days’,  
of which it is stated:  
{Dan. 7:9}*and the Ancient of Days was sitting…etc*.  
And his offering was of the first born of his flock,  
and it was received with favour.

He said to him:[[163]](#endnote-125)  
‘If his offering was accepted,  
why was the strength to kill him given to Qayin?’

[because of this:  
{Ecc. 8:14}*There is vanity*❖‹❖*hevel*›,  
*which is done upon the earth etc*.  
 Why?]

He said to him:  
‘This, surely, is a higher mystery,  
for he Qayin was of the level  
of the Tree of the Knowledge of good and evil,  
in which he Hevel had sinned,[[164]](#endnote-126)  
and in that which he sinned,  
he received his punishment in this world,  
and by that offering which was received of him,  
he was saved from the punishment of that other world,  
for he had incurred two punishments:  
one above and one below,  
it is this that is written:  
{Gen. 2:17}*…for on the day of your eating of it,  
you shall surely die*.

He said to him:  
‘But it was Adam who sinned with this tree!’

He said to him:  
‘He had committed the act of his father, and he died.’

He said to him:  
*...for on the day of your eating it*, it is written!

He said to him:  
‘On that very day, he gazed and died.’[[165]](#endnote-127)

Rabbi Shim’on said:  
‘Therefore it is written: {Ecc. 8:14}*There is vanity* ❖‹❖*hevel*›,  
*which is done upon the earth,  
for there are righteous-ones to whom it happens,  
as the deed of the wicked-ones… etc*.[[166]](#endnote-128)  
– and here it alludes to:[[167]](#footnote-39)  
‘the righteous for whom it is bad,  
the wicked for whom it is good’.

‘The righteous for whom it is bad’, here is alluded:  
*there are righteous ones to whom it happens,  
as the deed of the wicked*and this is the mystery of:  
‘the righteous one for whom it happens,  
as the deed of the wicked’,[[168]](#endnote-129)  
– not that he is a wicked person,  
nor the son of a wicked person,  
rather – ‘*as* the deed of the wicked’,  
meaning that he sins, with ‘the act of the wicked’,  
who are Samael and the snake,  
their ‘act’ happens to him.[[169]](#endnote-130)

And this is the mystery of:  
{Ex. 20:5}*…visiting the iniquity of fathers upon children…*– because ‘the deed of their fathers is in their hands’.[[170]](#footnote-40)  
This caused death to Hevel,  
and he died without a son,  
and therefore, he went into reincarnation.

The letter Shyn◘‹◘ש› of MoShE❖‹❖Moses› is SheT❖‹❖Seth›,  
from there he Moses gained the letter Shyn◘‹◘ש› [Var. SheT],  
this is what is written: {Gen. 4:25}*For ELQYM has ShaT*❖‹❖*granted*› *me,  
another seed, instead of Hevel,  
for Qayin killed him*– *instead of Hevel*, specifically:  
for Hevel was riding upon him,  
and Seth❖‹❖*SheT*› was made into a ‘chariot’ for him for Hevel’s soul,[[171]](#endnote-131)  
and it the letters of the name SheT is the end of the alphabet,  
and therefore, he was: *instead of Hevel*.[[172]](#endnote-132)

HeVeL is the letters Ha-LeV❖‹❖the heart›,  
about which it is stated:[[173]](#footnote-41) ‘the heart sees’  
– and it is the Hei◘‹◘ה› of MoSheH❖‹❖Moses›,  
and the heart is to the left, which is ELQYM,  
‘the heart understands,’[[174]](#footnote-42)  
and he destroyed ‘the building’,[[175]](#endnote-133)  
and it fell because of him,  
and therefore: {Ex. 3:6}*…and Moses concealed his face,  
for he feared to look at the ELQYM*  
– because it was [Eve?[[176]](#endnote-134)] there that he who sinned against ELQYM,  
Who is ELQYM of ‘the deed of creation’ mentioned 32❖‹❖LaB› times,  
and this is what is meant by ‘he sinned in deed’.

*…the heart*❖‹❖*labat*› *of the fire* – the daughter of the King,  
against whom he Hevel had sinned and was ashamed,[[177]](#endnote-135)  
he Moses covered himself [Var. with his strength] out-of shame❖‹❖*BoSheT*›,  
and that which was SheT❖‹❖Seth›,  
was joined with the letter Beiyt◘‹◘ב›,[[178]](#endnote-136)  
and was made into BoSheT❖‹❖shame›,  
and this is: YREi BoSheT❖‹❖fear of shame› letters of Be-REiShYT.

And furthermore:  
*SheT* in the code of A-T B-Sh is *AV*❖‹❖father›,[[179]](#endnote-137)  
after which, Shet merited the Yod◘‹◘י›  
to form BaRA ShYT❖‹❖He-created-six›,  
and it is the Yod◘‹◘י›‹10› of which it is stated:  
{Prov. 8:22[[180]](#endnote-138)}*Y”Y has acquired ‘me’* Yod*,  
as the beginning of the His way*,  
which is ‘the ten generations,’[[181]](#endnote-139)  
and then it returned to its place,  
and it was called Be-REiShYT❖‹❖In the beginning›,  
and from there he Moses merited that the Torah,  
that it be given by his hand.

And this Yod◘‹◘י› is the Yod of *Ya’aqov*❖‹❖Jacob›,  
and the Yod◘‹◘י› of *Yisra-el*❖‹❖Israel›,  
the Yod◘‹◘י› of ADNY,  
the Yod◘‹◘י› of YQVQ.

The letter Shyn of MoShEH:❖‹❖Moses› is of SheT  
– there he gained it,  
and when he Hevel went reincarnated to Shem,  
he Moses gained there the two letters of SheM,  
and when he went a further ten generations to Abraham,[[182]](#footnote-43)  
there he Moses gained his letter Hei◘‹◘ה›,  
and was called MoSheH❖‹❖Moses›.

And the mystery of the word: {Is. 63:12}*He led at Moses’ right,  
the arm of His glory, splitting waters before them,  
to make for Himself an everlasting ‘Name’*❖‹❖*shem*›,  
and with it He took his Abraham’s sons out of exile,  
and with it he struck the Egyptians,

**[102b]**

it is this that is written:  
{Ex. 9:3}*Behold the hand of Y”Y shall be…*  
the letter Hei◘‹◘ה›‹5› of AVRaHaM is represents the five fingers,  
with which he Moses split the sea,[[183]](#endnote-140)  
and this is: {Is. 63:12}*…splitting waters before them…*And with it the right-hand, he is destined to be:  
‘the splitter of the sea of Torah’  
– from the right.

At that time,  
that which was to the left in the heart,  
was HeVeL, which is Ha-LeV❖‹❖the heart›.  
Hevel is withdrawn to the right,  
and from there it ascends to the brain  
– which is Ḥokhmah,  
for the heart is Higher Mother,  
about Whom it is stated:[[184]](#footnote-44) ‘the heart understands’,  
after which it descends upon the earth,  
to bring the Torah down to earth.[[185]](#endnote-141)

And therefore: {Ecc. 8:14}*There is hevel*❖‹❖*vanity*›,  
*which is done upon the earth*,  
*for there are the righteous to whom it happens  
according to the deed of the wicked…*– this is Adam and Hevel:  
for this one Adam sinned in thought and action,  
and this one Hevel sinned in thought and in action.[[186]](#endnote-142)  
‘In thought’ is the letter Yod◘‹◘י›‹10›,  
about it is stated:  
{Num. 14:22} *…and they have tested Me these ten times...*

And therefore,  
when Adam came through reincarnation into Abraham,  
he was tested with ten tests.[[187]](#footnote-45)  
And because he Adam had sinned in action,  
when he reincarnated into Isaac he was tested with deed.  
In Abraham he was tested in thought,  
and in Isaac he was tested in deed,  
Jacob includes both-of-them.  
From the aspect of Isaac, He called him Jacob,  
from the aspect of Abraham – where there is ‘thought’ –  
He called him Israel.

For Father∞‹∞Ḥokhmah› was reincarnated into Abraham,  
who is to the right,  
and Mother∞‹∞Binah› in Isaac,  
who is to the left,  
of Jacob  
– because he is inclusive of both-of-them: Father and Mother –  
it is stated:[[188]](#footnote-46) ‘Israel arose in thought’,  
in Supernal Keter,  
which is ‘hidden thought.’[[189]](#endnote-143)

And when Adam came,  
he was joined❖‹❖*it-ztareph*›[[190]](#endnote-144) to Abraham,  
and his roots became extended into the earth.

And the mystery of the word:  
{Prov. 17:3}*A refinery*❖‹❖*matzreph*› *for silver and a furnace for gold…  
a refinery for silver* – this is Abraham,  
*and a furnace for gold* – this is Isaac,  
*and a discerner of hearts is H’*– this is Jacob.

There is no *sephirah* in which the Higher Human[[191]](#endnote-145) is not reincarnated[[192]](#endnote-146)  
– for He is YOD QE VAV QE‹45›,  
*ko-aḥ*❖‹❖power› of *MaH*❖‹❖what›‹45›,  
specifically Ḥokhmah anagram of *ko-aḥ mah*,  
in order to refine and purify the human❖‹❖Adam›‹45›,  
that He created in His image below,  
and emanated into him His emanation,  
and all of the effort Above was not effected in Adam,  
except for the sake of the emanation of the Adam above  
– for one is dependent upon the other.

Rabbi El’azar said: ‘If so, what is the meaning of:  
{Job 33:25}*…and he shall return to the days of his youth*?

[[193]](#endnote-147)And therefore: ‘Israel arose in thought’.  
  
He said to him:  
‘From where do we know that Abraham is there in thought?’

He said to him:  
‘Not for nothing did the Masters of the *Mishnah* establish:  
‘one who wishes to become wise should head south’[[194]](#footnote-47)  
– which is Ḥokhmah and it is thought.

In Abraham, Adam was cleansed,  
and in Isaac he was refined.  
And the mystery of the word:  
*a refinery* *for silver and a furnace for gold…*[[195]](#endnote-148)  
*refinery of silver* – this is Abraham,[[196]](#endnote-149)  
*and a furnace for gold* – this is Isaac,  
*and a discerner hearts is Y”Y* – this is Jacob,  
{Job 33:29}*And behold all these will EL enact,  
twice or thrice with a man*.’

He said to him:  
‘If so, what is: *he shall return to the days of his youth*?

He said to him:  
It is comparable **to a tree** that was very old,[[197]](#endnote-150)  
and its branches had dried up.  
They chopped it down, and regrew its roots,[[198]](#endnote-151)  
from which rose new branches like at first,  
like it was in his youth  
– and this is: *and he shall return to the days of his youth*.

And this was the dream,  
that Nebuchadnezzar saw in his dream:  
a tree great and mighty,and at the end of his dream, it says:  
{Dan. 4:11}*…Chop down the tree and cut off its branches…*after which it says:  
{Dan. 4:12}*But leave the essential roots in the earth…*

And there is no ‘tree’ here except Higher Adam,[[199]](#endnote-152)  
of whom it is stated:  
{Deut. 20:19}*…for the human*❖‹❖*adam*› *is a tree of the field...*[[200]](#endnote-153)

And the blessed Holy One had planted this tree,  
in many generations, without success.  
Until He planted it in the Land of Israel,  
and grafted it upon the three Patriarchs,  
and it succeeded there,  
and therefore: *Behold all these will EL enact,  
twice or three times with a man*.

As soon as it succeeded there and took hold there,[[201]](#endnote-154)  
its roots extended [[202]](#endnote-155) upon the earth  
– which is the Shekhinah –  
and its branches ascended through all the firmaments,  
and through all the chariots of the souls and angels,  
and angelic-beastsand *seraphim* and *ophanim*,  
until it had returned to its original state [Var. up to Infinity],  
and thus they have established,[[203]](#footnote-48) that:  
‘the Tree of Life is 500 years-long.’

{Dan. 4:8-9}*The tree grew and became strong,  
and its height reached the heavens,  
and its visibility to the end of the whole earth.  
…beneath it the beasts of the field took shade,  
and in its branches dwelt the birds of the skies…*– who are the holy souls – [[204]](#endnote-156)  
*…and from it was fed all flesh*.

And he would ‘graft’ reincarnate him until a thousand generations,  
like the Shekhinah,  
Who ascends for ‘a thousand generations’ through the ten *sephirot*,  
in which She adds up to ten times a hundred,  
until She ascends through them to ‘a thousand generations’.

And as soon as the tree had succeeded in the earth,  
the tree lowered from above its roots into the earth[[205]](#endnote-157)  
– which is the Shekhinah –  
and its branches grew there without limit,  
and its roots became extended without end.[[206]](#endnote-158)

At that time, the tree grew as it had originally.  
It is this that is written: *The tree grew and became strong,  
and its height reached the heavens,  
and its visibility to the end of the whole earth.  
…and from it was fed all flesh*– all the humans below.

At that time, the tree grew as it had originally,  
this is what is written: *The tree grew and became strong etc*.  
*…beasts of the field* – these are the *ḥayot* of the Holy,  
*the birds of the heavens* – these are souls,  
*and from it was fed all flesh* – below.

For when Adam sinned,  
and was cutting down the plantings,[[207]](#endnote-159) as it were,  
it was as if he uprooted angelic-beasts❖‹❖*ḥayot*› and angels,  
and the *seraphim* and the *ophanim* from their places,  
and there was no-one who would accept prayers,[[208]](#endnote-160)  
of which it is stated:  
{Ecc. 10:20}*…for the bird of heaven will deliver the voice,  
and the one with wings shall tell a word*.

What is the meaning of: *…shall tell a word*?  
It means through the prayers and merits of Israel.’

Rabbi El’azar said to him:  
‘Certainly, the higher and lower ones were

**[103a]**

dependent upon Higher Adam,  
and not for nothing did the masters of the *Mishnah* establish:[[209]](#footnote-49)  
‘a person should always regard himself,  
as if the world is dependent upon him’.

But of a person over whom the blessed Holy One has taken effort,  
to bring through reincarnation,  
and was not successful in his location in time and place,  
He uproots him from his location,  
and places him in another location,  
and ‘changes his place’.

And the mystery of the word:  
{Lev. 14:42}*…and he shall take other dust and plaster the house*.  
And this is: ‘change of place’,  
[here is missing, and it is in *Tiqqunei Zohar* *Ḥadash* 28c][[210]](#endnote-161)

If he is successful, then good,  
and if he is not successful,  
then He uproots him from there,  
and grafts him in another place.  
And He changes his name, and this is: ‘change of name’,  
if he is successful, then good,  
and if he is not successful,  
He uproots him from there.  
And this is: {Lev. 14:45}*And he shall demolish the house,  
its stones and its timbers…*And He plants him in another location,  
and his deeds change from all that was originally,  
and from all his ‘depictions’:  
{Job 14:20}*…*You *change his face and You send him away*,  
{Job 33:29}*And behold all these will EL enact,  
twice or thrice with a man*.

The ground in which there He plants him,[[211]](#endnote-162)  
and he is successful,  
and then his branches and roots are extended to a thousand generations.[[212]](#endnote-163)  
This is the Shekhinah,  
and this is ‘change of deed’.

And up to how many times does He plant?[[213]](#footnote-50)  
Up to a thousand,  
as it says: {Ps. 105:8}*…a word He has commanded,  
to a thousand generations*,  
and about it is stated:  
{Song. 8:12}*…a thousand for you, O Solomon…* –  
and they are a thousand worlds,  
for He plants him until he has succeeded,  
and he grafts him there.

And the mystery of the word:  
{Ex. 20:6}*…and does kindness to thousands…*– to whom? {Deut. 7:9}*…to those who love Him,  
and to those who keep His commandments,  
to a thousand generations*.

He said to him:  
‘And what happens to the wicked?  
For it is written: {Ecc. 8:10}*And so I have seen,  
the wicked buried, and they came…etc.*What would you say of them?’ [[214]](#endnote-164)

He said to him:  
‘I have heard a mystery regarding them:  
{Ps. 91:7}*A thousand shall fall at your side… etc*.  
– thus they have said to me in allusion.’[[215]](#endnote-165)

He said to him: ‘If so, what is the meaning of:  
{Job 22:16}*Who have been cut off before their time… etc.*?’[[216]](#endnote-166)

He said to him:  
‘Those are the nine hundred and seventy-four generations,[[217]](#footnote-51)  
that were cut off and withdrawn before their time,[[218]](#endnote-167)  
and this is: *who were cut off before their time*,  
for they were withdrawn before their time,  
and the blessed Holy One scattered them,  
upon throughout each-and-every generation,  
this is: {ibid.} *…a river poured into their foundation*.  
And this is the mystery,  
of: ‘the son of David does not come until  
all the souls in the body are finished,’[[219]](#footnote-52)  
and then, new ones are destined to come.’[[220]](#endnote-168)

Meanwhile, the Elder withdrew.

Rabbi Shim’on said to the companions:  
‘Companions! This surely was the Elder of Elders  
– Higher Adam.[[221]](#endnote-169)  
Worthy is the generation in which this mystery is revealed!’[[222]](#endnote-170)

**Opened** Rabbi Shim’on as before and said:  
‘{Ecc. 8:14}*There is vanity*❖‹❖*hevel*›,  
*which is done upon the earth…etc*.

Come see![[223]](#endnote-171)  
There was a story about a person,  
one of those[[224]](#endnote-172) who go on crutches,[[225]](#endnote-173)  
who was going upon the way,  
and who encountered two sages,  
who were masters of the generation,  
masters of the wisdom of Torah.

He said to them: ‘Peace be upon you Rabbis!  
I have heard about you,  
that you are the sages of the generation.  
To which place are you going?’

They said to him:  
‘To such-and-such unspecified a place.’

And it was the Sabbath eve.

He said to them:  
‘I am going there,  
[I shall go] and I will arrange for you a place to stay,  
if you wish.’[[226]](#endnote-174)

They said to him:  
‘But we are on horses,  
and you are on crutches without legs!  
How can this be so that you can arrive before us?’

He said to them:  
‘Even though you ride upon very swift animals,  
and I am lame without legs,  
if you wish, I shall precede you,  
to arrange the Sabbath for you.’

They were astonished.  
Meanwhile, they turned their heads and saw him

**Alternate Version:**

[Var. and this another version’s language, and it is from manuscript][[227]](#endnote-175)

It happened that there was a lame person, without legs,  
who found two sages, like whom there were no sages in any generation.  
That lame person encountered them.  
He said to them: ‘Peace be upon you, Rabbis!  
[I have heard about you that you are the sages of the generation].  
To where are you going?’  
They said to him: ‘To a certain unspecified place.’  
And it was the Sabbath eve.[[228]](#endnote-176)  
He said to them: ‘Even though you are riding on very swift animals,  
and I am lame without legs, if you wish I shall precede you,  
to arrange the Sabbath for you.’ They were astonished.  
They said to him: ‘But you are lame!  
And how can you precede animals that run well?’  
He pronounced for them the Name of 42 letters,  
and he ‘skipped’ them[[229]](#endnote-177) 500 parasangs in one moment.[[230]](#endnote-178)

They found themselves at the mouth of a cave,  
and a table was to the left with all delights of this world upon it,  
and a candelabrum was to the south with seven candles upon it,  
and a bed of silver and gold and precious stones to the west, between north and south,  
and a throne to the east, and three hundred students at that table.  
After they had all eaten, and those sages with them,  
that lame-one rose and divested himself of that legless body,  
and became clothed in a body whose face shone  
like that radiance of which it is stated:  
{Dan. 12:3}*And the wise shall shine…etc*.  
And the faces of his students were shining: *like the stars forever*.  
And they opened the *Book of Ecclesiastes* and were reciting in it:  
{Ecc. 1:2}*Vanity of vanities*❖‹❖*haveil havalim*› *said Qohelet…etc*.  
and they were repeating it

**[103b]**

that he was running like a comet.[[231]](#endnote-179)  
He performed for them a ‘jump’,[[232]](#endnote-180)  
and they found themselves at the mouth of a cave,  
in the blink of an eye.

[Var:[[233]](#endnote-181) he pronounced for them the Name of 42 letters,  
and they skipped 500 parasangs in one instant,[[234]](#endnote-182)  
they found…etc.]

He said to them: ‘Rabbis! Enter!’  
They entered after him into a cave within a cave,[[235]](#endnote-183)  
until they entered an orchard,  
and there was the one with crutches,  
now divested of that body.

And he was wearing another body,  
whose face was shining like the sun,  
and he was sitting on a throne of royalty,  
and three hundred of his students,  
were below the throne at its feet,  
and they were reciting:  
{Ecc. 1:2}*Vanity of vanities*❖‹❖*haveil havalim*›*, said Qohelet…*[[236]](#endnote-184)and they were reciting that verse numberless times.

Said to them those sages, the masters of the generation:  
‘What is this?  
Is there no other verse in the *Book of Ecclesiastes*?’

Immediately he rose, that master of the crutches,  
who was sitting on the throne,  
and took hold of their hands,  
and he brought them into the seven chambers.  
And in each-and-every chamber,”  
it was written: *vanity of vanities*.

And in the seventh chamber,  
there was an eagle with a crown in its mouth,[[237]](#endnote-185)  
and the image of a dove on that crown.  
And it was written on the crown:  
‘anyone who does not know these ‘vanities’,  
and of their mystery,  
about him it is stated:  
{Num. 1:51}*…and the stranger who approaches, will be killed*.’  
Immediately they turned around and went back.

The one with crutches said to them:  
‘You are sages, the masters of the generation,  
whom I have followed until now to know your wisdom,  
but surely you are not sages,  
for specifically with this verse did I make this entire construction,  
and with it I would fly around the world in one flight,  
and sometimes with two, and sometimes with three,  
and sometimes with four, and sometimes with five,  
and sometimes with six, and sometimes with seven.[[238]](#endnote-186)  
And we[[239]](#endnote-187) all go, in this world, on crutches.[[240]](#endnote-188)  
And I have inherited this verse from Father,  
and Father from his father, going back all generations.’

He gave them much money,[[241]](#endnote-189)  
and put them back in their place,  
in the blink of an eye.

And therefore: *There is vanity,  
that is done upon the earth…*

The companions said to him: ‘Rabbi!  
Tell us some mystery of this verse,  
so that this wisdom be not concealed from the companions!’

He said to them:

**Alternate version**:

many times.

Those sages of the generation said to him:  
‘And did Solomon not make any other verse in Ecclesiastes?’  
The one who had appeared lame on the way brought them  
into 7 chambers of silver and gold and precious stones,  
and in chamber 7 was the throne of the four angelic-beings❖‹❖*ḥayot*›,  
and a dove of silver was there, with a crown of gold upon its head,[[242]](#endnote-190)  
and it was written upon it the crown:  
‘anyone who does not know these ‘vanities’, about him it is written:  
{Num. 1:51}*…and the stranger who approaches will be killed*.  
As soon as those sages of the generation saw  
that which was written upon that crown,  
they turned back.  
He that had appeared to them as lame said to them:  
‘Is it of you that it is said, that you are the sages of the generation?  
You are nothing but the fools of the generation![[243]](#endnote-191)  
And you have not perceived anything in all your learning.’

{Ps. 91:14-16}*Because he has desired me…* until  
*…with length of days I shall satisfy him* –  
means for ‘the world that is completely ‘long’❖‹❖*arikh*›.[[244]](#footnote-53)   
These ‘vanities’ of Ecclesiastes are the mystery of the seven Names,  
in which there are 42 letters, corresponding to the 7 days of Creation,  
in which there are 10 ‘sayings’ and 32 mentions of ELQYM,  
and they together are 42,[[245]](#endnote-192) and above them *LeV*❖‹❖32›❖‹❖heart›,  
of which it is stated: ELQYM Ha-ELQYM,  
and this is: {Ecc. 5:7}*…and higher than they*– these are the 7 words of A-V-G-Y-T-Tz,  
about them it is stated: {Is. 6:2}*Seraphim…etc*.

And this Name is his special charm to conceal the soul,  
when it ascends above every night,  
to testify regarding the good deeds of a person,  
concealed from the angels of destruction, and from all damaging agents,  
and spirits and night-spirits[[246]](#endnote-193) and demons,  
and with them the Names she the soul flies upwards:  
with 2 letters of each Name she covers her face from them,  
and with 2 letters she covers her feet,  
and with 2 letters she flies upwards,  
and so also with the ‘spirit’❖‹❖*ruḥa*›,  
and so also with the ‘animating-soul’❖‹❖*naphsha*›.  
And the Name of 42 is there,  
in the form of a seal of wax it is written,  
and there is a Name of 42,  
in depiction of the image of the King,

**[104a]**

‘Rabbis! There is a higher mystery there!  
But I shall say it to you hintingly.[[247]](#endnote-194)

There are seven *havalim*❖‹❖vanities›❖‹❖breaths›,[[248]](#endnote-195)  
and worthy is the one who does not take his reward in this world.[[249]](#endnote-196)

And they are included in *Bat Sheva*❖‹❖daughter-of-seven›,  
and they are in this verse:  
*Vanity* ❖‹❖HaVeL› is one,  
*of vanities* ❖‹❖HaVaLYM› is two  
– so there are three,  
*vanity of vanities*❖‹❖HaVeL HaVaLYM› is three  
– so there are six,  
*everything is vanity*❖‹❖HaVeL›  
– so there are seven,  
and corresponding to them:  
the 7 Names of A-V-G-Y-T-Tz etc.

These 7 ‘vanities’ are doubles,[[250]](#endnote-197)  
corresponding to the 7 doubled candles of ‘the Menorah’,  
of which it is stated: {Zech. 4:2}*…seven, seven tubes*…  
[[251]](#endnote-198)[And they are seven HaVaYaHs,  
of which is stated in the utterance: {Gen. 1:3}*Let there be light*,  
and it was immediate.  
And the garments of these seven HaVaYaHs,  
are the 7 Names of A-V-G-Y-T-Tz, and its companions.

HeVeL❖‹❖vanity› is an anagram of LaHaV❖‹❖flame›,  
HaVaLYM❖‹❖vanities› is an anagram of LeHaVYM❖‹❖flames›,  
and about them it is stated:  
{Ps. 29:7}*The voice of Y”Y hews flames of fire*.

And whoever knows these vanities,  
when he procures them from his mouth,  
and from his heart,  
he knows how to ‘intend’[[252]](#endnote-199) towards the higher Shekhinah  
– for all vanities are suspended from Her,  
and are enclothed in the lower Shekhinah,  
Who comprises the seven Names of A-V-G-Y-T-Tz, and its companions,  
which are the letters with which heaven and earth were created,  
for these are dependent upon speech,  
and these[[253]](#endnote-200) upon action,  
in the mystery of: ‘says, and does’ immediately.’[[254]](#endnote-201)

[[255]](#endnote-202)And these 7 vanities are doubles,  
corresponding to the 7 doubled candles of the Menorah,  
of which it is stated: *…seven, seven, tubes for the candles*.  
[and these are in speech, and these are in action.  
And they are: Y-H YOD QEi V-H VAV QEi,[[256]](#endnote-203)  
– these are *seven, seven tubes…*]

[[257]](#endnote-204)Worthy is the nation that knows how to elevate prayer,  
through speech and action![[258]](#endnote-205)  
And about it is stated:  
{Is. 51:16}*And I shall place My words in your mouth… etc*.  
And they the sages have established:[[259]](#footnote-54)  
‘do not read:[[260]](#endnote-206) *’AMY*❖‹❖‘My-people’›,  
but rather *’IMY* ❖‹❖ with-Me›’ – in partnership,  
as is stated of it:  
{Ps. 33:6}*With the word of Y”Y the heavens were made… etc*.  
Thus are you in partnership with Me  
– for with your speech are heaven and earth made.[[261]](#endnote-207)

And furthermore:  
HaVeL❖‹❖vanity› is composed of:  
Hei◘‹◘ה›‹5› and LeV❖‹❖heart›.  
Hei is divided into ‘two❖‹❖D-U› faces’.[[262]](#endnote-208)  
D-U❖‹❖two› is composed of:  
Dalet◘‹◘ד›‹4› – the four legs of the throne,  
Vav◘‹◘ו›‹6› – {1 King. 10:19}*Six steps to the throne...*

Worthy is he who inherits a soul from the Throne of Glory,  
comprised of these ten ‘constructs’,[[263]](#endnote-209)  
and he makes a throne for the letter Hei❖‹❖ה› of the Name YQVQ,  
which is ‘by way of emanation’,[[264]](#endnote-210)  
for a person is required to fix his soul as a throne.[[265]](#endnote-211)  
For thus did the first ones establish:[[266]](#footnote-55)  
‘all souls are hewn from the Throne of Glory,’ [[267]](#endnote-212)  
and the Higher Shekhinah dwells there,  
and there is no Hei◘‹◘ה› without Yod◘‹◘י›,  
and therefore:  
{Ex. 17:16}*…for a hand is upon the throne of YaH...*

[The letter Vav] [[268]](#endnote-213) Residing in Metatron  
– and this is ‘the intellectual spirit’[[269]](#endnote-214)   
which is ‘emanation’❖‹❖*atzilut*›,  
Hei◘‹◘ה› resides in *ophan*❖‹❖‘wheel’›– and this is ‘the intellectual animating-soul’ [[270]](#endnote-215)  
‘by way of emanation’,  
for there is ‘intellectual soul, spirit and animating-soul’  
which are *not* by way of emanation,[[271]](#endnote-216)  
but of which it is stated that they are ‘hewn’,  
and they are: throne, and angel, and *ophan*.[[272]](#endnote-217)

Worthy are Israel,  
who elevate the ‘breaths’❖‹❖*havalim*› of prayer,  
through those three levels,  
towards the letters of the blessed Holy One,  
and the Higher and Lower Shekhinah,  
and because of this:  
{Ecc. 8:14{*There is ‘hevel’*❖‹❖*vanity*›❖‹❖breath›,  
*which is done upon the earth*.

And there is the *hevel* of the wicked,  
which are the breaths of falsehood,  
and angels of destruction take them,  
and they plant with them the heavens and earths of falsehood:  
and about them it is stated:  
{Jer. 10:15}*Vanity*❖‹❖*hevel*› *are they, the work of delusions*.

[here is missing]

They all rose and prostrated before him, and they said:  
‘If we had not come to the world except to hear this,  
it would have been enough.’[[273]](#endnote-218)

{Zech. 4:2}*…for the candles which are on its top*– and these are Y-H: YOD QEi V-H: VAV QEi  
and they are ‘the 7 doubles’:[[274]](#footnote-56)  
B-G-D K-P-R-T [[275]](#endnote-219)

**Alternate version:**

engraved upon the seal,  
and there is the Name of 42 which is Its actual image.  
The Name of 42 which is His image is  
YQV”Q: YOD QEi VAV QEi,  
YOD VAV DaLeT, HEi ALePh, VAV ALePh VAV, HEi ALePh.  
The Name of 42 letters which is the seal,  
it is: {Ex. 3:14}*EHYeH*❖‹❖*I shall be*›‹21› *that which EHYeH*,  
the depiction of 42 in wax is A-V-G-Y-T-Tz.

And the wicked, their souls are of demons and from destructive agents,  
and they do not effect anything except sorcery,  
and the worship of demons like themselves,  
because the wicked,  
all the Names and HaVaYaHs of the blessed Holy One, and all angels,  
they hate them,  
and therefore, nothing helps them:  
not any magical charmlet,[[276]](#endnote-220) nor holy Names nor angels,  
but only ‘like takes hold of like’, and therefore:  
{Deut. 22:9}*Do not sow your vineyard with mixtures*,  
of which it is stated:  
{Is. 5:7}*For the vineyard of Y”Y TzVA-OT… etc*.  
– the vowelling of TzVA-OT is the same as **YQVQ**,[[277]](#endnote-221)  
about which is stated:  
{Deut. 10:15}*Only your ancestors* ***Ḥ****a****Sh****a****Q***❖‹❖He-desired›  
– an acrostic of: **ḥ**olem◘‹◘ֹ›, **sh**va◘‹◘ְ›, **q**ametz◘‹◘ָ›.

And they are the seed of Abraham, Isaac and Jacob  
– their level is:  
Ḥesed – the High Priest,[[278]](#endnote-222)  
Gevurah – the Levite,  
Israel – the Middle Pillar,  
because the vowel point ḥolem◘‹◘ֹ› is Keter upon Tipheret,  
qametz◘‹◘ָ› is Ḥokhmah upon Ḥesed – and through it:  
‘one who wishes to become wise should head south’,[[279]](#footnote-57)  
and through Ḥokhmah: ‘happy is the one who ‘waits’❖‹❖*me-ḥakeh*›  
for the resurrection of the dead’,  
Ḥokhmah is an anagram of *meḥakeh*❖‹❖waits›.’

They all rose and prostrated before him,[[280]](#endnote-223) etc.

**[104b]**

– their garments.

And they all ascend from the heart to the mouth,  
seven ‘breaths’ ascend,  
seven descend to irrigate them,  
and therefore: *seven, seven tubes…*

There are three that are hidden above,  
whose garments are E-Me-Sh,[[281]](#footnote-58)[[282]](#endnote-224)  
which are represent ‘fire,’ water,’ ‘wind’  
– these are ten that rise from the 32 paths,  
and there are, corresponding to them, ‘the ten utterances’  
and the 32 mentions of ELQYM of creation  
– thus 42.[[283]](#endnote-225)

A fire emerges from the heart,  
from the ‘wings’ of the lung, a wind,  
from the brain, water,  
and wind takes hold of water and fire,  
and voice is made.

When it takes hold of water, it is stated of it:  
{Ps. 29:3}*The voice of H’ is upon the waters*;  
When it takes hold of fire, it is stated of it:  
{Ps. 29:7}*The voice of H’ hews flames of fire*,  
When it takes hold of wind, it is:  
{1 King. 19:11}*…a strong wind,  
taking apart mountains and smashing stones…*and about it is stated:  
{Ps. 29:5}*The voice of H’ breaks cedars...*

And there are three vowel points,  
corresponding to EMeSh,  
and they are: ḤaShaQ,  
it is this that is written:  
{Deut. 10:15}*Only your ancestors did Y”Y desire*❖‹❖*ḥashaq*›*…*and they are: the vowel points **ḥ**olem◘‹◘ֹ›, **sh**va◘‹◘ְ›, **q**ametz◘‹◘ָ›.

QaMeTz◘‹◘ָ› is to the right:  
{Ps. 29:3}*The voice of Y”Y is upon the waters*,  
and when the spirit takes hold of it,[[284]](#endnote-226)  
which is ḥolem◘‹◘ֹ›, it is stated of it:  
{Gen. 1:2}*…and the spirit of ELQYM was hovering,  
over the face of the waters*.

ShVA◘‹◘ְ› is in fire,  
and when wind takes hold of it,[[285]](#endnote-227)  
it is: *…a strong wind taking apart mountains and smashing stones*– from the aspect of Gevurah, which is powerful.

When wind, which is ḥolem◘‹◘ֹ›, takes hold,  
between qametz◘‹◘ָ› and shva◘‹◘ְ›,  
which are water and fire,  
which are the two arms,  
in which are the right hand and the left hand,  
which are 28❖‹❖*ko*-*aḥ*› parts,  
it is stated of of them:  
{Ps. 29:4}*The voice of H’ in power*❖‹❖*ko-aḥ*›‹28›.

When this wind takes hold of the Middle Pillar,  
it is stated of it: *…the voice of H’ in majesty*,  
when it takes hold of the two thighs, which are the vowel point tzeirei◘‹◘ֵ›,  
it is stated of it: {Ps. 29:9}*The voice of H’ will frighten the hinds…*which are the ‘two roes of a doe,’[[286]](#endnote-228)  
the two brothers: {Job 41:9}*Each man shall cleave to his brother...*

And here is the mystery of the ‘levirate marriage’❖‹❖*yibum* ›,  
for if his brother shall fall,  
it is the second the other who will raise him his progeny up,  
and the mystery of the word: {Lam. 1:13}*He has made me desolate,  
faint*❖‹❖*davah*› *all day long*.

And this *DaVaH* is an anagram of *HOD*,  
of which it is stated:  
{Gen. 32:33}*…for he had struck the socket of the thigh of Jacob*[[287]](#endnote-229)– on his *khaph*❖‹❖socket›,  
the Shekhinah is faint in exile,  
for the ‘thigh’ has flown up from Her,[[288]](#endnote-230)  
which is Vav◘‹◘ו› from Hei◘‹◘ה›,  
and She is left as Dalet◘‹◘ד› indicating *DaLaH*❖‹❖poor›.[[289]](#endnote-231)

{Ps. 29:8}*The voice of Y”Y quakes the desert…*– this is the vowel point ḥireq◘‹◘ִ›,  
and this is the Righteous-One.  
When the wind takes hold of it,  
it quakes the desert:  
seven ‘voices’❖‹❖*qolot*› of Psalm 29,  
corresponding to the seven Names of A-V-G-Y-T-Tz etc.

Wind rises in the air,  
– which is Higher Keter –  
the primordial air.[[290]](#endnote-232)

EiSh❖‹❖Fire› ascends towards the letter Hei◘‹◘ה›,[[291]](#endnote-233)  
which is Mother∞‹∞Binah›,  
and is made IShaH❖‹❖*woman*›.

MaYiM❖‹❖Water› ascends towards Yod◘‹◘י›,[[292]](#endnote-234)  
and is made YaMiYM❖‹❖seas/days›,  
and this is Ḥokhmah.

And thus do they descend,  
towards Netzaḥ and Hod, Yesod.

Malkhut is the vessel of them all,[[293]](#endnote-235)  
and She is ‘dust’❖‹❖*’aphar*›  
– comprised of all of them,  
and it is the generality of all letters,  
which are ‘the vessels’ of the vowel-points.

And about these 7 ‘voices’, it is stated:  
{Ex. 20:18}*And all the people were seeing the voices…*  
and about the three hidden ones, it Scripture says:  
{Deut. 4:12}*…the voice of words you were hearing…*– the *bat qol*❖❖‹❖‘heavenly echo’›‹❖‘daughter-of-voice’› of them all,  
is the Lower Shekhinah.

Come see:  
Three vowel points are: ḥireq◘‹◘ִ›, ḥolem◘‹◘ֹ›, shureq◘‹◘ּ›.  
Ḥolem – the tip of the Yod◘‹◘י›, above, is ḥolem◘‹◘ֹ›,[[294]](#endnote-236)  
the tip of the letter Yod◘‹◘י›, below, is ḥireq◘‹◘ִ›,  
inside, in the middle of the Yod is shureq◘‹◘ּ›.

When these three are as one,  
they are the cantillation note *segolta*◘‹◘֒›,  
and they are the cantillation note *shalshelet*◘‹◘֓›,  
and they are shureq◘‹◘ּ›,  
and they are the vowel point segol◘‹◘ֶ›.

Keter upon Ḥokhmah and Binah is *segolta*◘‹◘֒›– ḥolem◘‹◘ֹ› upon tzerei◘‹◘ֵ›.[[295]](#endnote-237)  
Segol◘‹◘ֶ› is when the point is beneath tzeirei◘‹◘ֵ›:  
‘Ḥesed, Gevurah, Tipheret’ below.  
‘Netzaḥ, Hod, Yesod’ in the middle, is shureq◘‹◘ּ›,  
and thus it is, when Tipheret is in the middle,  
it is the cantillation note *shalshelet*◘‹◘֓›.[[296]](#endnote-238)

Shva◘‹◘ְ› is composed of two points,  
when water overcomes fire,  
or fire overcomes water,  
or when Yesod is upon Malkhut,  
each case of a *sephirah*, one upon the other,  
in every place is represented by shva◘‹◘ְ›,  
and the mystery of the word:  
{Gen. 1:16}*…the large luminary …and the small luminary...*When they are equal, it is tzeirei◘‹◘ֵ›  
– *…the two great luminaries...*

And all vowel-points are represent speech,  
and letters are *vanity of vanities* or: *breath of breaths*[[297]](#endnote-239)  
which are suspended from Hei-Hei◘‹◘ה-ה›,  
and they are the mystery of: ‘large letters and small letters’.[[298]](#endnote-240)

[vowel-points are from Yod◘‹◘י›  
– the ‘heavenly voice’ specifically,  
voices are from Vav◘‹◘ו›,  
and they are ‘letters and vowel points’,  
and cantillation notes are included in them[[299]](#endnote-241)]

[Var. vowel points are enclothed in water,  
on the right, of which is stated:[[300]](#footnote-59)  
‘one who wishes to become wise should head south’]

Letters are from Hei-Hei◘‹◘ה-ה›,  
vowel points are from Yod◘‹◘י›,  
cantillation notes are from Vav◘‹◘ו›.

Vowel points

**[105a]**

are enclothed in water on the right-side,  
of which it is stated:[[301]](#footnote-60)  
‘whoever wishes to become wise should head south.’

Letters are enclothed in fire on the left-side,  
and about them it is stated:  
*the voice of H’ hews flames*❖‹❖*lahavot*›  
– which are ‘breaths’❖‹❖*havalim*›,  
cantillation notes are enclothed in air, in the middle.

And cantillation notes are from the aspect of Keter,  
and vowel-points are from the aspect of Ḥokhmah,[[302]](#endnote-242)  
and letters are from the aspect of Binah [for whose sake]  
and are enclothed in water, fire, and wind,  
which are Ḥesed, Gevurah, Tipheret,  
and thus are they enclothed in Netzaḥ, Hod, Yesod.

Malkhut is the vessel of all of them,  
comprised of all of them.  
It is the mouth from which breaths emerge,  
and voices and speeches,  
all are included in it,  
and it is the heart in which all are included.

And from it emerges ‘the pulse of the spirit’,[[303]](#endnote-243)  
to all the veins of the arm.

When wind beats in water,  
which is to the right, it is stated of it:  
{Song. 5:2}*…the voice of my beloved is knocking,  
open for me, my sister…*– is said to She of whom it is stated:  
{Prov. 7:4}*Say to wisdom: ‘you are my sister...’*

And when it beats to the left,  
which is fire,[[304]](#endnote-244) it is stated of it:  
*…my ‘beloved’*,  
with which it burns in numerous *ReShaPhiM*❖‹❖coals›,[[305]](#endnote-245)  
which are *SeRaPhiM*, of whom it is stated:  
{Song. 8:6}*…its coals are coals of fire,  
a great flame*❖‹❖*shalhevetYaH*›.

From the aspect of the Middle Pillar,  
it is *my dove, ‘my perfect-one’*,  
because it[[306]](#endnote-246) is the level of Jacob,  
of whom it is stated:  
{Gen. 25:27}*…and Jacob was a perfect*❖‹❖*TaM*› *man*,[[307]](#endnote-247)  
and Middle Pillar its beating is there,  
in equal measure with Malkhut’s,  
neither rising nor falling.

For through water∞‹∞Ḥesed›,  
descends towards the Righteous-One  
a flow,[[308]](#endnote-248)  
towards it, in length,  
and rising in it, with the length of the horn-blast of *te-qi’ah*.[[309]](#endnote-249)

In fire∞‹∞Gevurah›,  
it is the beating in the horn-blast of *she-varim*,[[310]](#endnote-250)  
which is in brokenness.

And in the Middle Pillar,  
there descends [Var. takes hold] in both-of-them,  
the cantillation note *shalshelet*◘‹◘֓›  
which is ‘the average one’   
– and this is the ram’s horn sound of *te-ru’ah*.[[311]](#endnote-251)

{1 King. 19:12}*…the still, thin voice*– towards the lower Shekhinah *…my perfect-one*❖‹❖*tamati*›…  
– that beating is ‘complete’❖‹❖*tam*›,  
because they bring Her silently.[[312]](#footnote-61) [[313]](#endnote-252)

And when the Shekhinah is in exile,  
it is stated of Her:  
{Song. 5:2}I *am asleep, but my heart is awake...*[[314]](#endnote-253)

When She is asleep,  
there is no pulse in Her,  
because the blessed Holy One,  
– Who is Her ‘sound of the pulse’ –  
is distanced from Her.

This is what is written:  
{Ps. 39:3}*I was mute, silence*❖‹❖*dumiyah*›,  
*I was well quiet…*Why was I mute?  
because of Mi-YaQ❖‹❖from YaQ›  
which is contained in DuMiYaH❖‹❖silence›,  
which is alluded to in ELQYM [[315]](#endnote-254)  
which is refers to the 32 mentions of ELQYM of the act of creation  
which the spirit of the Holy One beats,  
of which it is stated: {Gen. 1:2}*and the spirit of ELQYM…*Because *…I was well silent* – which is ‘voice’.

At that time,  
She remains as ‘the lone daughter’ without voice,  
and therefore, there is no *bat qol*❖‹❖‘heavenly-echo’› in exile,[[316]](#endnote-255)  
and because there is no heavenly-echo in exile,  
they bring it to Her in silence,  
and therefore, prayer is in silence.

Even though there are many mysteries here,  
there are seventy faces to the Torah.[[317]](#footnote-62) [[318]](#endnote-256)

And at that time, She has no pulse,  
which is like the vowel-points,  
which they punctuate with the drumming of fingers,[[319]](#endnote-257)  
which are ten.[[320]](#endnote-258)  
For with them the fingers do they strum,  
with the pulse of the spirit,  
and they strum on the strings of David’s harp,  
the pulsating rhythm is like a voice that rises in tune.

Corresponding to ‘the ten types of pulses’,  
with which a healer checks the pulse,[[321]](#endnote-259)  
David made ten types of song in *the Book of Psalms*:[[322]](#footnote-63)  
four are represented by:  
{Song. 5:2}*…my sister, my beloved, my dove, my perfect one…*[[323]](#endnote-260)– corresponding to the letters of YQV”Q –  
ten pulses corresponding to YOD QE VAV QE.

A pulse emerges from the left ‘ear’ of the heart,[[324]](#endnote-261)  
and this is the northern wind,  
that blew upon the harp of David  
– which played of itself,[[325]](#footnote-64)  
and all arteries and veins of the body which are pulsating,  
from the heart they are [Var. they were] pulsating,  
and the mystery of the word:  
{Ez. 1:12}*…to wherever the spirit would go, they would go...*

The liver is Samael, who is Esau,  
in which there is no spirit of the holy,  
its veins do not pulsate,  
and therefore,  
the Shekhinah does not reside in the nations of the world.[[326]](#endnote-262)

And in exile,  
when the spirit of holiness is withdrawn,  
of which it is stated:  
{Is. 11:2}*…and the spirit of Y”Y shall rest upon him etc*.[[327]](#endnote-263)  
there is no beating of the heart, which is the Shekhinah,  
and therefore, it is stated of Her:  
{Song. 5:2}*I am sleeping but my heart is awake...*

And in exile there is no heavenly-echo❖‹❖*bat qol*› in the mouth,  
[that would rise] [Var. which in Her would rise],  
a voice in the wind or: spirit:  
in the *te-qi’ah* in a long note,  
and in *she-varim* in a broken note,  
and in *te-ru’ah* – a cantillation note *shalshelet*◘‹◘֓› –  
an ‘average’ sound, neither lengthened nor shortened.

The heavenly voice is the *still, thin voice*– it is small,  
a low silent voice,  
for ‘a woman’s voice is considered too erotically explicit.’[[328]](#footnote-65) [[329]](#endnote-264)

And when the Messiah shall come,[[330]](#endnote-265)  
the spirit of holiness descends upon Her,  
and She immediately says: *the voice of my beloved is knocking*.

The pulse or: rhythm rises and falls:  
Higher Hei rises

**[105b]**

towards Yod◘‹◘י›,  
and lower Hei◘‹◘ה› descends towards Vav◘‹◘ו›,[[331]](#endnote-266)  
which is: {Lev. 1:2}*…a qorban*❖❖‹❖offering›‹❖’nearing’› *to H’…*– ‘the rising❖‹❖*’olah*› and descending❖‹❖*yored*› offering.’ [[332]](#endnote-267)

And the mystery of the word:  
{Prov. 3:19}*Y”Y in wisdom founded the earth,  
He has established the heavens with discernment*,  
– with Father∞‹∞Ḥokhmah›, who is Yod◘‹◘י›,  
He founded daughter∞‹∞Malkhut›, who is Lesser Hei,  
about which it is stated:  
{Gen. 37:11}*…and his father awaited the thing*,  
with Mother∞‹∞Binah› who is Higher Hei,  
*He establishes the heavens* which is Vav◘‹◘ו›,  
and is ‘son∞‹∞Tipheret› of Y-Q❖‹❖*Ben Y-H*› letters of BYNaH.’

And when the letters approach each other [[333]](#endnote-268)  
– Father with Mother, son with daughter –  
each male one with its female partner.  
Higher Hei ascends towards Yod◘‹◘י›,  
Lower Hei descends towards Vav◘‹◘ו›:  
this is ‘the rising and falling offering’.[[334]](#endnote-269)

At that time:  
{Ez. 37:7}*…and the bones came together, bone to its bone*,  
and the mystery of the word:  
{Gen. 2:23}*…a bone from my bones, and flesh from my flesh…  
a bone of my bones* – this is Yod◘‹◘י› with Hei◘‹◘ה›,  
*and flesh of my flesh* – this is Vav◘‹◘ו› with Hei◘‹◘ה›.

And: {Gen. 2:24}*Therefore, a man should leave  
his father and his mother… etc*.  
And therefore,  
when Hei◘‹◘ה› ascends towards Yod◘‹◘י›,  
it is stated of it:  
{Lev. 6:2}*This is the law of the ‘rising’*❖‹❖*’olah*› *offering,  
it is the ’olah* ❖‹❖rising› *offering…*– for She [Var. would] rises towards Father.

And when She descends towards son,  
it is stated of Her:  
{Lev. 6:5}*And the fire upon the altar will be burning on it…*– it is burnt in it with the flames of love.[[335]](#endnote-270)  
And so it is when Vav◘‹◘ו› descends towards its Hei◘‹◘ה›,  
and Yod◘‹◘י› rises towards its Hei◘‹◘ה›.[[336]](#endnote-271)

At that time: {Gen. 28:12}*…and behold the angels of ELQYM,  
were rising and descending upon it*– all those pulses of the various arteries.

And thus they did establish:[[337]](#footnote-66)  
‘two ascending and two descending’.[[338]](#endnote-272)  
The two of Y-Q rise towards each other,  
and the two of V-Q descend towards each other.

And furthermore:[[339]](#endnote-273)  
‘two ascend’ - wind and fire,  
which are ‘light not heavy’ and they rise in pulsation,  
‘and two descend’ – water and earth,  
which are ‘heavy’ in pulsation,  
and they are: Mikhael, Gaveriel, Nuriel, Rephael.

Mikhael – water❖‹❖*maya*›,[[340]](#endnote-274)  
Gavriel – fire❖‹❖*esha*›,[[341]](#footnote-67)  
Nuriel – wind❖‹❖*ru-ḥa*›,  
Re-phael – earth❖‹❖*’aphra*›.

Yod◘‹◘י› in the head,  
Hei-Hei◘‹◘ה-ה› in the hands,  
Vav◘‹◘ו› in the body.

Hei-Hei◘‹◘ה-ה›,  
a breath rises, a breath descends.  
A breath rises – this is Higher Hei,  
which ascends towards Yod◘‹◘י›‹10›  
which is ‘the ten utterances.’ [[342]](#endnote-275)  
And with what does it ascend?  
With the voice, which is Vav◘‹◘ו›.

And a breath descends: this is lower Hei,  
which descends towards it Vav, and is made into ‘speech’.

The ‘nearness’[[343]](#endnote-276) of all breath and voice and speech,  
is PeH❖‹❖ mouth ›‹85›,  
which is the numerical value of MYLaH❖❖‹❖word›‹❖circumcision›‹85›,  
comprising all.

It is the ‘bringing close’ of ADNY with the Middle Pillar  
– *an offering to Y”Y* –  
and this is the lower Shekhinah.  
And She [Var. and it] is the unity of the letters of YQV”Q,  
in the Righteous-One, who is ‘the sign of the covenant’.

And worthy is one who brings these letters close together[[344]](#endnote-277)  
in prayers, which is the ‘bringing near’❖‹❖*qorban*›  
of the blessed Holy One and His Shekhinah,  
in his mouth.

Worthy is he who unites Them,  
in the recitation of the *Shm’a* and in his prayer,  
for Their coming near is specifically in the Middle Pillar,  
Their unity is in the Righteous-One.  
And Who is it that unites everything and brings everything close?  
It is ‘the Cause of all causes.’[[345]](#endnote-278)

**Meanwhile**,  
an Elder happened by him,  
who was illuminating worlds.[[346]](#endnote-279)  
Rabbi Pinḥas ben Yair is his name,[[347]](#endnote-280)  
and he said: ‘Rabbi! Rabbi!  
Surely, the nearness of the Four Letters and their unity,  
is in the Middle Pillar,  
and their coming together and unity,  
is thus in the Righteous One.

And in two levels or: stages do the People of Israel unite them:  
in the recitation of the *Shm’a* of the evening and morning services,  
and they offer bring them close,  
in the prayer of the morning and of the evening services.[[348]](#endnote-281)

And this is ‘the rising and descending sacrifice’:  
Hei◘‹◘ה› rises in the Middle Pillar,  
Vav◘‹◘ו› descends in the Righteous-One.  
Even though all is truth,  
‘rising and descending’ is  
Hei◘‹◘ה› with the letter Yod◘‹◘י›,  
Hei◘‹◘ה› with letter Vav◘‹◘ו›.’

As soon as he had uttered these words, he flew away.

Rabbi Shimon said to the companions:  
‘Worthy is our portion!  
For those on High and below are in agreement to assist us.  
This is what the Masters of the *Mishnah* have established:[[349]](#endnote-282)  
that when a person strives in the worship of his Master,  
all the creatures of the world are at his assistance,  
as they have established:[[350]](#footnote-68)  
‘the whole world was created as a satellite for him’,[[351]](#endnote-283)  
and even *seraphim* and *ḥayot* and *ophanim*,  
were not created except to assist him.[[352]](#endnote-284)

And when a person produces breaths and speech in his prayer,  
many birds[[353]](#endnote-285) open their wings and their mouths,  
to receive [[354]](#endnote-286) them, this is what is written:  
{Ecc. 10:20}*…for the bird of the heavens will deliver the voice,  
and the one with wings shall tell a word*.

And the blessed Holy One takes these words,  
and He builds worlds with them,[[355]](#endnote-287)  
of which it is stated:  
{Is. 66:22}*For as the new heavens and the new earth,  
which I am making…*

And the mystery of the word:  
{Is. 51:16}*And I placed My words into your mouth,  
and with the shade of My hand I covered you,  
to plant the heavens, and to establish the earth,  
and to say to Zion: ‘You are My People,’*

**[106a]**

– do not read {Is. 51:16}…*My People*❖‹❖*’ami*›,  
but “*with Me*”❖‹❖*’imi*› – in partnership with Me.’[[356]](#footnote-69)

Meanwhile, an Elder [[357]](#endnote-288) descended.  
He began and said: {Song. 5:2}*I am sleeping, but my heart is awake*,  
*I am sleeping…* – when my Lover is distant from me,  
*but my heart is awake…* – when He comes towards me.

This is compared to a bride,  
who was married to a groom,  
and he became distant from her.  
She fell into the house of the sick,  
and all the healers gathered around her,  
and they were unable to know her sickness.[[358]](#endnote-289)

There was an expert doctor[[359]](#endnote-290) there,  
who was familiar with the science of pulsation  
– with the ten types of pulse that a doctor requires to examine,  
corresponding to the ten fingers –  
and no-one was familiar with her illness,  
except him.[[360]](#endnote-291)

For many beverages, and good scents from apples,  
– of which it is stated:  
{Song. 7:9}*…and the scent of your nose is like apples* –  
and many beverages of the ‘cordial of pomegranates’,[[361]](#endnote-292)  
were the other doctors giving her to drink,  
but they were not helping her.[[362]](#endnote-293)

Until the [Var. this] expert doctor arrived,  
and he examined her pulse,  
and she recognised[[363]](#endnote-294) the doctor and said:  
{Song. 5:2}*…the voice of my beloved is knocking*❖‹❖*dopheq*›…  
and he says: *…Open for me…*open for the letter Yod◘‹◘י›‹10›,  
 which is ‘the ten types of pulsation❖‹❖*de-phiqu*›’.

*…the voice of my beloved is knocking*– this is the letter Vav◘‹◘ו›‹6› knocking at the gate,  
with the six parts of the arms.  
And the mystery of the word:  
{Song. 5:14}*His hands are wheels of gold,  
set ‘ba-tarshish’*❖‹❖with-chrysolite›,  
anagram of *bitrei shesh*❖‹❖with-two-of-six›,  
with two arms – six parts,  
and all is alluded to in the word Be-REiShYT❖‹❖In the beginning›,  
which is BaRA❖‹❖He-created› SHYT❖‹❖six›.

And about them it is stated:  
*Open for me* – with the letter Beiyt◘‹◘ב›:  
{Ps. 118:19}*Open for me the gates of righteousness…*{Ps. 24:7}*Lift your heads, O gates,  
and be lifted O everlasting portals,  
and the King of Glory shall come*,  
and because of this:  
*Open for me* – with the letter Beiyt◘‹◘ב›,[[364]](#endnote-295)  
{Ps. 118:20}*This is the gate of Y”Y...*  
– and this is the letter Beiyt◘‹◘ב› of BeREiShYT.

{Song. 5:2}*…my sister*❖‹❖*aḥoti*›  
– with the letter Aleph◘‹◘א› of Be-REiShYT;  
*my beloved*❖‹❖*ra’ayati*›  
– with the letter Reish◘‹◘ר› of Be-REiShYT,  
*my dove*❖‹❖*yonati*›  
– with the letter Yod◘‹◘י› of Be-REiShYT,  
*my perfect one*❖‹❖ *tamati* ›  
– with the letter Tav◘‹◘ת› of Be-REiShYT,  
*for my head*❖‹❖*she-roshi*›  
– with the letter Shyn◘‹◘ש› of Be-REiShYT.

[*filled of dew* – the mystery of the word:  
{Deut. 6:4}*YQVQ*‹26› is *EḤaD*❖‹❖ One ›‹13›,  
which amounts to the value of TaL❖‹❖dew›‹39›.  
Another word:]

*…filled of dew* – with ELQYM,  
and through It She is ‘full’❖‹❖Me-LEiYaH›.  
In which place?  
In ‘the seventh day’ – which is ‘the sixth.’[[365]](#endnote-296)

And upon His head is Yod◘‹◘י›.[[366]](#endnote-297)  
– the crown comprised of ten.

Yod◘‹◘י› is the drop that is drawn from the brain,  
towards: {Song. 5:12}*the rivulets*[[367]](#endnote-298) *of water*.

Vav◘‹◘ו› is the spirit that emerges from the left ear,  
the northern wind that emerges from the left ‘ear’ of the heart,  
and it would blow upon David’s harp,  
which would play of itself,[[368]](#footnote-70)  
and about it is stated:  
{Song. 5:2}*the voice of my beloved is knocking*.

For at first, the Lesser Hei said:  
*I am sleeping* from the absence of Y-Q,  
until Vav◘‹◘ו›, which is spirit, is aroused towards Me,  
and then immediately: *…the voice of my beloved is knocking*  
– with the six letters of the word Be-REiShYT,  
which correspond to the six words of the unity,  
and they correspond to the six days of creation.

And furthermore:  
*Open for me…*– on the first day,  
which is the right-side, about which it is stated:  
{Ps. 145:16}You *open ‘Your hands’*❖‹❖*yadeykha*›*,  
and satisfy all life with favour*,  
YaDeYKha❖‹❖Your hands› can be read as:  
“Your letter Yod❖‹❖*yodekha*›”,[[369]](#endnote-299)  
this is Yod◘‹◘י›, which is to the right.

*…my sister…*– on the second day, for Hei◘‹◘ה› is there,  
*…my dove…*– on the third day, for Vav◘‹◘ו› is there.

*…for my head is filled of dew…*– on the fourth day [Var. third][[370]](#endnote-300)  
which is the generality of YOD HEi VAV,  
which is the numerical value of ‘dew’❖‹❖TaL›‹39›.

And this is ‘body and covenant’,  
which are considered as one[[371]](#endnote-301) in number,  
for it is V-A-V◘‹◘ו-א-ו›‹13›  
that amounts to EḤaD◘‹◘One›‹13›,  
Higher Vav is the Middle Pillar,  
Lower Vav is the Righteous-One,  
Aleph◘‹◘א› shows of both-of-Them  
– that they are one.

{Song. 5:11}*…his locks*❖‹❖*qe-vutzot* ›…[[372]](#endnote-302)  
– these are the six ‘extremities’❖‹❖*qe-tzavot*›,  
which are Hei◘‹◘ה›,[[373]](#endnote-303)  
six parts incorporated in the two thighs,  
which are the fifth day and the sixth day,  
and about them it is stated:  
{Song. 5:15}*His thighs are pillars of marble*.

{Song. 5:2}*…drops of the night*  
– this is the lower Shekhinah,  
comprised of YOD QE VAV QE.

And why is She called *night*?  
For She is the Sabbath evening,  
{Ex. 12:42}*…an evening of keeping* anticipation  
– which is specifically *for Y”Y…*{Lev. 23:43}*…When I brought them out of the land of Egypt...*

And furthermore:  
*I am sleeping* ❖‹❖*ye-sheinah*› – in the *Mishnah*,  
*but my heart*❖‹❖*lev*› *is awake* – in the *Torah*,[[374]](#endnote-304)  
of which it is stated:  
{Song. 2:13}*The fig*-tree *has put forth its green figs…*– who are the scholars,  
in ‘the 32❖‹❖*lev*› wondrous paths of

**[106b]**

wisdom,’[[375]](#footnote-71)  
in the 32 mentions of ELQYM of the act of creation,  
in the LeV❖‹❖heart›‹32› which is composed of:  
Beiyt◘‹◘ב› of {Gen. 1:1}***B****e-reishyt*❖‹❖In-the-beginning›  
and Lamed◘‹◘ל› of {Deut. 34:12}***L****e-’eynei*❖‹❖*to-the-eyes-of*› *all Israel*.[[376]](#endnote-305)

{Song. 2:13}*…and the vines,  
their young-grapes have given forth scent*– these are they who perform precepts.[[377]](#endnote-306)  
*Rise my beloved, my beautiful one, and go…  
Rise up* – in the written Torah,  
*my beautiful one, and go* – in *halakhah*, the Oral Torah.

And furthermore:  
*I am sleeping*– with three hundred and sixty-five negative precepts  
– as the numerical value of the word YeSheiNaH❖‹❖sleeping›‹365›,  
*…and my heart is awake*– with the 248 positive precepts,  
like the numerical value of Ve-LiBY❖‹❖and my heart›‹48›,  
together with the letter Reish◘‹◘ר›‹200› of *ʼer*❖‹❖*awake*›,  
– a hint that they precepts were given from the right and from the left.

What is the letter ’Ayin◘‹◘ע› of *’er* which is superfluous to the 248?  
It is the Middle Pillar,  
of which it is stated: {Deut. 33:28}*the ’eiyn*❖‹❖abode› *of Jacob*,[[378]](#endnote-307)  
who is the Middle Pillar,  
that includes positive and negative precepts,  
which were given from the right and from the left,  
they are included in It.[[379]](#endnote-308)

And furthermore:  
*The voice of my beloved is knocking*– this is the Middle Pillar,  
which is the ToRaH‹611›,[[380]](#endnote-309)  
comprising 611 written commandments,[[381]](#endnote-310)  
that were given from ‘the two arms’,  
for Father and Mother are there – who are Y-Q –  
and with them was completed ToRaH – which is the letter Vav◘‹◘ו› –  
comprising TaRYaG❖‹❖613› commandments,  
Lower Hei is the Oral Torah,  
comprising all letters,  
and with which is completed YQV”Q.

And furthermore:  
*I am ye-sheinah*❖‹❖sleeping› – anagram of *shniyah*❖‹❖secondary›,  
specifically, to Ḥokhmah which is Yod◘‹◘י›:  
‘when My Beloved, Who is Vav◘‹◘ו›, is distant from Me.’

And the mystery of the word:  
{Prov. 3:19}*Y”Y has founded the world in wisdom,  
established the heavens with discernment*– in Ḥokhmah, which is Father, the letter Yod◘‹◘י›,  
He founded daughter who is earth – the Lesser Hei◘‹◘ה› –  
as indicated by *Ha-aretz*❖‹❖the earth› specifically.

*…established the heavens* – this is Vav◘‹◘ו›,  
*in discernment*❖‹❖*te-vunah* › – this is Higher Mother.

For She is called *binah*❖‹❖understanding› above,  
when She is united with Her Husband.  
She is called *te-vunah*❖‹❖discernment› below,[[382]](#endnote-311)  
when She is with Vav◘‹◘ו› – who is son, Vav◘‹◘ו› –  
and with Tav◘‹◘ת›, who is Tipheret,[[383]](#endnote-312)  
She remains Hei◘‹◘ה› with It Vav.[[384]](#endnote-313)

And at the time that the letter Yod◘‹◘י› is with Mother,  
and He the ‘son’ is distant from Her,[[385]](#endnote-314)  
it is stated of Her daughter: *I am sleeping*❖‹❖*ye-sheinah*›*…*[and She is ‘secondary’❖‹❖*shniyah*› to Her].

And furthermore:  
*sleeping* – in the exile,  
for He does not ‘beat’ in Her.  
And at that time when Her Husband shall arrive then:  
*the voice of my beloved is knocking*– which is Vav◘‹◘ו›, Her Lover.

The northern wind goes out towards Her,  
that blows upon ‘David’s harp’,[[386]](#footnote-72) [[387]](#endnote-315)  
and the southern wind from the right side:  
{Gen. 1:2}*…and the wind/spirit of ELQYM* was *hovering,  
upon the face of the waters*,  
which are the waters from the aspect of Ḥesed,  
for Ḥokhmah is there.

And when redemption shall arrive,  
the pulse rises and descends,  
like ‘the rising and descending sacrifice’:  
Higher Hei ascends towards Yod◘‹◘י›,  
and Lower Hei descends towards Vav◘‹◘ו›,[[388]](#endnote-316)  
and that which was Y-Q-Q-V[[389]](#endnote-317) reverts to Y-Q-V-Q:  
Father with Mother, son with daughter.

And therefore, the prophet said:[[390]](#endnote-318)  
{Jer. 9:22}*Thus said Y”Y:  
‘Let not the wise man boast of his wisdom*– which is to the right – [[391]](#endnote-319)  
when the blessed Holy One is distant from His Shekhinah,  
*and let not the warrior boast of his might*❖‹❖*gevurato*›  
– for Gevurah is there, in the north,  
and wealth is there,[[392]](#footnote-73)  
it is this that is written:  
{Job 37:22}*From the north shall the golden come...*

And because of this: *and let not the rich man boast of his wealth*.  
[there, to the north, as it says: *from the north shall gold come*]  
when the letter Vav◘‹◘ו› is distant from Its Hei◘‹◘ה›.  
{Jer. 9:23}*But in this should the self-praiser boast:  
understanding and knowing Me, for I am Y”Y etc*.[[393]](#endnote-320)

When the Name YQV”Q is as is meant to be,[[394]](#endnote-321)  
each letter with its companion,  
it is this that is written:  
{Gen. 2:23}*…a bone of my bones, and flesh of my flesh,  
‘this’*❖‹❖*zot*› *will be called ‘a woman’*❖‹❖*IShaH*›*,  
for she was taken from a ‘man’*❖‹❖*ISh*›.

{Gen. 2:24}*Therefore a man should leave,  
his father and his mother*– this is Ḥokhmah, His Father,  
and Binah Who is Mother,  
it is this that is written:  
{Prov. 2:3}*For ‘eim’*❖‹❖mother›,  
*to understanding*❖‹❖*binah*› *you will call…*[[395]](#endnote-322)

*…and he should cleave to his wife*– this is Vav◘‹◘ו›, the son.  
And after He has cleaved to ‘His wife’  
– who is Hei◘‹◘ה›, then:  
 *…and they shall be of one flesh*.

And this is ‘the rising and descending offering’.  
An offering❖‹❖*qorban*›,  
is ‘the bringing close’❖‹❖*qe-rivu*› of the letters,  
when Yod◘‹◘י› is brought close with Hei◘‹◘ה›,  
Vav◘‹◘ו› with Hei◘‹◘ה›.

And therefore: *…an offering to Y”Y*.  
For wife is brought close to Husband,  
it is this that is written: {Lev. 1:2}*A* *person*❖‹❖*adam*› *of you,  
when he offers an offering to Y”Y…*What is *adam*❖‹❖human›‹45›?  
It is YOD QE VAV QE‹45›,  
Who is the ‘bringing close’❖‹❖*qe-rivu*› of letters.

And Who brings them close

**[107a]**

towards the letters?  
It is the Cause above all causes.

[[396]](#endnote-323)At that time,  
the pulse descends,  
and rises from four pulsations to ten.

The pulse, in the Four Letters of the Name,  
rises in fire and wind,  
and descends in water and earth,  
and the mystery of the word:  
{Gen. 28:12}*…and behold angels of ELQYM,*  
*were ascending and descending upon it*  
– ascending as two,  
and descending as two.

And they are:  
water is the vowel point qametz◘‹◘ָ›,  
the vowel-point shva◘‹◘ְ› is fire,  
the vowel-point ḥolem◘‹◘ֹ› is wind,  
the vowel-point shureq◘‹◘ּ› is earth❖‹❖*ʼafar*›  
– the vessel of all of them.

Because qametz, which is water – the letter Yod◘‹◘י› –  
Hei◘‹◘ה› rises through it –  
which is to the left, which is shva◘‹◘ְ›, fire.  
And why does Hei◘‹◘ה› ascend through qametz?  
Because Yod◘‹◘י› which is Ḥokhmah is there,  
as they have established:[[397]](#footnote-74)  
‘one who wishes to become wise should head south’,  
and then Y-Q will be on the right.

Lower Hei◘‹◘ה› is with Father,  
and it is ‘earth’❖‹❖*eretz*›,  
descending to the left, for wind is there,  
which is ḥolem◘‹◘ֹ›,  
which is the wind that blows in the left ‘ear’ of the heart,  
and then V-Q are on the left, corresponding to the heart.  
At that time:  
{Ez. 1:12}*… wherever will be ‘there’*❖‹❖*shamah*›,  
*that the wind would go, they would they go...*

All the prophets are conducted[[398]](#endnote-324) after it,  
like the arteries of the heart,  
which are all conducted by the wind of the heart.  
And what are they?  
…*ShaMaH*❖‹❖to-there›  
– it is an anagram of *MoSheH*❖‹❖Moses›,  
of whom it is stated: {Ecc. 1:6}the wind *goes to the south,  
and goes around the north etc*.[[399]](#endnote-325)

And after two ascend and descend,  
the [4] pulses rise to ten,  
like this: YOD QE VAV QE,  
in the letter Yod◘‹◘י›, Hei◘‹◘ה› rises,  
and in the letter Vav◘‹◘ו›, the second Hei◘‹◘ה› rises.

In Aleph◘‹◘א› does Yod◘‹◘י› rise,  
which is through the ten fingers of the hands,  
and through the ten toes of the feet.

All letters ascend through VAV‹13›,  
which is EḤaD❖‹❖One›‹13›,  
as the numerical value of EReTz❖‹❖earth›‹291›,[[400]](#endnote-326)  
which is the Shekhinah.

She amounts to the vowel-points,[[401]](#endnote-327)  
according to ‘the small number’ of Enoch:  
qametz◘‹◘ָ› is 14, pataḥ◘‹◘ַ› is 20,  
tzeirei◘‹◘ֵ› is 12, shva◘‹◘ְ› is 6,  
segol◘‹◘ֶ› is 18, ḥolem◘‹◘ֹ› is 15,  
ḥireq◘‹◘ִ› is 11, ḥireq with Yod◘‹◘י› is 12,  
shureq◘‹◘ּ› is 6, shureq with Vav◘‹◘ו› is 12,  
[Var. what is shureq◘‹◘ּ›? It is ‘earth’[[402]](#endnote-328)],  
to ‘the small number’ of Enoch,  
and this is the numerical value of all vowel-points,  
in ‘small number counting.’

He said to him:  
‘Yet of the letters of YQV”Q,  
which are the ‘rising and descending offering’,  
which ascends first and which descends?’

Vav◘‹◘ו› descends first towards Hei◘‹◘ה›,  
after which Yod◘‹◘י› ascends towards Higher Hei.[[403]](#endnote-329)  
For thus did the Masters of the *Mishnah* establish:[[404]](#footnote-75)  
‘I shall not enter Jerusalem on High etc’.  
Yod◘‹◘י› will not enter into Higher Hei  
– which is Jerusalem Above –  
until Vav◘‹◘ו› enters into Hei◘‹◘ה›,  
which is Jerusalem below.[[405]](#endnote-330)

**Meanwhile**,  
the Elder of Elders descended and said:  
‘Rabbi! Rabbi!  
Lo, the Bride is in the house of the sick,  
because of Her Lover!  
It is necessary to arouse Her pulse more!  
For {Song. 5:2}*the voice of my beloved is beating*– the voice of Her Lover beats towards Her with much force,  
to the four sides,  
it is this that is written: {Ez. 37:9}*…Thus said Y”Y:  
from the four directions come, O wind!* [[406]](#endnote-331)  
– from the aspect direction of ‘the first air’,  
which is prior to everything.[[407]](#endnote-332)

The beating of the wind is moist,  
from the aspect of Ḥokhmah it is cold,  
from the aspect of Mother it is very warm.

Because the primordial air,  
takes its path in the Middle Pillar,[[408]](#endnote-333)  
and it takes its path in the Righteous-One∞‹∞Yesod›,  
and Ḥokhmah, which is cold,  
takes its path in Ḥesed and Netzaḥ,  
and Mother, who is warm❖‹❖*ḥamimah*›,  
takes its path in Gevurah and Hod.

And from the aspect of the Lower Shekhinah, She is dry.  
For She is ‘earth’❖‹❖*eretz*›, of which it is stated:  
{Gen. 1:10}*And ELQYM called the dry land ‘earth’…*And these are four, and they amount to ten,  
like the Four Letters which are YQV”Q,  
Which amount *in milui* to ten: Y-O-D Q-Ei V-A-V Q-Ei.

And below are:  
Mikhael, Gavriel, Nuriel, Re-phael  
– they are garments for the four ‘winds’,  
of which it is stated:  
{Is. 11:2}[[409]](#endnote-334)*…the spirit* or: ‘wind’❖‹❖*ru-aḥ*› *of Y”Y,  
the spirit of wisdom*❖‹❖*ḥokhmah*›, *and understanding*❖‹❖*binah*›*,  
the spirit of counsel and might,  
the spirit of knowledge, and the fear of Y”Y*.

*The spirit of Y”Y* – this is the primordial air,  
*the spirit of wisdom and understanding* – the two following *sephirot,  
the spirit of counsel and might* – right and left,  
*the spirit of knowledge and the fear of Y”Y*– this is the Middle Pillar, and Malkhut.

{Is. 11:3}*And his scenting*❖‹❖*haryḥo*› *is in the fear of Y”Y…*[[410]](#endnote-335)– this is: {Ex. 29:18}*…a sweet-smelling savour…*And what is *…a sweet-smelling savour*?  
This is the Righteous-One in which it[[411]](#endnote-336) takes pleasure❖‹❖*nayḥa*›,  
for: {Gen. 6:9}*…Noah*❖‹❖*Noaḥ*› was *a righteous-one*...

{Ex. 29:18}*…a fire*❖‹❖*isheh*› *to Y”Y…*– this is Netzaḥ and Hod,  
about which it is stated:  
{Num. 28:2}*…My offering, my bread for my fires*❖‹❖*ishaiy*›*…*Lev. 4:35}*…the fires*❖‹❖*isheiy*› *of Y”Y…* they are called,  
about them it is stated:  
{Song. 2:5}*Support me with barrels*❖‹❖*ashishot*›[[412]](#endnote-337)…  
{Is. 24:15}*Therefore, with fires*❖‹❖*urim*› *honour Y”Y…*{Song. 7:9}*…and the scent of your nose is like apples*,  
{Prov. 25:11}*Apples of gold in silver-plated vessels…* [[413]](#endnote-338)

And they are the two ‘wheels’ of❖‹❖*ophanei*› the Chariot,  
for there are three levels:  
*seraphim*, and *ḥayot*❖‹❖angelic-beasts›,  
and the *ophanim* of holiness:  
the *seraphim* are the two arms, right and left,  
*ḥayot* are ‘body and covenant’,  
the *ophanim* are the two

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thighs.

The chariot of all of them is Shekhinah,[[414]](#endnote-339)  
because there are six ‘constructs’,[[415]](#endnote-340)  
from the aspect of the letter Vav◘‹◘ו›‹6›,  
which is ‘the holy spirit’,  
[Var. of the blessed Holy One]  
which beats and blows in all of them.

Malkhut – Her chariot of is comprised of 4 winds,  
and this is the mystery of ‘two❖‹❖D-U› countenances’,[[416]](#endnote-341)  
which are ten pulsations,  
which are Hei◘‹◘ה› that emerges from the heart,  
which is ‘breath’❖‹❖*haval*› –  
comprising Hei◘‹◘ה› and LeV❖‹❖heart›.

Dalet◘‹◘ד›‹4› represents four encampments,  
4 angelic-beasts❖‹❖*ḥayot*› of the throne,  
Vav◘‹◘ו›‹6› represents 6 levels,  
which are {1 King. 10:19}*Six levels to the throne...*  
For from there are all souls, by way of emanation.

And this throne is not by way of ‘creation❖‹❖*briyah*›’,  
but by way of ‘emanation❖‹❖*atzilut*›.’[[417]](#endnote-342)  
For the Higher Shekhinah is: {Jer. 17:12}*The throne of glory,  
higher than the first…* – which is Malkhut.

And in them are:  
Y-Q-Q-V Q-Q-Y-V [Var. H-H-V-Y]  
enclothed in six *sephirot*,  
which are the six levels of the throne,  
Yod◘‹◘י› is enclothed in Ḥokhmah and amounts to ten,  
which are the ten wheels of the throne.

**א**❖‹❖Aleph› above: {Ez. 1:26}*…an image,  
like the appearance of a man*❖‹❖*adam*› *upon it from above*,  
and this is ‘primordial air’,[[418]](#endnote-343)  
the Lesser Hei is to the right,  
and Ḥokhmah to the right protects Her,  
and in this place:  
{Prov. 3:19}*H’ in wisdom has founded the earth…*

Higher Hei◘‹◘ה› to the left – fire upon the heart,  
Vav◘‹◘ו› is wind/spirit that blows towards her,  
and requests mercy from Her, not to burn the world,[[419]](#endnote-344)  
because they have caused Her to be distanced from Her Husband,  
and Her anger is ‘lengthened’ withheld.

And at the times[[420]](#endnote-345) when redemption shall come,  
it is stated of Vav◘‹◘ו›, which is the level of Moses –  
{Is. 63:12}*He led by the right hand of Moses…*– to support His Hei◘‹◘ה› with the right,  
and this is: {Ruth 3:13}*…as Y”Y lives,  
lie down until the morning* – the morning of Abraham.  
Yod◘‹◘י› goes to the left and erects Its Hei◘‹◘ה›,  
and this is: ‘the rising and descending offering’.

And the mystery of the word:  
Jacob, in this place: {Gen. 48:14}*…switched his hands…*[[421]](#endnote-346)– and to the wise it is sufficient with a hint.[[422]](#endnote-347)

Y-Q is returned to the left,  
for they are: {Deut. 5:12}*Observe*.  
V-H [are] to the right, for they are:  
{Ex. 20:8}*Remember*.  
And this is:  
{Ex. 3:15}*…this is My Name… and this is My remembrance…*Y-Q‹15› together with ShMY❖‹❖My Name›  
is 365 to the left,  
V-Q‹11› together with ZiKhRY❖‹❖My remembrance›  
is 248 to the right.

On Passover, V-Q will be to the right,  
at the New Year, Y-Q are to the left,  
the Festival of ‘Weeks’❖‹❖*Shavu’ot*› holds both-of-them  
– and this is the Middle Pillar,  
it is this that is written:  
{Gen. 29:27}*Complete this week*❖‹❖*she-vu’a*› *and ‘this’*❖∞‹❖*zot*›‹∞Malkhut› *shall also be given to you...*

Through It the Middle Pillar is completed YQVQ,  
and nevertheless,  
It shall not be complete except with Its female partner,  
which is ADNY.  
And in which place?  
In the Festival-booth❖‹❖*SUKaH*›‹91›,  
which is composed of 26 and 65,  
which is Y-A-H-D-V-N-H-Y‹91›.

And the mystery of the word:  
{Gen. 33:18}*And Jacob arrived whole*❖‹❖*shalem*› – in YQVQ,  
and immediately: {Gen. 33:17}*and he built himself a house*– this is a Festival-booth❖‹❖*sukah*›, as it says:[[423]](#endnote-348)  
*And Jacob travelled towards Sukkot, and he built himself a house*.

At that time of redemption,  
that which was: {Song. 5:2}*I am sleeping* – in exile,  
for Her pulse, Her completion, had withdrawn from Her –  
at that time, it is stated of the Shekhinah: *but my heart is awake*– for the arousal of redemption.

And at that time,  
the wind-spirit❖‹❖*ru-aḥ*› of the blessed Holy One blows through Her,  
for when the spirit-wind of the blessed Holy One does not blow,  
then a tempest wind blows in the left ‘ear’ of the heart,  
and this can cause the world to err.[[424]](#endnote-349)

And this wind is that of which it is stated:  
{Ez. 1:4}*…and behold a tempest wind,  
was coming from the north…*– which storms the body of a person,  
of which it is stated:  
{Jer. 1:14}*…From the north shall the evil begin...*

And at that time,  
there rule in the world all the spirits and demons,  
and evil damagers who destroy the world,  
for they are agents of destruction.

[[425]](#endnote-350)And this is the pulse of a sick person,  
which rises in the fire of Gehinom  
– which is the gall-bladder❖‹❖*marah*› –  
and heats the body of a person, and through it:  
{Ex. 1:14}*And they embittered*❖‹❖*mararu*› *their lives*– of the limbs, which are Israel.

*…with harsh servitude* – this is the liver❖‹❖*kaved*›,[[426]](#endnote-351)  
which is ‘heavy’❖‹❖*kaved*›,  
upon the arteries [of the gall-bladder] of the blood.

*…with mortar and bricks* – this is ‘white moisture,’[[427]](#endnote-352)  
which is ‘heavy’ upon a person,  
and from it come many bad illnesses, for him,  
which are ‘the malicious waters’,[[428]](#endnote-353)  
which overcome his limbs.

*…and all work in the field*– this is the pulsation of the blood,[[429]](#endnote-354)  
of which it is stated:  
{Gen. 25:27}*…a man who knows hunting, a man of the field...*[[430]](#endnote-355)

And what is ‘the pulsation of the blood’?  
It is the tempest wind,  
with which the blood of the arteries of the liver intensifies,[[431]](#endnote-356)  
which is: {Gen. 36:1}*Esau is Edom*,  
for whose arteries: {Prov. 1:16}*For their legs run to evil,  
and they hurry to spill blood*.

*…which they worked with back-breaking-labour*  
– the pulse of the black gall-bladder,[[432]](#endnote-357)  
which is dry in emptiness,[[433]](#endnote-358)  
and because of this it is stated:  
*…with back-breaking work*.[[434]](#endnote-359)

And when the tempest wind has passed,  
as it says: {Zech. 13:2}*…and the spirit of uncleanliness,  
I shall remove from the earth*,  
a pulse is aroused in that wind/spirit,  
upon which it is stated:  
{Ps. 33:6}*With the word of Y”Y were the heavens made,  
and with the spirit of His mouth* were made *all its hosts*.

At that time:  
the breaths of prayer ascend through it,  
in the spirit of holiness towards on high,  
and higher breaths[[435]](#endnote-360) are aroused towards them.  
Of which it is stated:

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{Deut. 8:3}*…for not on bread alone,  
shall a man live…etc*[[436]](#endnote-361)– which is the breath❖‹❖HaVaL› of the heart,  
of the holy Shekhinah,  
the flame❖‹❖LaHaV› of the altar.  
And as soon as She ascends,  
through by means of the breaths of the mouths of Israel in prayer,  
the blessed Holy One enquires of Her:  
{Song. 3:6}*Who is ‘this’*❖‹❖*zot*› *rising from the desert*?  
meaning *Who is – ‘with This’*❖‹❖*be-zot› – rising*, specifically.

And because of this:  
There is breath❖‹❖*haval*›, and there is breath,  
there is breath of which it is stated:  
{Gen. 4:2}*And she further gave birth to his brother Hevel…*and there [this[[437]](#endnote-362)] is the breath of prayers, and good acts of worship.  
And there is the breath of wasteful words,[[438]](#endnote-363) empty words,  
of which it is stated: {Jer. 10:15}*They are vanity*❖‹❖*hevel*›*,  
a work of delusions*❖‹❖*ta’-tu’im*›*,  
at the time of their visitation they shall perish*.  
What is: *the time of their visitation*?  
But at the time when Redemption comes, and Divine visitation to Israel,  
then they shall perish from the world,  
the vanities of delusion that mislead❖‹❖*to’im*› people.[[439]](#endnote-364)

And the spirit of holiness shall rule in the world,  
which is the pulsation of which it is stated:  
{Song. 5:2}*…the voice of my beloved is beating…*– a pulsation that rises in the waves or wheels of the sea.

For of the ship – which is the heart –  
and regarding all the waves, it is stated:  
{Ez. 1:12}*…to wherever the spirit was to go, they would go*.

And through them:  
{Ez. 1:14}*…the ḥayot*❖‹❖angelic-beasts› were *running and returning…*– *running* in two, and *returning* in two,  
and they are YQVQ,  
for it is stated of them: {Ez. 37:9}*Thus said Y”Y:*[[440]](#endnote-365) *‘From the four directions come, O wind/spirit!’*

Of the Shekhinah it is stated:  
{Jer. 5:22}*…that I placed sand as a border for the sea…*and it is the domain-limit of everything,  
like the domain-limit of the Sabbath.

And when the waves rush with the four winds,  
as soon as they see the Higher Shekhinah,  
who is the ‘sand’ of the heart [Var. of the sea]  
– which is the sand that surrounds the sea –  
it is stated of them *and returning*,  
and they return to their place.

And these four winds,  
when they emerge from the heart,  
their movement is to the 4 sides of the ship:[[441]](#endnote-366)  
two in the two ‘wings’ of the lung,  
and two in the two chambers of the heart.

And the movement of the pulsation of the inspiration❖‹❖*ruḥa*›,  
makes its movement and beats:  
one vowel point, or two or three,  
and then is returned to its place.

And, from the vowel-points that it beats,  
is recognised the type of pulsation:  
sometimes it beats one and is returned to its place,  
and this beating is recognised in the vowel-points of the Torah.

At the time that it beats with one point below,  
it is ḥireq◘‹◘ִ›,  
and if it is above, it is ḥolem◘‹◘ֹ›,[[442]](#endnote-367)  
when it is in the middle, it is shureq◘‹◘ּ›.[[443]](#endnote-368)

If it is above, it shows an empowering of fire,  
which is hot and dry, and it is light❖‹❖*qal*› not heavy,  
about which is stated:  
{Lev. 6:2}…*This* *is the law of the ‘rising’*❖‹❖‘*olah*› *offering...*

And if it beats with a vowel point below,  
it is ḥireq◘‹◘ִ›,  
and it descends into water, which is cold and moist,  
and it is heavy❖‹❖*kaved*›.  
And if the point beats in the middle, it is shureq◘‹◘ֻ›,  
which blows [Var. which descends] in wind upon water,  
and takes hold of both-of-them,  
and it is hot and moist.

And this is when it beats one time above,  
and the pulse is then withdrawn,  
or it beats one time below,  
and the pulse is then removed,  
or it beats one time in the middle,  
and the pulse is then withdrawn.

And if it beats twice, one after the other,  
and the pulse is then withdrawn,  
these are tzeirei◘‹◘ֵ›, whose pulsations are equal.

But if it beats one vowel point above,  
and one vowel point below,  
one after the other – they are shva◘‹◘ְ›.

And two vowel points are fire and water.

Sometimes, this-one ascends while the other one descends,  
like: {Gen. 1:16}*…the large luminary…* [for governing the day],  
*…and the small luminary…* [for governing the night],  
and sometimes they are equal,  
and then they are ‘the heavens’❖‹❖*shamayim*›  
– fire❖‹❖*eish* › and water❖‹❖*mayim*›.[[444]](#endnote-369)

And sometimes it beats three beatings:  
one above,  
following which is a second in the middle,  
and following which is a third below.  
Thus, three elements are aroused in it,  
which are fire, water, and wind in the middle  
– and this is shureq◘‹◘ֻ›.

And if it beats two equal beatings,  
one after the other,  
and a vowel-point after the two, below  
– they are segol◘‹◘ֶ›,  
which points are water and fire,  
and wind below.

And sometimes the pulsation in width[[445]](#endnote-370) is lengthened  
– this is pataḥ◘‹◘ַ›,  
and sometimes the beat is a long one,  
followed by a single pointing of a vowel point  
– this is qametz◘‹◘ָ› – ‘lengthened’,  
showing mercy.

If they merit,  
then the pulse beats with these nine vowel-points,  
and the Shekhinah is the vessel of all of them,  
their ‘tenth’,  
because all letters are included in Her.

And the letters are to the vowel-points,  
like the body to the spirit.[[446]](#endnote-371)

And between each-and-every pulsation,[[447]](#endnote-372)  
[Yod◘‹◘י› is the measure – which is the ‘dimension of stature’]  
Vav◘‹◘ו› is its measure  
– which is ‘the dimension of stature’.[[448]](#endnote-373)

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And when the vowel points are beating in it,[[449]](#endnote-374)  
they all beat in ease, with mercy,  
and when there is no Vav◘‹◘ו› there, they beat quickly,  
and they are ‘judgements❖‹❖*dinin*›’,  
– beating with oppression after oppression – [[450]](#endnote-375)  
and they are: {Jer. 30:7}*…it is a time of trouble for Jacob,  
and from it he will be saved*.

And the vessel of the vowel-points is ‘the animating-soul’❖‹❖*nephesh*›.  
‘Soul’❖‹❖*nishmata*› is the Keter of all of them,  
and from it are all Keters, which are the cantillation-notes,  
the ‘movement’❖‹❖*te-nu’ah*› of the vowel-points and the letters,  
and it is dependent upon thought,  
and vowel points depend upon speech,  
letters upon action.

And this is: ‘says and does’,[[451]](#footnote-76) [[452]](#endnote-376)  
from the aspect of the right is speech,  
from the aspect of the left is action,  
the Middle Pillar[[453]](#endnote-377) includes both-of-them:  
‘says and does’.  
And in what does It ‘say and do’?  
In HVYH,  
of Which it is stated:  
{Gen. 1:3}*…Let there be light, and there was light*.

*Let there be light* – let there be the letter Yod◘‹◘י›  
– in AUR❖‹❖light›,  
that it be made AVYR❖‹❖air›,  
which has hold [[454]](#endnote-378) of both-of-them in the Middle Pillar.

And there is a pulse of the Tree of the Knowledge of good and evil,[[455]](#endnote-379)  
for from this place is the good inclination and the evil inclination,  
and it is the mystery,  
of: {Gen. 3:24}*…the flame of the switching sword…*which is transformed from a staff❖‹❖*mateh*› to a snake,  
and from a snake to a staff.

The pulse of the good inclination,  
shows the health and healing of all limbs,  
and the pulse of the evil inclination,  
shows the sickness of all limbs of the body,  
and whichever is strongest prevails.

If a person’s merits prevail,  
it is transformed from a snake to a staff,  
and immediately it inclines❖‹❖*mateh*› towards Ḥesed,  
and the whole body is healed.

And if a person’s sins prevail,  
it is transformed from a staff to a snake,  
and it bites, all the limbs,  
with many bites of pain and sickness.

At that time,  
it is said of the pulse:  
{Ex. 32:18}*…it is neither a voice shouting victory,  
nor a voice shouting defeat,  
a voice of distress*❖‹❖*’anot*› *I hear*– the sound of ‘affliction’,[[456]](#endnote-380)  
the sound of the pulse of ‘the sick-house of exile’,  
*I hear*.

And there is a pulse from that tree which is bad,  
it has no good at all,  
for from it emerges the tempest wind,  
that storms the body of a person,  
and of which it is stated:  
{1 King. 19:11}*…a strong wind, taking apart mountains…*[[457]](#endnote-381)– which are bones of the body –  
*and smashing rocks*– which are the ribs of the body, which are like rocks,  
and this tempest wind goes out ‘wilfully’❖‹❖*zadon*›,  
and has no weight or measure indiscriminately.[[458]](#endnote-382)

And in it: {Jon. 1:4}*…and the boat*– which is the body –  
*was about to break up*.[[459]](#endnote-383)

And this pulse rises and descends with the waves of the sea  
which are the ten ‘lower crowns’,[[460]](#endnote-384)  
‘like the Holy Kingdom is,  
so is the ‘wicked kingdom.’[[461]](#endnote-385)  
Like the place of circumcision, is thus the foreskin,  
for Samael the uncircumcised is there,  
and his feminine counterpart, the foreskin  
– the snake and the whoring wife.

Corresponding to the ‘two thighs of truth’∞‹∞Netzaḥ and Hod›,[[462]](#endnote-386)  
from the aspect of uncleanliness are ta-omiel and tumiel,[[463]](#endnote-387)  
and corresponding to them it is stated:  
{Ex. 15:5}*the depths*❖‹❖*te-homot*› *covered them,  
they descended in the deep seas like a stone*.

Corresponding to the Middle Pillar is ’Ugiel,  
for ’Og the King of Bashan is from there.[[464]](#endnote-388)

From the aspect of the two arms are [Agniel] ’Aziel  
Agagiel: Agag[[465]](#endnote-389) is from there,  
and of him: {Ex. 15:1}*…for He has ‘surely triumphed’*❖‹❖*ga-oh ga-ah*›,  
*a horse and its rider He has thrown into the sea*.

’Uziel: from there is ’Azazel,  
and from there are ’Aza and ’Azael,[[466]](#endnote-390)  
and it is also known as Ḥazriel:[[467]](#endnote-391)  
{Ps. 80:14}*The boar*❖‹❖*ḥazir*› *from the forest will gnaw at it…*and about it is stated:  
{Gen. 27:40}*And upon your sword you shall live…*and it is❖‹❖Sa’ariel›,  
from where comes the tempest❖‹❖*se’arah*› wind,  
and it is: {Gen. 27:11}*…Esau…is a hairy*❖‹❖*sa’ir*› *man…*And from there: ‘exposed hair❖‹❖*sei’ar*› in a woman is obscene’,[[468]](#footnote-77)  
and upon it shall prevail He of Whom it is stated:  
{Ex. 15:2-3}*My strength and song is YaH,  
He has become my salvation…  
Y”Y is a Man*❖‹❖*iysh*› *of war, Y”Y is His Name etc*.

Corresponding to Binah, of which it is stated:[[469]](#footnote-78)  
‘I shall teach❖‹❖*aleph*› understanding❖‹❖*binah*›’  
 – these are the ‘chieftans’❖‹❖*aluphei*› of Esau.  
Corresponding to Ḥokhmah,  
is the man of debasement❖‹❖*adam be-liya’al*›,  
the man of iniquity.

‘Above’ in the hierarchy of evil is Katriel [Var. Kartiel]  
corresponding to Supernal Keter,  
and from there is the punishment of ‘cutting off’❖‹❖*karet*›,[[470]](#endnote-392)  
for all those who transgress the Torah.

And these ‘lower crowns’,  
they are husks for the ten *sephirot*,[[471]](#endnote-393)  
and the ten *sephirot* are the fruit inside them.  
And these husks are a barrier❖‹❖*me-ḥitzah*›,  
between Israel and their Father in heaven.

With these husks,[[472]](#endnote-394)  
are the blessed Holy One and His Shekhinah enclothed,  
to fulfil of His Shekhinah:  
{Ps. 103:19}*…and His Kingdom*❖‹❖*malkhut*› *rules over-all*.  
And to fulfil through it:  
{Ps. 47:8}*For King over all the earth is ELQYM...*[[473]](#endnote-395)

But above, in His place,  
it is stated: {Ps. 5:5}*…evil will not abide with You*.

Rather, His husks above,  
are garments of many beautiful colours of light,[[474]](#endnote-396)  
from which is extended the influence of the blessed Holy One in exile,[[475]](#endnote-397)  
and Who then becomes enclothed in these ‘others’,  
in order to watch over the People of Israel,  
who are enclothed in these husks,  
and this is: {Is. 63:9}*In all their trouble, there is trouble for Him…*

**[109a]**

*etc*.

At first,  
He gave sustenance to them by the hand of an agent  
– who is Gavriel –  
and there was no sustenance for Samael and his camps,  
except by the hands of a messenger.

Because of the sins of Israel,  
He becomes enclothed in them the husks,[[476]](#endnote-398)  
and then, as it were, it sustenance comes to ‘this one’ Samael,  
by the hand of the blessed Holy One.

And this is if the People of Israel walk in the straight path,[[477]](#endnote-399)  
and fulfil the Torah and its precepts.

But if, heaven forfend,[[478]](#endnote-400)  
they do not fulfil the Torah and its precepts,  
then the ten ‘crowns’ are given over to the hands of Samael  
and he does not require sustenance  
– not from the hand of the blessed Holy One,  
all-the-more so from His agent.

And this is the cause of what Pharaoh said:  
{Ez. 29:3}*…my river is mine and I made it*  
– because he perceived the foreign crowns,[[479]](#endnote-401)  
to be in the hand of Samael.

For at first,  
when the lower crowns were in the hand of the blessed Holy One,  
what is written of Israel?  
{Deut. 28:10}*And all the peoples of the earth will see,  
that the Name of H’ is called upon you...*

And when the foreign crowns are in the hand of Samael,  
the nations of the world do not fear Israel,  
and they do with them as they wish,  
until the hour of redemption,[[480]](#endnote-402)  
when it shall be fulfilled of them:  
{Zech. 13:2}*…and the spirit of uncleanliness I shall remove…etc*.

For these husks cause a separation,  
between the blessed Holy One and Israel,  
and this is the mystery of:  
{Is. 59:2}*But your sins have been dividing,  
between you and ELoQeYKheM…*

And the blessed Holy One is destined to remove these husks,  
and to appear to Israel in the inner fruit,  
it is this that is written:  
{Is. 30:20}*…and your teachers shall no more be concealed,  
and your eyes shall see your teacher*,  
and there will be no barrier,   
between the blessed Holy One and His Shekhinah and Israel.

And when the ten *sephirot* are enclothed in these husks,  
those who know the husks adjure by oath –  
by the Names and HaVaYaHs of the blessed Holy One –  
to these husks,  
and they annul the decree.[[481]](#endnote-403)

And regarding these husks, they the sages have said,  
that one requires a ‘division’❖‹❖*havdalah*›,  
for the blessed Holy One is enclothed in them on weekdays,  
and on the Sabbath, He divests Himself of them,  
and dons ‘the garments of holiness’.

And ten garments there are, of holiness,  
of which it is stated:  
{Deut. 32:12}*H’ alone*❖‹❖*badad*› *did lead them,  
and there was no foreign god with Him*.  
…*badad* ❖‹❖*alone*›‹10› in numeric value is ten,  
like the number of the ten husks of weekdays.  
When He is enclothed in them the weekday husks,  
it is stated: {Lev. 13:46}*…alone*❖‹❖*badad*› *he shall sit,  
outside the camp is his habitation*.[[482]](#endnote-404)

With that very husk,  
by which a person causes the Name of H’ to be enclothed,  
does He take revenge, and because of this:  
{Ex. 20:7}*Do not bear the Name Y”Y ELoQeYKha in vain...*

And therefore, they established,  
in the ritual of *havdalah*❖‹❖‘separation’›,[[483]](#endnote-405)  
one recites ‘Who divides between the holy and the mundane,  
between light and darkness,’ [[484]](#footnote-79)  
so that the husks of the mundane❖‹❖*ḥol*›[[485]](#endnote-406)do not join  
to the husks of holiness❖‹❖*qodesh*›,  
and that no mixture is made of them.[[486]](#endnote-407)

And this is:  
{Lev. 19:19}*…you shall not sow your field with ‘mixture’*❖‹❖*kilayim*›*,  
and a garment of mixture – sha’atnez…*And of whoever mixes them,  
it is stated: {Num. 19:20}*…he has defiled the sanctuary of Y”Y… etc*.

For on the Sabbath,  
when the blessed Holy One is divested of these garments,  
and is enclothed in garments of holiness,  
should not approach before Him [Var. before them],  
the garments of the profane.

For the inner-fruit or: ‘brain’❖‹❖*moḥa*› does not contract impurity.[[487]](#endnote-408)  
It is this that is written:  
{Jer. 23:29}*‘For is not My word like fire?’ says Y”Y…*[[488]](#footnote-80)in which no mixture can be mixed.  
But in the garments,  
in which He is enclothed on Sabbath and Festivals,  
there can be a mixture,  
and because of them,  
He commanded to make the ceremony of separation.

For below there is a tree,  
mixed of good and evil: *kilayim*❖‹❖prohibited mixture›,  
and about it is stated:  
{Gen. 2:17}*and from the tree of the knowledge of good and evil,  
you shall not eat*,  
because its inner fruit is in the realm of ‘creation’❖‹❖*briyah*›,  
‘husk’ can be mixed with it,  
but inner-fruit which is the light  
– by way of ‘emanation’❖‹❖*atzilut*› –  
no mixture is able to be mixed with it [Var. in it].[[489]](#endnote-409)

And there is a tree of good and evil of the husks,  
whose seeds, they are evil inside,  
and the refined inner-fruit is good outside.

And there is such where the refined inner-fruit  
is good on the outside,  
and the inner-fruit is very bad on the inside,  
like gold and or silver which is plated a little on the outside,  
and lead of dross[[490]](#endnote-410) on the inside.

This is like a false coin,[[491]](#endnote-411)  
whose ‘mouth’ is good but whose heart is bad.  
And there is a type where the husk is on the outside,  
and the inner-fruit is inside,  
and about them it is stated:[[492]](#footnote-81)  
‘Who rolls back light before darkness,  
and darkness before light.’

And there is a tree below of idol worship,  
that has no inner-fruit at all, but only husk  
– on the inside and outside,  
and about that it is stated: {Ps. 1:4}*Not so the wicked,  
but they are as the chaff which the wind drives away*– and it is the *asherah* tree,[[493]](#endnote-412)  
which the nations of the world plant before idolatory,  
whose fruit is: *…the chaff which the wind drives away*.

When the King Messiah shall come,

**[109b]**

the blessed Holy One is destined to remove all these husks:  
above, and in the middle, and below,[[494]](#endnote-413)  
there will be no mixture in ‘the household on high’.[[495]](#endnote-414)

At that time:  
{Deut. 32:12}*Y”Y alone shall lead him* –Israel –  
*and there is no foreign god with Him*.  
At that time:  
{Gen. 4:2}*And she further gave birth*– a spirit of holiness will be added upon Israel,  
it is this that is written:  
{Ez. 36:26}*And I shall give you a new heart,  
and a new spirit I shall place within you...*

[[496]](#endnote-415)**And furthermore**:  
{Gen. 4:2}*And she further gave birth, to his brother Havel…*

Rabbi Yose and Rabbi Il’ai were going on the way.  
Rabbi El’azar happened by them.  
They said: ‘Surely, it is stated of you:  
{Gen. 28:11}*And he encountered the ‘place’…*– for we have encountered each-other through Shekhinah.’

He said to them: ‘Of you it is stated:  
{Gen. 32:2}*…and angels of ELQYM encountered him*.  
Who are the ‘angels of ELQYM’?  
Those of whom it is stated:  
{Ps. 104:4}*He makes winds*❖‹❖*ruḥot*› *His messengers*,  
for your spirits❖‹❖*ruḥin*›  
are of the spirit of the blessed Holy One [Var. of holiness].’

They all rejoiced along the way.

Rabbi Yose said to Rabbi Elazar:  
‘What is the meaning of: {Gen. 4:2}*And she added to give birth,  
to his brother, Havel…*?  
And furthermore,  
what does the word *va-toseph*❖‹❖*And she added*› come to include,  
as well as the two occurrences of the word ‘*ET*’,[[497]](#endnote-416)  
which are *his ‘et’ brother*, *‘et’ Havel*?’

He said to them: ‘Surely ‘*And she added*’❖‹❖*va-toseph*›,  
is the addition❖‹❖*tosephet*› of the spirit of holiness,  
which is the Middle Pillar.  
From there was added to him Adam a spirit of holiness.  
The two uses of *et* indicate inclusion in him of:  
‘soul’❖‹❖*nishmata*›,  
and ‘animating-soul’❖‹❖*naphsha*›  
– from the Higher and Lower Shekhinah.  
And what is ‘additional’ upon spirit?  
It is Ḥokhmah from the ‘Higher Human’.[[498]](#endnote-417)

Rabbi Yose said:  
‘I have heard that these three ‘inclusions’,  
are three drops, that were ejaculated  
from the brain which is hidden of all things-hidden,  
and they are 3 reincarnations.

And of these three drops,  
I have heard that they correspond to three ‘women,’[[499]](#endnote-418)  
of whom it is stated:  
{Prov. 14:1}*The wisest of women, each one has built her house…*For one bakes,[[500]](#footnote-82)  
and one arranges,  
and one shapes,[[501]](#endnote-419)  
for that one of Whom it is stated:  
{Num. 15:20}*Of the first of your dough, a loaf*❖‹❖*ḥalah*› …  
 – and this is the ‘*ḥalah*’ of Passover,  
which is *segolta*◘‹◘֒›.[[502]](#endnote-420)

It is the first drop,  
and from it were shot three drops,  
and they are 3 Yods: Y-Y-Y◘‹◘י-י-י›,  
which are which form a *segolta*◘‹◘֒›, specifically.  
And they are: {Num. 6:24-6}Y’ *shall bless you…,*Y’ *shall enlighten…,*Y’ *shall lift…*

And into which place are they injected?  
Into the three Patriarchs,  
for it is there that Adam descended in three reincarnations.

And from which place are they shot?  
From that which had descended into them [this is Y-H-V],  
from the aspect of higher Ḥokhmah.  
[And corresponding to 3

**Alternate version:**[[503]](#endnote-421)

**[Said the editor: I found this version in another book]**

Rabbi El’azar and Rabbi Yose were going along the way.  
Rabbi Ila’i happened along with them.

Rabbi Yose said to Rabbi El’azar,  
Have you heard, regarding this verse,  
why is it stated in it the participle ‘*ET*’ twice  
– after it has said *and she further gave birth to his brother*,  
why does the verse say *‘et’ Havel*?  
Now there are three ‘inclusions’ here:  
Two ‘inclusions’ occurrences of *ET*,  
as well as *and she further gave birth*, which is also an ‘inclusion’,  
thus, three inclusions!

He said to him: ‘I have heard that these three inclusions,  
are the three drops that were ejaculated from the first man  
[Var. the first, of whom it is stated *these*].’  
He said to him: ‘And yet I have heard:  
{Gen. 2:4}*These are,****t****oldot*❖‹❖generations of›  
***h****a-shamayim*❖‹❖the heavens›  
***v****e-ha-aretz*❖‹❖and the earth›*…*– initial letters form *tohu*❖‹❖void› is there.’[[504]](#endnote-422)

He said to him: ‘Surely that is how it is!  
For from there was Qayin its foundation and its principle,  
before he came to the world.’

He said: ‘Surely a higher mystery has been revealed,  
which I have not heard until now.’

He said to him: ‘If so,  
these drops that were added here,  
what are they?’

He said: ‘Specifically, upon these three drops,  
reside three ‘wisdoms’:  
one is the wisdom of thought,  
and the second is the wisdom of speech,  
and the third is the wisdom of action,  
and they are three hidden worlds.

The three drops suspended from higher brain,  
we call it segol◘‹◘ֶ›.[[505]](#endnote-423)  
And there are three higher ones above them,  
that are suspended from the hidden brain of the Ancient of ancients,[[506]](#endnote-424)  
and they are *segolta*◘‹◘֒›.[[507]](#endnote-425)

The three higher ones are alluded to in higher Yod:  
which has a tip❖‹❖*qotza*› above,  
and a tip below,  
and interiority[[508]](#endnote-426) in the middle.  
And the second set of drops which are segol◘‹◘ֶ›,  
are from the lower Yod.[[509]](#endnote-427)

And the mystery of the word:  
BaRA❖‹❖He-created› ShYT❖‹❖six›:  
three from the first Adam,[[510]](#endnote-428)  
and three from lower Adam.[[511]](#endnote-429)  
And of these three points[[512]](#endnote-430) it is stated:  
{Is. 44:6}*I am first and I am last,  
and besides Me there is no ELQYM*.

And these are the 3 reincarnations of the first human,  
for these three

**[110a]**

for these three drops,  
they instituted three *matzot*❖‹❖unleavened-loaves› on Passover:  
one *matzah* above, with which to bless:  
‘the One Who brings forth’❖‹❖*ha-motzi*›,  
the 2nd is ‘the double bread’,[[513]](#endnote-431)  
the 3rd is ‘the bread of affliction’,[[514]](#endnote-432) without salt,  
for it is stated: {Lev. 2:13}*…upon all your offerings,  
you shall offer salt*,  
and because it is ‘the broken❖‹❖*prusah*› *matzah*’,  
like: {Dan. 5:28}*Your kingdom has been ‘broken up’*❖‹❖*preis prisat*›…  
then until She the Shekhinah shall be complete,  
one should not offer salt❖‹❖*melaḥ*› upon Her,  
which is the letters of ḥolem◘‹◘ֹ›.  
And what is ḥolem?  
[That which is] the Middle of all three].

The three higher drops are segolta◘‹◘֒›,  
suspended from the hidden brain,  
the Ancient of all ancients.  
Three drops were emitted [into the skull][[515]](#endnote-433) [Var. into reincarnation]  
from the second brain, and they are segol◘‹◘ֶ›.

Into where were they emitted?  
Into ‘the two pillars of truth and covenant’∞‹∞Netzaḥ-Hod-Yesod›,  
which correspond to Noah, Shem and Japheth.  
Noah was emitted into the Righteous-One,  
as it is written: {Gen. 6:9}*…Noah was a righteous-man*❖‹❖*tzadiq*›…  
Shem and Japheth into ‘the two pillars of truth’,  
and about them it is stated: “He created six”❖‹❖*BaRA ShYT*›.

Three Higher drops which are segolta◘‹◘֒›,  
which were emitted from the hidden brain,  
are the tip of the letter Yod◘‹◘י› above,  
and its tip below,  
and interiority in its middle,  
the brain – from which were emitted these three points –  
is Yod◘‹◘י›.

And this is Yod◘‹◘י›,  
which is the upper part of the letter א◘‹◘Aleph›,  
while the Yod◘‹◘י› below, of א◘‹◘Aleph›,  
is the second brain,  
and the three drops that were emitted from it,  
they are segol◘‹◘ֶ›:  
the three drops of the first Adam,  
which are three reincarnations,  
and three of the second Adam,  
which are three reincarnations.

Who are Higher Adam and second Adam?  
But: {Prov. 30:4}*…what is His Name,  
and what is the name of His son…  
What is His Name*? [[516]](#endnote-434) – this is Higher Adam,  
*What is the name of His son* [[517]](#endnote-435) – lower Adam.  
And both-of-them are alluded to in that verse which Moses uttered:  
{Ex. 3:13}*…and should they say to me: ‘What is His Name?’  
What shall I say…*

Three drops:  
‘one bakes’  
– in the brain,[[518]](#endnote-436) which corresponds to the right,  
which is the baker who is the Minister of the Bakers,[[519]](#endnote-437)  
‘and one arranges’  
– this is the brain which is of the left side,  
of which it is stated: {Prov. 9:2}*…she has even arranged her table*,[[520]](#endnote-438)  
and they the sages have established:[[521]](#footnote-83)  
‘the table should be in the north’ – corresponding to the heart,[[522]](#endnote-439)  
‘and one shapes’[[523]](#endnote-440)  
– corresponding to the brain which is to the rear,  
opposite the shoulder.

And corresponding to these three drops are three Yods,  
which are in YOD QeY VAV QeY‹63›,  
which testify to the Cause of all causes,  
about Whom it is stated: {Is. 44:6}*…I am first, and I am last,  
and besides Me there is no ELQYM*– which is the three Yods represent *first… and last…  
and besides Him*[[524]](#endnote-441) *there is no ELQYM*.

And from these six constructs,  
did the blessed Holy One wish to create Seth,  
so that his name would be ShYT❖‹❖six›,  
so that the 3 reincarnations of Adam would be in him,   
– and the 3 of Hevel –  
but the Yod◘‹◘י› flew away from SheT,[[525]](#endnote-442)  
which Yod is the ‘point’  
– the Foundation❖‹❖*shtiyah*› Stone –  
from where the world was ‘set’❖‹❖*hushtat*› in place.

And with this Yod◘‹◘י› did Joseph ‘sin’,[[526]](#endnote-443)  
it is this that is written:  
{Gen. 49:24}*But his bow*[[527]](#endnote-444) *was strongly established,  
and his arms were ‘agile’*❖‹❖*yaphozu*›.  
What is *agile*?

For a drop, which is Yod◘‹◘י› was ejaculated,  
from between his ten fingers,  
and it the drop became divided into ten sparks,  
which were emitted from ‘the bow’ which is the covenant.  
And into which place were they emitted?  
Into the ten martyrs.’[[528]](#endnote-445)

He said to him:  
‘Yet I have heard that the ten martyrs were the sons of Jacob!’[[529]](#footnote-84) [[530]](#endnote-446)

He said to him:  
‘Heaven forfend! They were but only in their image.’

He said to him:  
‘And who caused them to be emitted there?’

He said to him:  
‘The image of his father which occurred to him,[[531]](#footnote-85)  
which was the image of the first Adam,[[532]](#footnote-86)  
this caused them to be emitted,  
and he planted his feet in the ground,[[533]](#footnote-87) and it escaped of itself,[[534]](#endnote-447)  
and they the drops were not ejaculated[[535]](#endnote-448) [into that whore.

For if the image of his father had not appeared to him,[[536]](#endnote-449)  
they would not have been emitted thus.  
And the image of his father caused that drop:  
{Gen. 39:12}*…and he fled and went outside*,  
and not in transgression.  
And in reward for: *and he fled*❖‹❖*va-yanos*›]

[Var. in this whore,  
for if he had ejaculated them into this whore,  
Israel would have drowned in the sea,[[537]](#endnote-450)  
and not for nothing did the first ones establish:[[538]](#footnote-88)  
‘through the reward for: *and he fled*’]

**Alternate version:**

drops that were emitted into the three Patriarchs,  
through which, Yod◘‹◘י› becomes:  
{Num. 6:24-6}***Y****e-varekhe-kha*❖‹❖will bless you› shall *Y”Y*,***Y****a-er*❖‹❖will enlighten› shall *Y”Y*,***Y****isa*❖‹❖will lift› shall *Y”Y*. And the second set of three,  
are in ‘covenant and the two pillars of truth’,  
for Noah, Shem and Japheth were from there,  
of whom it is stated: *Noah was righteous man*– from the aspect of the Righteous-One, life-force of the worlds –  
Shem and Japheth from the aspect of the two pillars of truth.

And the mystery of the word here:  
{Prov. 30:4}*What is His name,  
and what is the name of His son, if you know?  
What is His name*– in Higher Mother, for Ḥokhmah is there.  
*…and what is the name of His son?*– in Lower Mother it is recognised.

But there are three reincarnations in three Patriarchs,  
and three in three supports of below.  
And these six were destined to be:  
three in Shet, and three in Havel,  
but Yod◘‹◘י› flew away from Shet, which that point, etc.  
[this belongs on this page, line 29 [[539]](#endnote-451)].

**[110b]**

{Ps. 114:3}*The sea saw and fled*❖‹❖*va-yanos*›*…*And if not,  
Israel would not have emerged from the sea.[[540]](#endnote-452)

And he Joseph received his punishment,  
through those ten martyrs,[[541]](#footnote-89)  
for ten tribes were destined to emerge from him,[[542]](#footnote-90)  
and therefore, the ten martyrs  
were like those ten tribes,  
that were destined to have emerged from him,  
and the companions thought of them as the ten sons of Jacob.’[[543]](#endnote-453)

He said to him:  
‘If so, who placed this mystery[[544]](#endnote-454) in Seth?’

[He said to him:  
‘The souls of the righteous were created before the world was created’,  
as the first ones have established.’ [[545]](#footnote-91)]  
[Var. as it is written: *In the beginning*– there is no *beginning* except the soul, etc.  
– on the other side of the page][[546]](#endnote-455)

He said to him:[[547]](#endnote-456)  
Because of this did Scripture say:  
{Is. 46:10}*He tells the end from the beginning*,  
and because of this, the name SheT❖‹❖Seth›◘‹◘שת› is:  
‘the ending of the letters’,[[548]](#endnote-457)  
and from them is made known:  
‘the beginning of the letters’,  
which is AB❖‹❖‘father’› in the code of A-T B-Sh.

And furthermore:  
Of the name SheT:  
its Shyn◘‹◘ש› is the 3 branches of the tree above,  
and it is the root below,  
and it shows three reincarnations through it above,  
and three below.

Tav◘‹◘ת› of SheT stands for Tipheret;  
Shyn◘‹◘› of SheT stands for *Shalom*❖‹❖peace›:  
comprising six sides,  
and this is the level of Moses,  
comprising three fathers,  
and three levels beneath them.

And these are the reincarnation[[549]](#endnote-458) of Adam:  
Seth,  
Enosh,  
Hevel,  
Noah,  
Shem,  
Japheth.[[550]](#endnote-459)

And from Seth and Enosh are related all generations,  
this is what is written: {Gen. 4:26}*‘Then’* *it was ‘begun’,*[[551]](#endnote-460)  
*to call in the Name of H’…*  
*‘then’*❖‹❖*az*› is he Moses of whom it is stated:  
[{Ex. 2:10}*…for from the water I drew him*],  
*then it was ‘begun’*❖‹❖*huḥal*›[[552]](#endnote-461) – to come into reincarnation,  
he of whom it is stated:  
{Ex. 15:1}*‘Then’*❖‹❖*az*› *did Moses sing…*[[553]](#endnote-462)

And because of this: the Name Seth❖‹❖SheT›  
means from there was the world ‘set’❖‹❖*hushtat*› in place,  
and because of this it is written:  
{Gen. 4:25}*…For ELQYM has granted*❖‹❖*shat*› *me,  
another seed, instead of Abel*❖‹❖*Hevel*› *…*of whom it is stated: {Gen.6:3}*‘in that also’*❖‹❖*be-shagam*›‹345›,  
{Ecc. 2:15}*this is vanity*❖‹❖*hevel*›,[[554]](#endnote-463)  
and regarding it did Job say:  
{Job 38:36}*Who has placed*❖‹❖*shat*› *wisdom in the inward parts...*

Ḥokhmah is higher waters,  
from there he Moses was drawn, and therefore:  
{Ex. 2:10}*…for from the water I have drawn him*.

ש◘‹◘Shyn› represents the three Patriarchs,  
and this is M-Sh of MoSheH❖‹❖Moses›,  
Hei◘‹◘ה› is the lower Shekhinah,  
HeVeL❖‹❖Abel› is composed of the letters of:  
Ha-LeV❖‹❖the heart›.

And his name is doubled twice:[[555]](#endnote-464)  
{Ex. 3:4}*…Moses, Moses…*to unite[[556]](#endnote-465) with the two Heis:  
– Higher Hei and Lower Hei –  
and to unite with 3 ‘branches’ and with three ‘roots’  
– which are six.  
Twice M-H of MoSheH❖‹❖Moses›  
– this shows the mystery of:  
{Prov. 30:4}*…‘what’*❖‹❖*MaH*› *is His Name,  
and ‘what’ is the name of His son?...*[[557]](#endnote-466)

For in the three Patriarchs,  
is M-H‹45› of above enclothed,  
and in the three levels below is M-H below,  
and Moses includes both-of-them.  
He is a complete chariot  
– higher and lower.

Similarly, does the ש◘‹◘Shyn›‹300› of MoSheH,  
represent the three Patriarchs, of whom it is stated:  
{Ez. 1:10}*…and the face of a lion to the right…  
and the face of an ox…  
and the face of an eagle… etc*.[[558]](#endnote-467)

M-H‹45› of MoSheH:  
*and the image of their faces: the face of a human*❖‹❖*adam*›‹45›,[[559]](#endnote-468)  
and because he is a ‘chariot’❖‹❖*meRKaVah*›  
– above and below –[[560]](#endnote-469)  
it scripture says: {Ex. 3:13}*…and should they say to me:  
‘What*❖‹❖*MaH*› *is His Name?  
What will I say to them*?

**Meanwhile,**Rabbi Yitzḥaq and Rabbi Yudai and Rabbi Yehudah,  
– and the rest of the companions – arrived.

Rabbi Shimon said to them:  
‘With what have you been occupied?’

They said to him:  
‘We heard of you your location and we have come to you,  
for we enquired about you of all the companions,  
and we did not find anyone who could inform us of you your location,[[561]](#endnote-470)  
until we encountered Rabbi Yose and Rabbi Il’ai and Rabbi El’azar,  
who were engaged in the mystery of HeVeL❖‹❖Abel›  
– in all his reincarnations.’

Rabbi Shim’on said:  
‘Surely, the deed of the righteous is dependent upon that which occurs above,[[562]](#endnote-471)  
and there all is made known,  
and arousal below causes arousal above.[[563]](#endnote-472)

Surely, the mystery of reincarnation is in one place,[[564]](#endnote-473)  
and all reincarnations❖‹❖*gilgulin*›,  
they are like the revolutions❖‹❖*gilgulin*›,[[565]](#endnote-474)  
which ascend and descend,  
and one ‘wheel’❖‹❖*galgal*› is firmly set,[[566]](#footnote-92)  
in the middle between them,  
and it does not move here or there.[[567]](#endnote-475)

And the mystery of the word, behold they established:  
{Ecc. 1:4}*A generation goes, and a generation comes,  
and the earth forever stands*– for it is firmly set between them.

[Similarly, the ‘animating-soul’ is firmly set in the body,  
and the spirit ascends and descends in the body,  
and is extended throughout all the veins of the heart,  
we have already said that reincarnations❖‹❖*gilgulim*›,  
they are like cycles❖‹❖*gilgulim*› of spirit,  
that ascend and descend in the one reincarnation]

Similarly,  
the animating-soul❖‹❖*nephesh*› is firmly set in the body,  
and the spirit❖‹❖*ruḥa*› descends and ascends[[568]](#endnote-476) in the body,  
and is extended through all the veins of the heart,  
which ‘move in vibration’,[[569]](#endnote-477)  
it is this that is written:  
{Ez. 1:12}*…to wherever the spirit would go, there they would go…*– but the animating-soul is firmly set in the heart.

Like a wife,  
who is firmly set in the home,[[570]](#endnote-478)  
it is this that is written:  
{Ps. 113:9}*He sets the barren-one*❖‹❖*’aqeret*› *of the home…*and of her husband: {Gen. 8:7}*…and he went out, back and forth…*[[571]](#endnote-479)Thus: *a generation comes and a generation goes*– this is the Middle Pillar –  
it goes and comes in reincarnation.

But the Shekhinah *forever stands*,  
She does not go through reincarnation,  
and she is not ‘grafted’❖‹❖*it-Re-KhiV-at*› with any other place.[[572]](#endnote-480)

And because

**[111a]**

of this, it is stated of Her:  
{Ps. 128:3}*Your wife like a fruitful vine…*– just as a vine does not accept grafting from another species,  
of any tree of the world,  
so also, the Shekhinah does not accept upon Her,  
any other grafting in the world,  
except from Her Husband.’

**Arose** all the companions,  
and they prostrated before him and they said:  
‘If we had not come into the world except to hear this,  
it would have been enough.’

He began and said:  
{Ecc. 1:5}*And the sun rises*❖‹❖*zaraḥ*›, *and the sun sets…  
And the sun rises* – this is the Middle Pillar,  
which is Moses[[573]](#footnote-93) in Its image,  
*and rises* – this is what is written:  
{Deut. 33:2}*…Y”Y came from Sinai,  
and shone*❖‹❖*zaraḥ*› *from Se’ir to them...*

*And the sun sets* – when Moses was ‘gathered up’ to die,  
even though he was gathered up,  
{Ecc. 1:5}*…to its place it yearns, it rises/shines there*– and this is Joshua, who was like the moon,  
which is the Shekhinah.

And furthermore:  
*And the sun rises* – this is Moses,  
when he comes in reincarnation in a completely righteous person.  
And when it is not a completely righteous person,  
then *and the sun sets* – it the soul of Moses is ‘gathered up’ from him,  
and comes and goes in reincarnation until it finds its place,  
and because of this: *to its place it yearns, it rises there*.

And furthermore:  
*And the sun rises* – this is the blessed Holy One,  
in which place?  
In a person whom the Shekhinah is with him,  
as it says: {Ex. 20:24}*…in every place,  
that I shall mention My Name… etc*.  
And Onqelos translated:  
“in a place where His Shekhinah resides”.[[574]](#endnote-481)

And if the Shekhinah is not there,  
then *the sun sets*– the blessed Holy One is ‘gathered up’ from him,  
and he is left in darkness,  
and many destructive agents rule over him,  
and many bad afflictions,  
which are not afflictions of love,  
this is what is written:  
{Deut. 31:17}*…because ELoQaiY is not within me,  
these evils have found me*.  
For these ‘evils’ are appointed over all times and moments,  
for about them it is stated:  
{Job 7:18}*That you should visit him in the mornings,  
and that You should try him at all moments*.  
And this is what David said:  
{Ps. 31:16}*In your hand are my times… etc*.

And who or what causes the Shekhinah not to reside upon him,  
nor the sun to shine upon him?  
It is because of the breath or vanity❖‹❖*haval*› of falsehood,  
and words of falsehood that emerge from his mouth,  
and because of this:  
{Ecc. 8:14}*There is vanity*❖‹❖*hevel*›,  
*that is done upon the earth...*

There is breath❖‹❖*hevel*›, and there is breath.[[575]](#endnote-482)

There is the breath of ‘the masters of falsehood’ [[576]](#endnote-483)  
– of whom it is stated: {Jer. 10:15}*They are vanity*❖‹❖*hevel*›*,  
a work of delusions*❖‹❖*ta’-tu-’im*›*…*for they are deluded❖‹❖*to’im*›, in false action.

And there is breath of which it is stated:  
{Deut. 8:3}*but upon all that comes forth of the mouth of Y”Y,  
shall a man live*  
– and this is the breath of Torah,  
which is the five books of the Torah,  
from the Beiyt◘‹◘ב› of: {Gen. 1:1}*Be-reishyt*❖‹❖In-the-beginning›,  
to the Lamed◘‹◘ל› of: {Deut. 34:12}*Le-’eyney*❖‹❖*to-the-eyes*› *of all Israel*– and this is HeVeL.[[577]](#endnote-484)

They asked: But there are six!  
When counted together with: {Gen. 5:1}*This is the book*! [[578]](#endnote-485)

He replied: But this number of books is Vav◘‹◘›‹6›,  
which is the voice that rises in ‘breath’❖‹❖*hevel*›,  
which is Hei◘‹◘›‹5›.  
Worthy is he who joins them together as one,  
and produces them from his mouth with love and fear of Y-Q.  
And because of this:{Ecc. 8:14}*There is vanity*❖‹❖*hevel*› *etc*,  
*that there are the righteous,  
to whom it happens as the deed of the wicked*.[[579]](#endnote-486)

The companions said to him: ‘Rabbi! Rabbi!  
If it is so, that they are righteous,  
why does ‘the deed of the wicked’ happen to them?

He said to them:  
‘Reincarnation causes the ‘deed of the wicked’ to come upon them,[[580]](#footnote-94) [[581]](#endnote-487)  
as though they were wicked,  
thus do afflictions and oppressions come upon them,  
and these are they,  
whose souls are from the aspect of Adam and Abel❖‹❖*Hevel*›.

For this one Adam sinned in thought and action,  
and this one Abel sinned in thought and action,  
and because of this, scripture says of them:  
{Ecc. 2:15}*…in that also*❖‹❖*be-she-gam*›‹345›  
*this is vanity*❖‹❖*hevel*›[[582]](#endnote-488)– the word *gam*❖‹❖*also*› includes Adam.’

They said to him:  
‘We know that ‘thought’ is the first or: primordial Adam,  
MaH❖‹❖’what’›‹45› of above,  
{Prov. 30:4}*…What*❖‹❖*mah*› *is His Name…*‘Action’ is its power❖‹❖*ko-aḥ*›‹28›  
– the 28 letters of the first verse of the act of:  
{Gen. 1:1}*In the beginning, He created etc*.  
And all is Ḥokhmah – the letters of *ko-aḥ mah*❖‹❖power-of-‘what’›.  
If so, how could they have sinned here?’

He said to them:  
‘Surely, anyone who sins with his body,  
– where there is action –  
and with his soul,  
– where there is thought –  
is as if he sinned  
in against He in Whose image he was created.[[583]](#endnote-489)  
This is what is written:  
{Gen. 1:27}*And ELQYM created the human in His image… etc*. [[584]](#endnote-490)

{Ecc. 8:14}*…and there are the wicked,  
to whom it happens as the deed of the righteous*– for they have wealth and peace and length of days,  
in this world.’

They said to him:  
‘Since they are wicked, why do they have all this honour?’

He said to them:  
‘This ‘good’ of theirs is vanity and vexation of spirit,  
their reincarnation has caused it for them:  
because they were completely wicked,  
and however, because they performed  
[merits, many of them,  
and they were cut down in shortness of years,  
and they were not completed for them]  
some types of good,  
so the blessed Holy One brings them into reincarnation,  
to complete their reward in this world.[[585]](#footnote-95)

Therefore it is this that is written:  
{Deut. 7:10}A*nd He repays those who hate Him to their face… etc*.  
And about them it is stated:  
{Ecc. 8:10}*And therefore I saw the wicked buried,  
and they came… etc*.

**[111b]**

**Meanwhile**,  
Rabbi Pinḥas[[586]](#endnote-491) descended from the Higher Academy,[[587]](#endnote-492)  
and appeared beneath the shadow of Rabbi Shimon,  
and he asked him: ‘What is the meaning of:  
{Ecc. 8:14}*…hevel*❖‹❖*vanity/breath*› *which is made upon the earth*?  
And is *hevel* really done upon the earth? [[588]](#endnote-493)

But as it says: {Gen. 2:6}*And a mist*[[589]](#endnote-494) *would rise-up from the earth…*– for this is *hevel*❖‹❖breath› that is *made upon the earth*:  
the breath of prayers, and the breath of Torah,  
is made upon the earth of the blessed Holy One,  
which is the Shekhinah,  
of Whom it is stated:  
{Is. 66:1}*…and the earth is My footstool...*

And what is the breath that is made upon it?  
But switch around the letters of HeVeL❖‹❖breath›,  
and you will find Ha-LeV❖‹❖the heart›,  
and from it emerges breath,  
and this is ‘animating-soul’❖‹❖*nephesh*›,  
and through it rises speech.

Spirit emerges from the left ‘ear’ of the heart,  
and from it emerges voice.

And ‘voice’ is a tree,[[590]](#endnote-495)  
that is divided into many voices,  
which are the ‘branches’ of the tree,  
and its fruit is speech,  
and both-of-them voice and speech are a fruit tree,  
and they are body and covenant.

This tree is Vav◘‹◘ו›,  
and this fruit is Yod◘‹◘י› – the sign of the covenant,  
Lower Hei◘‹◘ה› is the root of the tree,  
in which there are three Vavs,[[591]](#endnote-496)  
corresponding to the three branches of **ש**❖‹❖Shyn›,  
Higher **ה** ◘‹◘Hei› is three branches,  
and they are the three Vavs of:  
{Ex. 14:19-21}***V****ayis’a*❖‹❖*and he moved*›…,  
***V****ayavo*❖‹❖*and he came*›…,  
***V****ayeit*❖‹❖*and he stretched-forth*›...  
This is the Tree of Life,  
whose branches he Adam uprooted,  
whose shoots he cut down,[[592]](#endnote-497)  
and the fruit was removed.

And it is stated of the tree:  
{Dan. 4:11-12}*…Chop down the tree and cut off its branches… etc*.,  
*However, leave its main roots in the ground…*– which is Lower Hei,  
H-V-Y was removed, and there remained Hei◘‹◘ה›.

And because of this:  
‘Three watches ‘are’❖‹❖*HaVeiY*›[[593]](#endnote-498) the night  
and, in each-and-every watch,  
the blessed Holy One sits, and roars like a lion etc.’[[594]](#footnote-96)  
The Hei◘‹◘ה› of***Ha****-laiylah*❖‹❖‘the’ night›,  
upon her does the blessed Holy One roar,  
in the three watches in which H-V-Y is there,  
there, specifically, it is H-V-Y.

And from where do we know that Adam uprooted the tree,  
and its fruit and branches,  
and that nothing remained there,  
except the root which is lower Hei?

This is as is written: {Gen. 3:9}*…and He said to him:  
 ‘ayekah?’*❖‹❖*Where-are-you?*›  
This word is like the word *eykhah*❖‹❖‘how’›,  
of which it is stated:  
{Lam. 1:1}*How*❖‹❖*eiykhah*› *she sits alone…*How❖‹❖*eiykh*› does Hei◘‹◘ה› sit alone? [[595]](#endnote-499)

Because of this,  
Adam was reincarnated into the three Patriarchs,  
who are the branches of the tree,  
and the body and fruit of the tree,  
and that which was uprooted became restored.[[596]](#endnote-500)

He descended into Abram and planted in him Hei◘‹◘ה›,[[597]](#endnote-501)  
which is ‘the branches’ of the tree.  
He descended into Isaac and made fruit,  
which is the Yod◘‹◘י› of Yitzḥaq❖‹❖Isaac›.  
He descended into Jacob and planted in him Vav◘‹◘ו›,[[598]](#endnote-502)  
which is the ‘tree’ of which it is stated:[[599]](#footnote-97)  
‘Ve- ELoQeY❖‹❖and-the-God-of› Jacob.’

Following which, Moses came,  
of whom it is stated:[[600]](#footnote-98)  
{Gen. 6:3}*‘In-that-also’*❖‹❖ *be-shagam*›‹345›,  
*he* MoSheH❖‹❖Moses›‹345› *is flesh*,  
{Ecc. 8:14}*…that also*❖‹❖*shegam*› *this is vanity*❖‹❖*hevel*›– and he brought down[[601]](#endnote-503) the 5 books of the Torah,  
which is the root of the tree,  
and he completed the Tree in the Name of YQV”Q.

Therefore, the Name of YQVQ is completed through him,  
as it says: {Ex. 3:13}*And should they say to me:  
‘What is His Name?’  
What shall I say to them?*[[602]](#endnote-504){Ex. 4:1}*…when they say: ‘YQVQ did not appear unto you*– for to the Patriarchs It the Name Y-H-V-H was not revealed.  
Because the Name was not complete in the Patriarchs,  
It was not revealed to them.  
This is what is written: {Ex. 6:3}*…and* by *My Name Y”Y,  
I was not made known to them*.

Whereas, in Moses: That in which Adam had sinned was fixed,  
and that in which Abel sinned was fixed,  
and all had returned to its proper structure:  
in its branches, in its roots, in its body, in its fruit.

And all was completed in *BaR*❖‹❖son› who is Moses,  
– the Be-R of Be-REiShYT❖‹❖In-the-beginning›.  
That which was SheT❖‹❖Seth›  
– Yod◘‹◘י› descended there,  
and it was made ShYT❖‹❖six› of Be-REiShYT.[[603]](#endnote-505)

And it the Torah begins with the letter Beiyt◘‹◘ב›,  
– which stands for ***B****eRaKhaH* ❖‹❖blessing› – [[604]](#endnote-506)  
so-as-to extract the earth from curse,  
of which it is stated:  
{Gen. 3:17}*Cursed is the ground because of you*.

After which,  
the letter Reish descended upon it,  
which is: {Ps. 111:10}*The beginning*❖‹❖*reishyt*› *of wisdom*.

And when he approached Mount Sinai,  
the Aleph◘‹◘א› of the word Be-REiShYT descended,  
which is {Ex. 20:2}*Anokhi*❖‹❖I› begins with Aleph,  
and Keter‹620› descended upon it,  
which are the number of letters of ‘the ten utterances commandments’,[[605]](#endnote-507)  
and the Tree was then complete in all its constructs.’[[606]](#endnote-508)

They said to him: ‘Rabbi! Rabbi!  
Since the tree was already complete in YQVQ,  
why does the Aleph◘‹◘א› of Be-REiShYT descend?’

‘But since it is the wellspring to water the Tree,  
from where ELQYM is MeLeYaH❖‹❖full› of all nine *sephirot*,  
which are alluded to in the word Be-REiShYT:  
ShYT❖‹❖six› are six *sephirot*,  
BaRA❖‹❖He-created› are the three higher *sephirot*  
– ELQYM is the tenth – ‘full’❖‹❖*MeLeYaH*› of all nine –  
the completion of all of them.

And because of this: {Gen. 1:1}*In the beginning ELQYM created…*– *In the beginning He created*– with *ELQYM* –  
*the heavens and the earth*.’[[607]](#endnote-509)

They came over to kiss him, but he flew away.

**Said** Rabbi Shimon: ‘Companions!  
Surely the blessed Holy One agrees[[608]](#endnote-510) with us,  
for those above and below wish to be in this composition!

Worthy is the generation in which this is revealed,[[609]](#endnote-511)  
for all of this is destined to be renewed by the hand of Moses,  
at the end of days, in the last generation,  
in-order-to fulfil the verse:  
{Ecc. 1:9}***M****ah*❖‹❖That›***S****hehayah*❖‹❖which was›*,****H****u sheyihyeh*❖‹❖*is what will be*›initials: MoSheH❖‹❖Moses›,  
*and through it*:

**[112a]**

{Ps. 33:14}***M****i-makhon* ❖‹❖From the abode›***Sh****ivto* ❖‹❖of His dwelling›***H****ishgiaḥ*❖‹❖He observes› initials: MoSheH,  
{Ps. 144:15}*Happy is the nation that such is*❖‹❖*she-kakha*›‹345› *to it…*– with the *gematriya* of MoSheH❖‹❖Moses›‹345› –  
*…happy is the nation that Y”Y is its God*.

For about him Moses it is stated:   
{Ecc. 1:4}*A generation goes, and a generation comes*– and no generation is less than sixty myriads,[[610]](#footnote-99) [[611]](#endnote-512)  
and about him it is stated:  
{Ps. 105:8}*A word He has commanded to a thousand generations*,[[612]](#endnote-513)  
and his Moses’ ‘extension’[[613]](#endnote-514) is in each generation,[[614]](#endnote-515)  
in every righteous and wise person who is occupied in Torah,[[615]](#endnote-516)  
up to sixty myriads,  
in order to make them all perfect from their ‘defect’.

And the mystery of the word:  
{Is. 53:5}*And he was pained from our sins…*[[616]](#endnote-517)for he is equal to all of them,  
as the Masters of the *Mishnah* have established: [[617]](#footnote-100)  
‘One woman gave birth to sixty myriads’  
– and who is that?  
It is Moses, who is equal to sixty myriads.  
And therefore, it is stated of him:  
{Ecc. 1:4}*A generation goes* [*and a generation comes*]  
– to that world,  
*and a generation comes*– he will come again as before.[[618]](#endnote-518)

And furthermore:  
{Gen. 4:25}*…For ELQYM has granted me another seed…*– the ‘extension’ of Seth was until Jacob,  
for the Yod◘‹◘י› had flown away from ShYT❖‹❖six›,  
and he remained SheT❖‹❖Seth›,  
and Ya’aqov❖‹❖Jacob› remained*’aqev*❖‹❖heel›,  
for Jacob was of the image of the first Adam,  
as they have established:[[619]](#footnote-101)  
‘the beauty of Jacob was like the beauty of the first man.’

And because of this Yod◘‹◘י›,[[620]](#endnote-519) it is stated:  
{Ps. 118:22}*A stone the builders have rejected…*which are Abraham and Isaac,[[621]](#endnote-520)  
of which it is stated, regarding Adam:  
{Gen. 3:15}*…he will bruise your head,  
and you will bruise his heel*◘‹◘*’aqev*›  
– for they Abraham and Isaac knew,  
that he Jacob was destined to be struck by the snake,[[622]](#endnote-521)  
and therefore, it is stated of it:  
*A stone which the builders rejected..*.

The companions said to him:  
‘But Rabbi Pinḥas has said,  
that the letter Yod◘‹◘י› is in Yitzḥaq❖‹❖Isaac›!’ [[623]](#endnote-522)

He said: ‘Certainly, Higher Yod is from Ḥokhmah,  
And that one is the smaller Yod,[[624]](#endnote-523)  
and, because of this, it is stated of it: *’aqev*❖‹❖*heel*›.  
It is this that is written: *And you will bruise him on the heel*– and this is: *the socket of the hip of Jacob*,  
of which it is stated:  
{Gen. 32:26}*And he touched the socket of this hip*,  
and it is stated of it:  
{Gen. 32:32}*…and he was limping on his hip*  
– and this is the Yod◘‹◘י› of ADNY,  
and it is the Yod◘‹◘י› of QVQY,[[625]](#endnote-524)  
of which: {Ex. 3:6}*…and Moses concealed his face,  
for he feared looking…*– at the place where he his soul had originally sinned,[[626]](#endnote-525)  
before he came into reincarnation.

Since Jacob had arrived there, then immediately,  
{Gen. 33:17}*And Jacob travelled to Sukkot,  
and he built a BaYiT*❖‹❖*house*›*…*composed of *BaT*❖‹❖daughter› and Yod◘‹◘י›.  
Immediately, the Yod◘‹◘י› was completed with ‘*aqev*❖‹❖heel›,  
and was made into *Ya’aqov*❖‹❖Jacob›,  
and this is that which the verse said:  
{Gen. 33:18}*And Jacob arrived complete…*

Afterwards,  
Moses came and transformed QVQY [[627]](#endnote-526) from judgement to mercy,  
and the Name YQVQ was restored,  
and this is the mystery of: *the stone the builders rejected*.  
At that time, they[[628]](#endnote-527) the Patriarchs all said:  
{Ps. 118:23}*This*❖‹❖*zot*› *was from Y”Y… etc*.

[[629]](#endnote-528){Gen. 4:3}***And it was,*** *‘at the end of days’,*[[630]](#endnote-529)  
*and Qayin brought, of the fruit of the land,  
a present to Y”Y* [Genesis 4[[631]](#endnote-530)]– from which place did he bring it?  
*…from* *the ‘end of days’*[[632]](#endnote-531) - from his ‘left-overs’,  
like a person who, at the end of his days,  
returns in repentance,  
when he has not the strength to do good or bad,  
and in his youthful strength he did not return,  
as they have established:[[633]](#footnote-102)  
{Lev. 19:32}*Before old age you shall rise…*[[634]](#endnote-532)

And because of this:  
{Gen. 4:5}*And to Qayin and his gift He did not heed*.

But Hevel: {Gen. 4:4}*from* *the first born of his flock* –  
he brought an offering from his best,  
and therefore: *And Y”Y heeded Abel…*

And furthermore:  
*To Qayin and to his gift He did not heed*,  
because his offering was from that place that is called:  
*’ervah*❖‹❖sexual-nakedness›.[[635]](#endnote-533)  
And what was it?  
Flax[[636]](#footnote-103) – of which it is stated:  
{Ex. 28:42}*And make for them linen trousers,  
to cover the flesh of nakedness*❖‹❖*’ervah*›*...*.

Rabbi El’azar said to him:  
‘But that which covers the flesh of obscenity is good!’

He said to him:  
‘My son! Not all

Alternate Version:[[637]](#endnote-534)

[Said the editor: this language I found in another book:]

**Be-Reishyt**❖‹❖In-the-beginning›  
– there is no ‘beginning’❖‹❖*reishyt*› except the soul.  
He said to him: From here is made known  
that with this sign of the covenant of circumcision,  
did Adam sin,  
and all the generations that came after him.  
And this is what the verse has said:  
{Ex. 20:5}*visiting the iniquity of parents upon children* [Exodus 20]  
because: ‘the deed of their ancestors is in their hands’. [[638]](#footnote-104) [[639]](#endnote-535)  
He said to him: it is found that Seth❖‹❖SheT›  
is the reincarnation of Adam and Abel,  
of whom it is stated: *in that also he is flesh*– this is Abel❖‹❖Hevel›.  
And the mystery of the word:  
{Gen. 4:26}*‘Then’*❖‹❖*az*› *was begun to call in the Name of YQVQ*.  
{Ex. 33:17}*…and I shall know you by name*.  
*AZ*❖‹❖’then’› – that of which is stated:  
{Ex. 15:1} *‘Then’*❖‹❖*az*› *shall Moses sing..*.  
{Gen. 4:26}*…in the Name of Y’Y.,*{Ex. 33:17}…*and I shall know you by name*.  
With the two Names:  
{Prov. 30:4}*What is His Name,  
and what is the name of His son?* [Proverbs 30],  
and it is stated of it: *…was begun*– for from there was the world ‘set-forth’❖‹❖*hushtat*›.

**Meanwhile**, lo Rabbi Shim’on and Rabbi Yitzḥaq,  
and Rabbi Yudai and Rabbi Ye-uda and the rest of the companions,  
encountered Rabbi El’azar,  
and his companions who were with him.  
He said to them: With what have you been occupied?  
They said to him:

**[112b]**

not all sexual-transgressions❖‹❖*’arayot*› are equal.[[640]](#endnote-536)

This one Qayin did not bring this offering,  
except in-order-to bring close his sexual-obscenity❖‹❖*’ervah* › to H’,  
of which it is stated:  
{Lev. 18:6}*No man to the kin of his flesh shall come near,  
to reveal sexual-nakedness*❖‹❖*’ervah*›*, I am H’*.

And what was his sexual-obscenity?  
It was the evil pollution, the foreskin,  
‘the female of the foreskin’,  
that of which it is stated:[[641]](#footnote-105)  
‘The first man used to pull his foreskin.’ [[642]](#endnote-537)

And what is it?  
It is the mother of the evil mixture,  
the fruit of the tree of good and evil,  
of which it is stated: {Gen. 3:6}*…and she took of its fruit…  
…and she gave also to her husband with her..*

And what is it?  
It is Lylyt:  
from where comes the ‘mixed multitude’❖‹❖*’erev rav*›,[[643]](#endnote-538)  
who are mixed with Israel,  
of whom it is stated: {Is. 1:4}*Woe to a sinning nation*!  
– those who are the *wicked seed, corrupting children etc*.  
And they the mixed multitude said:  
{Ex. 32:4}*…These are your gods, O Israel!...*to the golden calf,  
and because of this:  
{Gen. 4:5}*And to Qayin and to his gift, He did not heed…*

And yet, regarding the blessed Holy One, it is stated of in relation to them:  
{Ps. 145:9}*…and His mercies are upon all his works*,  
and it is stated of Him:  
{Ez. 18:32}*For I do not desire the death of the dead* the wicked,  
and He receives them penitents,  
how much more so would He have heeded the offering of Qayin!  
But his Qayins’s intention was bad,  
as has been stated.

Yet the intention of Hevel,  
in bringing his offering,  
was to bring the Shekhinah close,  
to Him of Whom it is stated:  
{Dan. 7:9}*…the Ancient of Days was sitting,  
His garment white like snow,  
and the hair of His head like clean wool…*

And with what was Hevel’s offering successful?  
In that which he offered,  
of the first born of his flock and from their fats,  
and because of this: {Gen. 4:4}*…and Y”Y heeded to Hevel…*– and this has been stated.

And as soon as the offering of Qayin had not been accepted:  
{Gen. 4:5}*…and Qayin became very angry…*{Gen. 4:6}*And Y”Y said to Qayin: ‘Why are you angry?*– that your offering has not been accepted.  
 {Gen. 4:7}*If your deeds are good* – through reincarnation,  
*there will be tolerance*❖‹❖*se-eit*› *for you* – in the world,  
and you will be accepted in repentance,  
but if not then: …*sin crouches at the opening*...’

Rabbi El’azar said:  
‘Here there is no need to conceal mystery.[[644]](#endnote-539)  
What is *se-eit*❖‹❖forbearance›?  
And I have not come to expound this verse,  
rather, this word *se-eit* is implies ‘burden’❖‹❖*masa*›,  
and with a switching around of the letters,  
Se-EiT is the word *ESheT* ❖‹❖wife›.

Here it alludes to his transgression upon:  
{Lev. 18:20}A*nd to the wife*❖‹❖*eshet*› *of your friend,  
you shall not give your lying-down… etc*.  
For he came upon the twin sister of Hevel,[[645]](#footnote-106) [[646]](#endnote-540)  
and this is: {Gen. 4:8}*…and Qayin rose up against Hevel…*– he rose up upon his twin sister,  
and then he killed her husband,  
like the Egyptian.[[647]](#endnote-541)  
And the mystery of the word:  
{Ex. 2:12}*And he turned this way and that…*– and they the first ones said:[[648]](#footnote-107)

Alternate Version:

In the mystery of the reincarnation of Adam and Abel.

He said: Surely, in the higher mystery that we have been striving,  
you yourselves have been striving.

**He began** as before and said: {Ecc. 8:14}*There is vanity,  
which is done upon the earth etc*.  
This is Adam and Abel.  
In thought and in deed did they sin.  
As they have established above.  
And what are ‘thought and deed’?  
Father and Mother – Ḥokhmah and Binah,  
About them it is stated:  
{Ps. 104:24}*You have made them all with wisdom*❖‹❖*ḥokhmah*› ]Psalms 104[,  
Here is ‘action’❖‹❖*’asiyah*›,  
because the ‘power of what’❖‹❖*ko-aḥ mah*› is there.  
This is Ḥokhmah, which is divided into two sides.  
MaH❖‹❖ what ›‹45›, it is Adam.  
*Maḥashavah*❖‹❖‘thought’› comprised of:  
*ḥashav*❖‹❖he-thought› *mah*❖‹❖‘what’›,  
MaH being Adam,  
You will find that Adam is ‘thought’.  
Binah – YaH is there: Father and Mother,  
And son is within them – the pillar that supports them,  
that of which it is stated:  
{Gen. 6:3}*…‘in that also’* *he is flesh* [Genesis 6]  
{Ecc. 2:15}*‘in that also’* *this is hevel*❖❖‹❖vanity›‹❖Abel ›,[[649]](#endnote-542)  
who is MoSheH❖‹❖Moses›‹345› – he is from there.  
And thus did the early-ones sages establish:[[650]](#footnote-108)  
‘*in that also*’❖‹❖*be-shagam*›‹345› – this is Moses.  
HeVeL is named after the Beiyt◘‹◘ב› of **B**e-reishyt,  
And the Lamed◘‹◘ל› of: {Deut. 34:12}***L****e-’eyney* (to-the-eyes-of) *all Israel*,  
The letter Hei◘‹◘ה› is the five books of the Torah,  
which were destined to be given by his hand,  
and this is HeVeL❖‹❖Abel›, of whom it is stated:  
{Deut. 8:3}*but upon all that emerges from the mouth of Y”Y,  
shall the human live* [Deuteronomy 8].  
And there is *hevel* of ‘the other side’,  
Of which it is stated:  
{Jer. 10:15}*They are vanity*❖‹❖*hevel*›*,  
the work of delusions* [Jeremiah 10],  
And this is the *hevel*❖❖‹❖ vanity ›‹❖breath› of base speech,  
and worthless expressions,  
which have no useful purpose at all.  
And therefore, {Ecc. 8:14}*There is vanity etc*.,  
*…which happens to them as the deed of the wicked*,  
And there is vanity,  
*…which happens to them as the deed of the righteous*.  
Who are ‘wicked’?  
This is Samael and the snake.  
The letter ש◘‹◘Shyn of MoSheH❖‹❖Moses›  
– it is the three branches of the root of the tree,  
And this is the ש◘‹◘Shyn› of SheT❖‹❖Seth›.  
MaH of MoSheH – this is Adam,  
Who is the image of ‘the human above’,  
And this is: {Prov. 30:4}*What is His Name,  
and ‘what’*❖‹❖*MaH*› *is the name of His son?* [Proverbs 30]  
And this MaH [5 books of]:  
{Ps. 19:8}*The Torah of Y”Y is perfect* [Psalms 19],  
– the five books of the Torah,  
that were given to him in 40 days and 40 nights,  
for: {Ex. 34:28}*…bread he did not eat, nor water did he drink*.[[651]](#endnote-543)  
And because he[[652]](#endnote-544) uprooted ש◘‹◘Shyn›, which is the root of the tree,

**[113a]**

said the first ones:[[653]](#footnote-109)  
‘What is: {Ex. 2:12}*And he turned this way and that…*?  
But he saw what he the Egyptian had done in the house,  
and what he had done in the field,[[654]](#footnote-110) [[655]](#endnote-545)  
– and there is no ‘field’ but woman,[[656]](#footnote-111)  
as it says: {Deut. 22:27}*For in the field he found her…*It is this that is written: {Gen. 4:8}*…and it was,  
while they were in the field…*

*And he turned this way and that*– he looked to see if there was of the aspect of good in him,[[657]](#footnote-112) [[658]](#endnote-546)  
for sometimes good becomes separated from bad,  
and from there come converts,[[659]](#endnote-547)  
and therefore, he looked from every side up to sixty myriads,[[660]](#endnote-548)  
but he did not see there any convert emerging from him,[[661]](#footnote-113) [[662]](#endnote-549)  
and so: *he struck the Egyptian*.

And afterwards, what is written?  
{Gen. 4:7}*…‘and if’*❖‹❖*ve-im*› *you do not do well…*– do not read *ve-im*❖‹❖and if›, but *ve-eim*❖‹❖and Mother›  
– which is: {Gen. 49:3}*…superior rank*❖‹❖*se-eit*› *and superior strength*.

{Gen. 4:7}*…sin crouches at the opening…*

What is *‘crouches’*❖‹❖*rovetz*›?  
But: {Ex. 23:5}*When you see the donkey*❖‹❖*ḥamor*› *of your enemy,  
sprawling*❖‹❖*rovetz*›[[663]](#endnote-550)*…etc*.  
– for he cannot bear on his shoulders,  
the stringency❖‹❖*ḥumra*›[[664]](#endnote-551) of the Torah,[[665]](#endnote-552)  
he cannot bear upon him the yoke of the Kingdom[[666]](#endnote-553) in exile  
– then *would you refrain from helping him?*

Here in Genesis 4:7, He showed Cain,  
that Israel were destined to be oppressed in exile  
– {Zech. 9:9}*…a poor person, and riding upon a donkey…*[[667]](#endnote-554)– that they will be like a donkey❖‹❖*ḥamor*›,  
with its burden upon its shoulder,  
struggling from the yoke of tax in the exile,  
and from the heaviness of the labour,  
and this is: ‘*sprawling*’ *beneath its burden*– in the exile.

And the children of Cain, were rich and forceful,  
 in being kings, with much power,[[668]](#endnote-555)  
and therefore, He said:  
{Gen. 4:7} *Behold if you do right, it is tolerated…*

*Behold if you do right*– to be tolerant of the poor of Israel,  
who are laden with a heavy burden  
[they shall be honoured from Me],  
I shall bear your sons in the world,  
and will extend withhold My anger for them,  
but if not, then *sin crouches at the door*  
– at the gate of Gehinnom,  
which is opened to take revenge from you and from your sons.’[[669]](#endnote-556)

Rabbi Shim’on **said**:  
‘Blessed is my son to the Ancient of Days’  
for the holy spirit is aroused towards you,  
to reveal innovations here,  
that have not been made known until now!’

He said: ‘Surely, this is:  
{Gen. 4:10}*…the voice of your brother’s bloods*❖‹❖*de-mei*›,[[670]](#endnote-557)  
*are crying out to Me*  
– these are the monies❖‹❖*damim*› of Israel,  
whom the sons of Cain, were destined to steal  
– the wicked guilty mixed multitude – in exile,  
and this is: {Gen. 6:13}*For the earth is filled with violence,  
because of them…*– and this is Cain’s ‘killing’ of Abel,  
for a poor person is considered as dead.[[671]](#footnote-114)

Alternate Version:

from its place,  
and was made three branches,  
which are 3 Zayins like this: ש◘‹◘Shyn›   
of seed, each of which as it ‘shoots like an arrow’,  
is made a Zayin◘‹◘ז›,  
for three drops are extended and made sceptres,  
and because it is uprooted from their places,  
and that which was one root, one principle,  
is divided into three,  
so was he thrown into three reincarnations:  
one in Noah,  
and two in Shem and Japheth.  
And because when Noah came,  
he did not request mercy upon those people of the flood,  
he was later ashamed, and he said:  
{Ex. 32:32}*…and if not, then wipe me from the book that You have written*.  
And not for nothing, did Shem establish study-houses.[[672]](#endnote-558)  
And of Japeth it is stated:  
{Gen. 9:27} *May ELQYM expand*❖‹❖*Yapht*› *Japheth*,  
*and he shall dwell in the tents of Shem* [Genesis 9].[[673]](#endnote-559)  
In those three did he wish to enroot his roots.  
He saw that it was not successful,  
he uprooted him from there,  
and later he planted it alone.[[674]](#endnote-560)  
But Adam was planted in the three Patriarchs,  
and became refined and cleansed in them,  
and he became enrooted in his roots and was successful.  
Immediately, Moses came, who is the ‘son’ of Adam,  
and the blessed Holy One gave the Torah by his hands,  
to water the Tree,  
that it may be grown, in its roots and its branches.  
At that time, the Tree he had uprooted became fixed,  
and of the sin he had committed with the tree,  
here he corrected everything.  
Afterwards, when Moses was gathered from the world,  
it is stated of him: {Ecc 1:5}*and the sun shines and the sun comes*,  
and it is stated of it: {Ecc. 1:6}*It goes to the south,  
and goes-round*❖‹❖*sovev*› *to the north,  
round and round goes the wind* [Ecclesiastes 1]  
– three times ‘*going-round*’, corresponding to  
three reincarnations of his spirit, it went around there.  
As soon as it found a place there to reside, what is written?  
*…and upon its rounds does the wind return*.

Rabbi El’azar said to him:  
A higher mystery is made known here:  
From the holy spirit above, which is the son of Ya”Q,  
that went-round to the right and left, and the Middle Pillar,  
and afterwards to the three lower-ones,  
which are the Righteous-One and ‘the two pillars of truth’.  
And thus the Higher Human.  
So also in the six sides,  
And this is the mystery of *Be-REiShYT*❖‹❖In-the-beginning›:  
He created six (*bara shyt*) above,  
He created six (*bara shyt*) below.  
The Yod◘‹◘י› that flew

**[113b**]

{Gen. 4:3}***And it was*** *at the end of days… etc*.  
Rabbi Shim’on opened and said:  
‘What is the meaning of *at ‘the end’*❖‹❖*qetz*› *of days*?  
But from that place of which it is destined to be stated:  
{Gen. 6:13}*…the ‘end’*❖‹❖*qetz*› *of all flesh has come before Me…*{Job 28:3}*An end*❖‹❖*qetz*› *he has made to darkness…*– and Yonatan ben ‘Uziel translated *the end of all flesh*– *the ‘corruption’*❖‹❖*ḥavilu*› *of all flesh* –  
“agents of destruction❖‹❖*ḥabalah*›”.[[675]](#endnote-561)

He God saw that there were destined to emerge from him Cain:  
those {Song. 2:15}*…who ruin vineyards…*who are Israel the vineyard of whom it is stated:  
{Is. 5:7}*For the vineyard of Y”Y of Hosts is the house of Israel...*Because of this: *…and to Cain and to his present He did not heed*.

And He saw that there were destined to emerge from Abel,  
many righteous ones,  
because of this:  
{Gen. 4:4}*…and Y”Y heeded Abel and his present*.

[[676]](#endnote-562)[Now at the time when Cain❖‹❖Qayin› was born,  
it is stated of him:  
{Gen. 4:1}*…I have acquired*❖‹❖*qaniti*› *a man with Y”Y*– but it was not so,  
because she Eve had not been ‘sweetened’ or: ‘perfumed’,[[677]](#endnote-563)  
and the powerful snake had cast upon her  
the pollution[[678]](#footnote-115) of harsh judgement,[[679]](#endnote-564)  
and because of this she had not been ‘sweetened’.

And when Cain had emerged from the aspect of the female,  
powerful and harsh in his judgement  
– since this one Cain had emerged – she became weakened,  
and she became sweetened after that,  
and she produced another, who was sweeter.

And the first one, who was forcefully powerful, rose-up,  
against the other,  
for all judgements were aroused with him.[[680]](#endnote-565)

Come see:  
What is the meaning of that which is written:  
{Gen. 4:8}*…and it was, while they were in the field…*?  
In the field that is recognised above,  
in the field that is called ‘the field of apples.’[[681]](#footnote-116) [[682]](#endnote-566)

And this judgement was victorious over his brother,  
because he was harsher than him,  
and so he subdued him,  
and buried him beneath him.[[683]](#endnote-567)

Until, through this, the blessed Holy One was aroused,  
and removed him Cain from before Him,  
and sunk him into ‘the chasm of the great abyss’[[684]](#endnote-568),  
and He included his brother into the sinking of ‘the great sea’,[[685]](#endnote-569)  
which sweetens ‘higher tears’.[[686]](#footnote-117) [[687]](#endnote-570)

And from them,[[688]](#endnote-571) descend souls to the world,  
each man according to his way.[[689]](#endnote-572)

And even though they are hidden,  
they extend into each other,  
and they make[[690]](#endnote-573) one body,  
and from this body descend the souls of the wicked,  
– forceful of spirit, from both-of-them Cain and Abel.

And should you think of the souls as one?  
No, but each one of Cain and Abel as source of soul to its own aspect.[[691]](#endnote-574)

Worthy are those righteous ones, who draw out[[692]](#endnote-575) their children’s souls,  
from this holy body that is called Adam,[[693]](#endnote-576)  
which includes all,  
the place where holy crowns and diadems

Alternate Version:

from Seth,  
it is the Yod◘‹◘י› of **Y**a’aqov❖‹❖Jacob›.  
for Yod◘‹◘י› flew away from him,  
and he remained ’*aqev*❖‹❖heel›,  
and that is the mystery  
of: {Gen. 3:15}…*he shall bruise your head*,  
*and you shall bruise his heel* [Genesis 4[[694]](#endnote-577)].  
And therefore, when the Yod◘‹◘י› flew away from SheT❖‹❖Seth›,  
what is written of him?  
{Gen. 4:25}*For ELQYM has ‘granted’*❖‹❖*shat*› *to me another seed*– another [name] has caused,  
that the Yod◘‹◘י›, which is seed, is lost from SheT.  
And the mystery of SheT:  
{Ps. 8:7}*Everything he placed*❖‹❖*shatah*› *beneath his feet* [Psalms 8]  
– ‘everything’❖∞‹❖*kol*›‹∞Yesod›, certainly,  
for he is the seed of the sign of the holy covenant.

At that time, Moses came with the two tablets,  
which are the Beiyt◘‹◘ב›‹2› of **B**e-Reishyt,  
and covered over SheT, and it was made **B**oShet❖‹❖shame›.  
And at what stage did Beiyt◘‹◘ב› cover over Shet?  
It was at the time that it states:  
{Ex. 3:6}*…and Moses concealed his face* [Exodus 3],  
And the letter Yod◘‹◘י›, it is: ‘the picture of Y”Y’.  
– in reward for: {ibid.}*and Moses concealed his face,  
for he feared to behold* –  
{Num. 12:8}*…and the picture of Y”Y he shall behold* [Numbers 12],  
and SheT was perfected.  
And this is: Be-REiShYT❖‹❖ In-the-beginning ›:  
Be-RA❖‹❖‘son’› with shva and qametz.  
is completed in ShYT❖‹❖six›,  
SheT❖‹❖Seth› – the final letters of the alphabet,  
AB❖‹❖Father› – the beginning letters of the alphabet,  
And this is the mystery of the code of A”T Ba”Sh,[[695]](#endnote-578)  
here was corrected father with son,  
both-of-them, one upon the other,  
in every place that they went,  
they were not separated one from the other.

Be-REiShYT❖‹❖In-the-beginning›:  
A”T B”Sh is there,  
A”B Sh”T,  
there remains Reish◘‹◘ר› and Yod◘‹◘י› of Be-REiShYT,  
about it is stated:  
{Deut. 33:21}*And He saw the first*❖‹❖*reishyt*› *for himself* [Deuteronomy 33],  
which is: {Ps. 110:10}*The beginning*❖‹❖*reishyt*› *of wisdom**is the fear of Y”Y* [Psalms 111],  
similarly: son inside father.  
*And He saw the first for himself*from there he inherited for him a soul,  
and it was called “the first for himself”  
– like his own name,  
through the three Patriarchs, which are ש◘‹◘Shyn›,  
Adam came into Moses.  
And in Moses, all was completed.  
And therefore, the Shyn◘‹◘ש› of Mo**Sh**eH (Moses),  
is equal to the three Partriarchs,  
his **M**a**H**‹45›, is like the first ADaM‹45›,[[696]](#endnote-579)  
the complete Chariot was in Moses alone,  
and it was in the three Patriarchs.  
And the Higher Adam was in Moses.  
The three branches of ש◘‹◘Shyn›:  
Lion, Ox, Eagle.  
Ma”H❖‹❖what›‹45› is:  
{Ez. 1:10}*and the image of their faces,  
is the face of a human*,  
and it is stated of it: {Ex. 3:4}*Moses! Moses!* [Exodus 3],  
twice, to fulfil of him:  
{Ecc. 3:15}***M****ah*❖‹❖that›  
***Sh****ehayah*❖‹❖which-was›  
***Hu***❖‹❖it-is›  
*what will be,  
and that which is to be*

**[114a]**

are joined there in ‘the bundling of the cluster’.[[697]](#endnote-580)]

{Gen. 4:9}***And said*** *Y”Y to Qayin: ‘Where is Abel*❖‹❖*Hevel*› *your brother? etc*.

Rabbi Shim’on said:  
‘And did the blessed Holy One not know where Hevel was,  
when He enquired of him?[[698]](#endnote-581)  
For surely nothing is hidden from Him,  
as it says: {Jer. 23:24}*If a man were to hide in the hidden places… etc*.

But woe to them, to those stupid people,  
who are blocked of heart and closed of eye,  
about whom it is stated:  
{Ps. 115:5}*…they have eyes, but they do not see*– with the light of the Torah,[[699]](#endnote-582)  
they are comparable to cattle who do not look,  
and who know only the ‘straw’ of the Torah,  
which is its external shell and chaff,[[700]](#endnote-583)  
of which it is stated:[[701]](#footnote-118)  
‘chaff and straw are exempt from tithing.’[[702]](#endnote-584)

For the wise ones of the Torah – the masters of the mysteries[[703]](#endnote-585) –  
throw the straw and chaff outside,  
and they eat the wheat of the Torah which is inside:  
the 22 letters of the Torah,  
which amount to the numeric value of *ḥitah*❖‹❖wheat ›‹22›.

Come see:  
Those comparable to cattle think,  
that the blessed Holy One asked him:  
‘*Where*❖‹❖*EiY*› *is Abel your brother*?’  
– like one who did not know where he was.  
But EiY❖‹❖*Where?*› Aleph and Yod  
is that which was removed from ADNY,  
which is Aleph◘‹◘א› – EQYeQ  
– Higher Mother – {Ex. 20:2} ‘*I*’❖‹❖*Anokhi*›,  
and Yod◘‹◘י› – YQV”Q  
– that ascended with Her to judge Cain,  
therefore, when EiY was withdrawn from ADNY,  
there remained DaN❖‹❖judging›,  
and therefore: *EiY* ❖‹❖*‘where’*› *is Abel your brother*!

{Gen. 4:9}*…and he said: ‘I do not know,  
am ‘I’*❖‹❖*anokhi*› *my brother’s keeper?*’  
– meaning: ‘I did not know that the Shekhinah, which is *Anokhi*❖‹❖‘I’›,  
is there with him’,  
E-Y means that Mother and son had ascended towards Ḥokhmah,  
to take revenge upon him.

And why towards Ḥokhmah?[[704]](#endnote-586)  
Because it is the ‘higher human’,[[705]](#endnote-587)  
in whose image lower man was created.[[706]](#endnote-588)

{Gen. 4:10}*And He said: ‘…the voice of ‘the bloods’* *of your brother,  
is crying out to Me*– what is: *the bloods of*?  
It should be: *dam*❖‹❖blood›, so what is *de-meiy*❖‹❖*bloods of*›?  
DaN❖‹❖judging›‹54›  
is as the numeric value of De-MeiY‹54›,  
and this is: {Gen. 15:14}*…I* shall *judge* ❖‹❖*dan*›*,  
and after which they shall emerge with great possession*.

And furthermore:  
What is *the voice of the bloods of…*?  
It the verse should be: “the voice of the blood”,  
but Onqelos has translated it as  
“the voice of the seed,[[707]](#endnote-589) that was destined to emerge from your brother”,  
they are the sixty myriads destined to emerge from Abel❖‹❖*Hevel*›,  
of that of which it is stated:  
{Ecclesiastes 2:15}*‘in that also’ this is vanity*❖‹❖*hevel*›,[[708]](#endnote-590)  
– all of them are crying out from the earth.

Here it the verse alludes to the affliction of judgement,  
and the perversion of

**Alternate version:**

*already was*– this is the first human.

They all prostrated themselves before him and said:  
‘Worthy is our portion, that we encountered you,  
to know hidden supernal secrets of the Ancient of Days.’

Said Rabbi El’azar: ‘It is made known from here,  
that MoSheH❖‹❖Moses› – from his letters – implies:  
that he is **H**eVeL❖‹❖Abel›,  
and he is **Sh**eT❖‹❖Seth›,  
and he is **M**oSheH❖‹❖Moses›.’

And the ‘extension’ of ‘Moses’ is in each-and-every generation,[[709]](#endnote-591)  
and in each-and-every righteous person,  
and it goes in three, three,  
and in every three that he rides, it is stated of them:  
{Is. 59:21}*They shall not be removed from your mouth,  
nor from the mouth of your seed,  
nor from the mouth of the seed of your seed*. [Isaiah 59]  
From here is made known that he is not found,  
except in a place where there is Torah,  
and therefore:  
{Mal. 3:22}*Remember the Torah of Moses my servant*. [Malakhi 3]

Rabbi Judah said to him:  
‘And does his extension among people,  
have a measure?’

He said to him: ‘Yes. Until sixty myriads.  
And the mystery of the word:  
{Ecc. 1:4}*A generation goes, and a generation comes*,  
and the first-ones have established,[[710]](#footnote-119)  
that ‘there is no ‘generation’ less than sixty myriads’.  
And therefore, it is stated of it: [[711]](#footnote-120)  
‘One woman gave birth in Egypt,  
to sixty myriads in one belly’.   
And who is that? It is Moses,  
who is equal to sixty myriads of Israel.

Rabbi Shim’on said to him:  
‘Blessed is my son to the Ancient of Days!’

{Gen. 4:3}***And it was****, at the end*❖‹❖*qeitz*› *of days,  
and Cain came…*[Genesis 4]  
What is: ‘*the end of days*’?  
Rather, from He of Whom it is destined to be stated:  
{Gen. 6:13}*The end*❖‹❖*qeitz*› *of all flesh has come before me*,  
and therefore: {Gen. 4:5}*And to Cain and to his present,  
He did not heed*.

And furthermore: *…at the end of days…*and it does not say: “from the head of days”,  
rather from his left-overs, and not from the best,  
like a person to whom comes poor-one to his gate,  
and at a time when he is desiring to eat,  
then in order not to give him to eat of the best,  
he doesn’t want to give him anything,  
until after he has eaten the best of everything.  
He conceals that which is the good portion,[[712]](#endnote-592)  
and he gives to the poor-one that which he has given-up on.  
The blessed Holy One says to him: ‘To a dog, you would throw it.’  
And therefore: {Gen. 4:5}*And to Cain and to his present, He did not heed*.  
But Abel did not offer except from the best of everything,  
it is this that is written: {Gen. 4:4}*And Abel brought, also he,  
 from the first-born of his flock…*

**[114b]**

judgement, and violence,  
and {Is. 60:18}*…robbery and destruction…*which the children of Qayin are destined to do,  
to the children of the blessed Holy One,  
and this is: *the voice of the ‘bloods of’*❖‹❖*de-mei*›[[713]](#endnote-593) *your brother…  
…your brother* he is called,  
from the aspect of those of whom it is stated:  
{Ex. 32:27} *…kill each man his brother…*[[714]](#endnote-594)

Rabbi El’azar said:  
‘If so, then it is made known that all this trouble,  
will be in the last exile,[[715]](#endnote-595)  
so why is it stated:  
{Gen. 4:1}*…I have acquired*❖‹❖*qaniti*› *a man with Y”Y*? [[716]](#endnote-596)

If you say it is because of ‘the Qenite’ Jethro,[[717]](#endnote-597)  
who emerged from him as superior seed,  
yet after he was ‘gathered up’,  
the sons of Cain❖‹❖*Qayin*› are aroused to destroy the world,  
and from them comes the sentiment:  
*the voice of the bloods of your brother are crying out*,  
it is this that is written:  
{Ps. 12:6}‘*Because of the plunder of the poor,  
because of the cry of the needy… etc*.’

Rabbi Shim’on said to him: ‘My son,  
*Qayin*❖‹❖Cain› was of the aspect of the tree of good and evil,  
and the extension of the good was in his reincarnation,  
until the Qenite, the father-in-law of Moses,  
from then onwards was the extending-forth of evil.[[718]](#footnote-121) [[719]](#endnote-598)

And because the blessed Holy One showed him,  
what his children were destined to do to Israel,  
in each-and-every generation  
– for He showed him everything –  
he Cain said: *…my sin is* too *great to bear*.[[720]](#endnote-599)

And from where do we know,  
that He showed him his reincarnation  
in each-and-every generation?  
It is this that is written:  
{Gen. 4:14}*Behold You have expelled me this day,  
from upon the face of the earth,  
and from You I shall be hidden,  
and I shall be nomadic and wandering in the land*– ‘*nomadic and wandering*’ specifically!  
Here it the verse alludes,  
to his and his children’s reincarnation,  
this is what is written:  
{Ecc. 8:10}*And so I have seen the wicked buried,  
and they came…*And so we have established explained them to mean:  
{Deut. 7:10}*And He pays back to those who hate Him… etc*.

*Behold You have expelled me…*– this is the first reincarnation,  
*…this day…*– like that of which it is stated:  
{Ps. 95:7}*…‘this day’ if you shall listen to His voice*.[[721]](#endnote-600)  
*…and I shall be nomadic and wandering…*– two other reincarnations,  
*…I shall be hidden…*– here it the verse alludes to:[[722]](#endnote-601)  
{Deut. 32:20}*And He said: I shall hide My face from them etc*.

{Job 33:29}*And behold all these will EL enact,  
twice or three times with a man*– and about them it is stated:  
{Amos 2:6}*Over three crimes of Israel,  
and over four I shall not return him*– for He does not restore them into a fourth body,[[723]](#endnote-602)  
and he does not partake in ‘the fourth redemption.’[[724]](#endnote-603)

But of Israel it is stated:  
{Deut. 32:12}*Y”Y alone did lead him,  
and there was no foreign god with Him*.  
Because of this,  
the Masters of the *Mishnah* have established:[[725]](#footnote-122)  
‘no converts are received in the messianic age.’[[726]](#endnote-604)

[Var. here belongs “And He said: Where is Abel?”  
which is found on page 41b, with changes in various words.][[727]](#endnote-605)

Alternate Version:

*…and from their fats*.  
He did not offer to Him leftovers.  
And therefore,  
{Gen 4:4}*…and Y”Y hearkened to Abel and to his present.*{Gen 4:5}*And to Cain and to his present he did not hearken...*  
{Gen 4:6}*And Y’Y said to Cain: ‘Why are you so angry,  
and why are you crestfallen?*[[728]](#endnote-606)  
{Gen 4:6}*Behold if you improve, it will be uplifting…’*  
He said to him: ‘If you improve your deed,  
then ‘*an uplifting*’❖‹❖*se-eit*› – your offering will be elevated  
[Alt. your offering will be lifted-up and accepted from you,  
or ‘tolerated’❖‹❖*se-eit*› – your sin has been withdrawn]  
[your sin will be withdrawn]  
and if you do not improve your deed,  
then {Gen. 4:7}*sin crouches* *at the opening*– for it will be recompensed from you.  
It is stated here ‘crouches’❖‹❖*rovetz*›,  
and in another location it is written:  
{Ex. 23:5}*When you see the donkey of your enemy,  
crouching*❖‹❖*rovetz*› *under its burden etc.* [Exodus 23],  
{Deut. 22:4}*Do not see the donkey of your brother…* [Deuteronomy 22]  
– this is Cain, who is ‘collapsed’❖‹❖*ravitz*› from the burden of poverty.  
And if he does not wish to return in repentance,  
then {Ex. 23:5}*and you desist from assisting him*,   
for you have not done as the act of your brother.  
And if he returns in repentance,  
{Ex. 23:5}*…you shall surely assist with him*.  
What did Abel do?  
He rose upon him and felled him to the ground,[[729]](#endnote-607)  
and after which, Cain rose-up and killed him,  
for this is it written: {Gen. 4:8}…*and Cain rose-up  
against Abel his brother, and he killed him*.  
And therefore, Ben Sira said:[[730]](#endnote-608)  
‘Good to evil do not do,  
and evil shall not reach you’.[[731]](#footnote-123)

{Gen. 4:9}*And Y”Y said to Cain:  
‘Where is Abel your brother?*’  
Said Rabbi Shim’on:  
And did the blessed Holy One not know where Abel was,  
when he asked: *‘Where is Abel your brother?’*  
And did he Cain not know,  
that nothing is hidden from the blessed Holy One  
– even a thought of the heart –  
how much more so any matter of the world, that he said:  
{ibid.}*‘I do not know, am I my brother’s keeper?*’?  
But woe to those fools, closed of heart,  
and who have eyes but do not see,  
except the ‘straw’ of the Torah,  
to eat from it like cattle.  
For the wise who know of the ‘wheat of Torah’,  
which is the twenty-two letters  
– as the numeric-value of ḤiTaH❖‹❖wheat›‹22› –  
they throw away the straw of the Torah,  
and they eat the wheat of the Torah that is inside.  
Further, it shows you hidden mysteries in this verse,  
at the time when Cain killed Abel:  
The letters EiY❖‹❖‘where?’› Aleph Yod ascended from ADNY,  
and there remained the letters DaN❖‹❖judging› Dalet Nun.  
Aleph◘‹◘א› is ***A****nokhi*❖‹❖‘I’› – Higher Mother,  
Yod◘‹◘י› is YQVQ of Yods – Father,  
Who ascended to claim judgement on their son,  
who is Abel,  
and therefore, the blessed Holy One said:  
*‘Where*❖‹❖*EiY*› *is Abel your brother?’*And that time, said he:

**[115a]**

And furthermore:  
{Gen. 4:9} *EiY* ❖‹❖where?› *is Abel your brother?*

[[732]](#endnote-609)Come see:  
regarding these two letters Aleph and Yod,  
I have heard[[733]](#endnote-610) that they ascended to a supernal place:[[734]](#endnote-611)  
EiY:  
Aleph◘‹◘א› stands for ‘designer❖‹❖*amon*› wondrous and concealed’[[735]](#endnote-612)  
Yod◘‹◘י› stands for ‘thought’,[[736]](#endnote-613)  
for it is in this place that Adam and Hevel sinned,  
and it has been stated that they are:  
Aleph◘‹◘א› –Supernal Keter,  
Yod◘‹◘י› – ‘thought’∞‹∞Ḥokhmah›,  
above and above [[737]](#endnote-614) did this sin ‘ascend’ causing damage.’

Rabbi El’azar said to him: ‘Father,  
and yet there are many thoughts:  
the Shekhinah is called ‘thought’❖‹❖*maḥashavah*›,  
and She is the Yod◘‹◘י› of ADNY,  
and Ḥokhmah is ‘thought’,  
and Keter, which is Aleph◘‹◘א› of ADNY, is ‘thought’.

And there are numerous ‘thoughts’,  
one above the other,  
and one on top of the other,  
it is this that is written:  
{Ecc. 5:7}*…for the Highest over the high waits,  
and there are higher ones over them*,[[738]](#endnote-615)  
and above all of them: ‘Thought’,  
the Hidden of all hidden-ones,  
the High-One above all high-ones,[[739]](#endnote-616)  
for there is no other thought which is higher than It.[[740]](#endnote-617)

And there are many thoughts,  
each one a garment to the other.  
And he Adam let it be known that he had sinned, only  
in that thought which is ‘garment’,  
for it is this that is written:  
{Gen. 3:10}*…and I was afraid, for I am naked, and I hid*– it is stated of Adam: *and I hid*and it is stated of Moses:  
{Ex. 3:6}*…and Moses concealed his face…*[[741]](#endnote-618)

Rabbi Shim’on said: ‘My son,  
surely Adam sinned in everything:  
In that thought which is ‘garment’,  
and in that thought which is ‘inside’.  
And because of this, He said to Moses  
– at the time that he Moses had said:  
{Ex. 33:18}*…Show me Your glory* –  
He said: {Ex. 33:20}*For the human*❖‹❖*adam*› *cannot see Me,  
and live*– for if he Adam had merited to see Me,  
then {Gen. 3:22}*…he would live forever*.[[742]](#endnote-619)

And because of this, He said to him Moses:  
{Ex. 33:20}*…You cannot see My face…*– and this is not the external face that is here intended,  
but the interior face that is not seen,  
in the place where ‘the Cause of all causes’ is made known,  
and in the place where It is revealed.

And the sin of Adam,  
was the cause of Moses’ inability to look at It  
– how much more so anyone else!  
For the Cause of all causes withdrew,  
from the thought in against which Adam sinned,  
and therefore, of the eye: {Job 7:8}*it will not behold Him…*,  
“and thought will not contain It”,  
he was unable to comprehend It.[[743]](#endnote-620)

For it is ‘the life of life,’[[744]](#endnote-621)  
and in the place where It resides, there is no death,  
and the thought from which It withdrew,  
surely it is Ḥokhmah  
– a garment to the hidden Ḥokhmah –  
surely Adam sinned in that at that level,  
and therefore, it is stated of him:  
*…and I was afraid, for I am naked, and I hid*.

Rabbi El’azar said:  
‘And yet from here it is implied,  
that he did not sin against the higher Thought,  
but only against that which is a garment of it,  
and he or: it[[745]](#endnote-622) remained

Alternate version:

*…I do not know, am I my brother’s keeper?*The blessed Holy One saw that he did not mention Yod◘‹◘י›,  
except only Aleph◘‹◘א›, which is *Anokhi*❖‹❖‘I’›.  
He said to him:  
{Gen. 4:10}*‘…the voice of ‘the bloods’* *of your brother,  
is crying out to Me*It should be: “the ‘blood’❖‹❖*dam*› of your brother”,  
– what is *‘bloods’*❖‹❖*de-meiy*›?  
But this is DaM❖‹❖blood› and the letter Yod◘‹◘י›.  
And furthermore: De-MeiY❖‹❖bloods-of›‹54› is  
DaN❖‹❖judging›‹54›  
as the numeric-value which remains from ADNY  
– and all is truth.  
For three Names are included in that Name:  
Father, and Mother, and Daughter, which are:  
YQVQ, EQYQ, ADNY.  
Because Abel was the image of Adam  
[Var. of the brother] of on high,  
Who is the Middle Pillar,  
and he is the ‘voice’ of which it is stated:  
*…the voice of the bloods of your brother*.

And there is another mystery:  
*…the voice of the bloods…*It should be: “the voice of the blood”,  
but Onqelos translated:  
“the voice of the blood of the seeds,  
that were destined to emerge from your brother”,  
and they are sixty myriads.  
At that time, when he Cain saw that this sin  
was suspended in such a supernal location,  
he contemplated repentance, and he said:  
{Gen. 4:13}*…my sin is too great to bear*,  
{Gen. 4:14}*Behold you have expelled me today,  
from off the face of the earth,  
and from Your face I shall be concealed,  
and I shall be a wanderer and a nomad in the land, etc.* [Genesis 4].  
Here is alluded the reincarnation of the wicked,  
of whom it is stated:  
{Ecc. 8:10}*And thus have I seen the wicked buried,  
and they came etc...*[Ecclesiastes 8],  
and this is: {Gen. 4:14}*Behold you have expelled me today*– this is the first reincarnation,  
*and I shall be a wanderer*– this is the second reincarnation,  
*and a nomad*– this is the third reincarnation.  
This is the mystery of:  
{Amos 2:6}*Upon three crimes of Israel…*If he returns in repentance through three reincarnations,  
then it is well,  
but if not, then it is written of him:  
{ibid.}*…but upon four I shall not return him*.  
He does not ‘return’ him into another body, rather:  
{Prov. 11:21} *From hand to hand,  
evil shall not be cleansed* [Proverbs 11].  
And so he goes: *a wanderer and a nomad*– until sixty myriads.  
And to each one according to the strength [Var. his sin]  
of him that he killed.  
Thus does the blessed Holy One take revenge of him.

Until here is what is found in the alternate version.  
[On page 71: ‘Come see: two letters’  
until ‘*and my glory to idols*’ belongs here.]

**[115b]**

with that which is inside,  
in the ‘brain without a skull’,[[746]](#endnote-623)  
and therefore: {Gen. 3:10}*I was afraid*– for he was trembling from that which is inside,  
from hidden Thought,  
which is the Cause of all causes.’ [[747]](#endnote-624)

Rabbi Shim’on said to him: ‘My son,  
in thought, which is brain, he also sinned,  
for seed emerges from there,[[748]](#endnote-625)  
for it is the wellspring of the Tree of Life,  
for it is the ‘primordial light’❖‹❖*aur qadmon*›,  
and the ‘pure light’❖‹❖*aur tzaḥ*›,  
and the ‘most-clear light’❖‹❖*aur metzuḥtzaḥ*›,[[749]](#endnote-626)  
– three drops that are alluded to in Higher Yod:  
a tip above,  
and a tip below,  
and ‘body’ in the middle.

And he Adam mixed darkness there, which interrupted  
between ‘the Cause of all causes’ and ‘hidden Mind’,  
and therefore: {Ex. 33:20}*…for man cannot see me and live*– until that darkness is removed from there.

And this is the mystery of:  
{Is. 59:2}*But your sins were separating,  
between you and your God*❖‹❖*Elokeykhem*›*...*And because of that darkness,  
no thought can comprehend there[[750]](#endnote-627)  
– how much more so the eye  
– until that darkness is removed from there.  
And similar to it, below,  
there is ‘a dark cloud’, of which it is stated:  
{Lam. 3:44}*You have concealed* Yourself *in a cloud… etc*.

Rabbi El’azar, and all the companions, trembled,  
and the Elders, the Masters of the Academy, trembled.

Rabbi El’azar said: ‘Until now,  
I did not know that the sin of Adam was had reached so high,  
for it reached the place of the Highest of All High Ones.’

He Rabbi El’azar said: ‘Father,  
give me permission to ask,  
even though permission has not been granted,  
to any person to ask  
– how much more so to know.’

He said to him: ‘Say it, my son,  
for favour is found at this time  
and permission has been granted,  
to reveal all that we are able to know.’

[[751]](#endnote-628)He said to him: ‘Father,  
it has been made known that the effect of Adam’s sin  
is because of that darkness,[[752]](#endnote-629)  
which interrupts between the Cause of causes and Hidden Mind,  
for the ‘Cause above all[[753]](#endnote-630) causes’[[754]](#endnote-631)  
does not partner with even any hidden Thought  
– how much more so any revealed thought –  
and not in any light which is:  
hidden, and concealed,  
and primordial, and pure, and most-clear.’[[755]](#endnote-632)

He said: ‘That is specifically how it is,  
for if these lights and thoughts were from It directly,  
then darkness would not have been able to cause separation,  
but the ‘Cause above all causes’,  
it is above all hidden and concealed lights,  
like the soul in the body.

And the primordial light,  
even though it is concealed and hidden,  
and it is the original of all *sephirot*,  
and all letters, points and cantillations,  
so it is in relation to the’ Cause above all causes’,  
like a body in relation to a soul,  
for in the Cause of causes,[[756]](#endnote-633)  
there is no colour, nor form, nor image,  
nor partnership with any other,  
and in the place where the eye does not rule,  
who can make an image?[[757]](#endnote-634)

After Adam below contemplated repentance,[[758]](#endnote-635)  
the garment returned towards mind,  
which is Father, ‘the skull of the phylacteries❖‹❖*tephilin*›’,[[759]](#endnote-636)  
and Mind – which is Ḥokhmah – became joined with Mother.[[760]](#endnote-637)

Immediately,  
{Gen. 3:21}*And Y”Y ELQYM made, for Adam and his wife,  
garments of ‘skin’*❖‹❖*ʼor*› *leather and He dressed them*– and these are phylacteries, which are made from leather.

At that time,  
arose repentance❖‹❖*te-shuvah*›, which is Mother,  
– ‘the skull of phylacteries’ –[[761]](#endnote-638)  
with Adam, to protect him and to cover him,  
for he[[762]](#endnote-639) was naked,  
just as it[[763]](#endnote-640) had covered over higher Mind.

And, my son, whoever puts on phylacteries,  
it is as if he has covered ‘higher mind’,[[764]](#endnote-641)  
and therefore, Higher Shekhinah does not move from him.

And the mystery of the word:  
{Ps. 130:3}*If you keep* account of *sins,  
oh YaH YQVQ, who*❖‹❖*miy*› *can stand?*M-Y❖∞‹❖*who*›‹∞Binah› *can stand* – specifically,  
for She – Higher Mother, repentance –  
She rose in with Higher Adam,  
and the Shekhinah – who is the phylacteries of the hand –  
in lower Adam.

Higher Shekhinah descended to be with Adam,  
and Lower Shekhinah with Abel,[[765]](#endnote-642)  
and with all[[766]](#endnote-643) the ‘masters of purity’[[767]](#endnote-644) who come from them,  
and because of this: {Ruth 1:19}*And they went - the two of them…*

As soon as Israel had sinned,  
in the act of the golden calf, what is written?  
{Is. 50:1}*And through your sins, your mother was sent away*,[[768]](#endnote-645)  
for it is stated of Her: [[769]](#footnote-124)  
{Prov. 2:3}*For a mother*∞‹∞Binah›[[770]](#endnote-646) *to understanding*❖‹❖*binah*› *you shall call…*She was sent away [Var. and withdrawn] from them:  
{Gen. 7:17}*…and it lifted up from upon the earth*,[[771]](#endnote-647)  
for now She does not descend upon them  
except on Sabbaths and Festivals,  
and the Lower Shekhinah remains single below,  
and the Higher Shekhinah remains single above,  
and they have established this:  
{Lam. 1:1}*How she sits alone*  
– for originally, Higher Shekhinah would not move from them,  
just like Lower Shekhinah.

Worthy are those ‘masters of repentance’,[[772]](#endnote-648)  
who cause Her to descend upon them,  
at every day and hour and moment,  
and She does not move from them in any place,  
for about them it is stated:  
{Prov. 6:22}*In your going, it will guide you… etc*.[[773]](#endnote-649)  
And She has no specific day to be upon those masters of repentance,  
as it is with others,  
upon whom She does not descend except

**[116a]**[[774]](#endnote-650)

on Sabbaths and Festivals,  
but from the masters of repentance,  
She never moves away.

And therefore, my son,  
*‘where’*❖‹❖*eiy*› *is Abel your brother?*– EiY❖‹❖where?›, we could say,[[775]](#endnote-651)  
is Aleph◘‹◘א›-Yod◘‹◘י› of the Name EQYQ – Higher Mother,[[776]](#endnote-652)  
and Hei-Hei◘‹◘ה-ה› remains,  
about which it is stated:  
{Ruth 1:19}*And they went, the two of them…*here is where Abel sinned reached to.

Adam sinned in Y-V of YQVQ,  
and Y-V◘‹◘י-ו› was withdrawn,  
and was made into *VaiY*❖‹❖woe›.’

Rabbi El’azar said:  
‘And yet Y-V is `composed of:  
Yod◘‹◘י› above and Vav◘‹◘ו› below,  
what is V-Y?”

He said: ‘My son,  
so it surely is,  
for this sin is above at the level of the letter א◘‹◘Aleph›,  
which was withdrawn in ‘Thought’  
– which is the Higher Yod of the א,  
for the Cause of causes is there –  
and there remained V-Y like this: lower half of Aleph.ai.

And about the Higher Yod it is stated:  
{Ps. 91:14}*…because he has known My Name*– the Name of Yod◘‹◘י› –  
*he shall call Me, and I will answer him.*

Worthy is he who brings down ‘Thought’❖‹❖*maḥashavah*› to its place,  
for it is stated of this Thought:  
{Lev. 7:37}*This is the law for a burnt offering, for a gift offering,  
for a sin offering, and for a guilt offering,  
and for the investiture offerings*❖‹❖*milu-im*›*,  
and for the sacrifice of the peace offerings*.

And why is it stated of the letter Yod◘‹◘י›:  
*…because he has known My Name*?  
But just as the letter Yod◘‹◘י›[[777]](#endnote-653) has no  
partnership with any other letter,  
so He has no partner,  
for He is: {Ecc. 4:8}*…one, and* there is *no second* [[778]](#endnote-654) – to Him:  
One❖‹❖*eḥad*› without number,[[779]](#endnote-655)  
He created everything,  
and there is no creator beyond Him.[[780]](#endnote-656)

And is there anyone who can create even a small gnat,  
except Him?  
Although waters do have the power,  
to create trees and grasses,[[781]](#endnote-657)  
and yet they themselves, the waters are created!

But the Creator of worlds[[782]](#endnote-658) created,  
and there is none above Him who created Him,  
and this is transmitted ‘to the wise with a hint’,[[783]](#endnote-659)  
for in this place there is no more appropriate to reveal.’

Rabbi El’azar said: ‘From here it is implied,[[784]](#endnote-660)  
that there *is* a Creator in partnership with the letters,  
such as:  
Beiyt◘‹◘ב› of **B**e-REiShYT❖‹❖In the beginning› which is Mother,  
Reish◘‹◘ר› of **R**EiShYT❖‹❖beginning› which is Ḥokhmah,  
Vav◘‹◘ו› of B**O**REi❖‹❖Creator› which is the Middle Pillar,  
Aleph◘‹◘א› of BeR**E**iShYT which is Keter,  
ShYT ❖‹❖six› – six *sephirot*.[[785]](#endnote-661)

All of them together are ten,  
if one is lacking, then creation is incomplete,  
but the Cause above all causes, He created everything,  
without any partnership whatsoever.’

Rabbi El’azar said: ‘And yet this I have heard:  
that in relation to the ten *sephirot*,  
it is only ‘emanation’❖‹❖*atzilut*› that is mentioned there,  
and not ‘creation’❖‹❖*briyah*›!’ [[786]](#endnote-662)

Rabbi Shim’on said:  
‘And who said that there is creation through them?  
But all the ten *sephirot*,  
in partnership with each other,  
make ‘creation’ in the world.  
And I am saying,  
that if one of them was lacking from the number,  
then that creation would be incomplete.

But the Highest above all high-ones,  
He creates without the partnership of any other,[[787]](#endnote-663)  
for He is One,  
without partnership at all:  
not above, nor below,  
 and not in the middle,  
and not from any side whatsoever.’ [[788]](#endnote-664)

He[[789]](#endnote-665) said: ‘Surely now has been revealed,  
that which has not been transmitted to be revealed,  
even from the heart to the mouth.[[790]](#endnote-666)  
And this mystery[[791]](#endnote-667) must be concealed from every person,  
for not every mind can tolerate it,  
but only those who know these mysteries,  
those whose wisdom rises above all the prophets and sages.’ [[792]](#endnote-668)

Rabbi El’azar said: ‘Father,  
Aleph◘‹◘א› has been revealed in the higher mystery,  
how when the ‘Cause of causes’ withdrew,  
within the letter Yod◘‹◘י› of Aleph◘‹◘א›,  
and there remained V-Y as the remaining form,[[793]](#endnote-669)  
but what is A-V-Y❖‹❖woe› Aleph Vav Yod◘‹◘א-ו-י›?’ [[794]](#endnote-670)

He said to him:  
‘[higher א◘‹◘Aleph›] [Var. there is an Aleph]  
higher than Aleph◘‹◘א›.[[795]](#endnote-671)  
For there is Aleph◘‹◘א› of the large letters,  
and there is Aleph◘‹◘א› of the smaller letters,[[796]](#endnote-672)  
and there is Aleph◘‹◘א› of the intermediate letters  
[Var. this belongs to page 83a:  
‘And furthermore: {Gen. 1:26}*Let Us make a human*].[[797]](#endnote-673)

These three Alephs are:[[798]](#endnote-674)  
**A**dam of creation❖‹❖*briyah*›,  
**A**dam of formation❖‹❖*yetzirah*›,  
**A**dam of action❖‹❖*’asiyah*›,  
and about them it is stated:  
{Ecc. 5:7}*For higher above the high waits*,  
and there are three higher-ones above them,  
which exist by way of emanation❖‹❖*atzilut*›,  
and about them it is stated: *…and higher over them*.

And those of ‘creation’,  
they are garments to those of emanation,[[799]](#endnote-675)  
and this is the light of the supernal garment,[[800]](#endnote-676)  
and these are: ten of emanation enclothed in ten of creation.

And those ten of emanation said to those ten of creation,[[801]](#endnote-677)  
in which they were enclothed:  
{Gen. 1:26}*Let Us make a human in our image,  
like our form…*Each *sephirah* contributed its portion to it the making of a human,  
internally and externally,  
and if one had been lacking, of the ten *sephirot*,  
and that had not given its portion,  
then there would not have been completed,  
the construction of Adam or: ‘the human’.[[802]](#endnote-678)

And at the time that Adam sinned,  
each-and-every *sephirah* took its part away from him,  
and ‘nothing’❖‹❖*ayin*› remained,  
and the mystery of the word:  
{Ecc. 3:19}*…and the superiority of man over beast,  
is nought*❖‹❖*ayin*›*...*[[803]](#endnote-679)

And because of this, the Masters of the *Mishnah* have said:[[804]](#footnote-125) [[805]](#endnote-680)  
{Ps. 49:13}*And man in glory does not repose,  
he is compared to nidmu*❖❖‹❖silenced›‹❖imagined› *animals*– Adam, who resided in the glory above,  
yet did not preserve it his status,  
*compared to animals* is his image❖‹❖*de-mut*›,  
which are the holy angelic-beasts❖‹❖*ḥayot*›.[[806]](#endnote-681)

**[116b]**

But the ‘Cause of causes’,  
when He created him Adam[[807]](#endnote-682), as it says:  
[Var: this is what is written:]  
{Gen. 1:27}*And ELQYM ‘created’*❖‹❖*va-yivra*› *the human,  
in His image…*– He took all from Himself  
and gave it to him without the partnership of any other,  
for Father and Mother made him in their form,  
in two ‘depictions’❖‹❖*tziyurin*›,  
it is this that is written:  
{Gen. 2:7}*And Y”Y ELQYM formed*❖‹❖*yiytzer*›*…*– *‘formed’* with two ‘depictions’:[[808]](#endnote-683)  
the form of Father – which is YQV”Q,  
and the form of ELQYM – which Mother,  
and this is: *And Y”Y ELQYM formed…*

After which, He made for him a ‘vessel’ the body,  
it is this that is written: {Gen. 2:7}*…dust from the ground…*It is not only written: *…from the ground*,  
but *dust from the ground…*and this is the Lower Shekhinah,  
of whom it is stated:  
{Job 34:15}*…and man shall return upon dust*– which is his reincarnation.

Rabbi El’azar said: ‘Father,  
since favour is found at this time,  
it is necessary to open words in a ‘revealed-mode’❖‹❖*itagalya*›.  
What is the meaning of a ‘human’❖‹❖Adam›  
whom the Cause of causes ‘created’❖‹❖*bara*› in His image?  
For it is written that He has no image!’ [[809]](#endnote-684)

He said to him: ‘My son,  
here the verse does not say “in Our image”  
– in which there is image,  
but *in His image*, meaning:  
just as He sees but is invisible,  
so he should be,[[810]](#endnote-685)  
and just as He has no image,  
so he should be,  
and just as there are none who precede Him,  
so he should be,  
and just as He, the Cause of causes,  
is One without partnership and without number,  
so he should be,  
everything similar to Him.[[811]](#endnote-686)

And there is Adam of ‘creation’ ‘formation’ and ‘action’,[[812]](#endnote-687)  
of a different type,  
with garments and [an external] body [Var. alone].

For of the domain of ‘emanation’ it was stated:  
that there is no ‘creation’ or ‘formation’ or ‘action’ at all.  
There is ‘creation’ that He created below in His image,  
but not that it the domain of ‘emanation’ was ‘created’.[[813]](#endnote-688)

And come see:  
Even though it is said of the *sephirot* the term ‘creation’,  
this is only of the external garment,  
and not of the inside,  
and because of this, it is written:  
{Gen. 1:27}*And ELQYM created the human in His image…*

[[814]](#endnote-689)Here is another mystery of ‘the body’:  
there are *sephirot* of ‘creation’,  
and there are *sephirot* of ‘emanation’,  
and because of this: *And ELQYM created the human*– this is the Middle Pillar,  
of which it is stated:  
{Is. 44:13}*…like the glory*❖‹❖*tipheret*› *of a man, to sit in the house*.  
*…in His image* – this is the Lower Shekhinah,  
*in the image of ELQYM* – this is the Higher Shekhinah.

*And Y”Y ELQYM ‘formed’*❖‹❖*yiytzer*› *the human*– this is the Righteous-One, ‘life-force of the worlds’,  
He formed him in a ‘higher formation’,  
and in a ‘lower formation’,  
which are Yod◘‹◘י› and Yod◘‹◘› of א◘‹◘Aleph›,  
the letter Vav◘‹◘ו› of ***V****a-yiytzer* ❖‹❖and-He-formed›,  
is the ו◘‹◘Vav› of the middle,  
which is in between the two Yods of the letter Aleph◘‹◘א›.  
And about these two Yods it is stated:  
{Prov. 14:1}*The ‘wisdoms’*❖‹❖*ḥokhmot*› *of women,*each *has built her house* –  
and they are: ‘primordial Ḥokhmah’ and ‘lower Ḥokhmah’.

And Adam,  
who was from the aspect of ‘the sign of covenant’ – Yod◘‹◘י› –  
was born circumcised,  
it is this that is written:  
{Ex. 2:2}*…and she saw him* Moses*, that* *he was good…*[[815]](#endnote-690){Is. 3:10}*Say* of *the righteous that it is good…*– for there is no husk of foreskin at all.

And that which is stated of the first Adam,  
that he practiced priasm extending the foreskin,[[816]](#footnote-126)  
this is of Adam of the domain of ‘action’❖‹❖*’asiyah*›.[[817]](#endnote-691)

And what was it this husk?  
It is the ‘husk’❖‹❖*qlipah*› in which he[[818]](#endnote-692) was enclothed  
[Var. in which She was enclothed],[[819]](#endnote-693)  
to rule over all,  
it is this that is written:  
{Ps. 103:19}*…and His Kingdom rules over all*,  
and because of this, it is stated of Her∞‹∞Malkhut›:  
{Gen. 1:26}*…Let us make a human in our image, like our form…*– to become enclothed in all images and husks.

And furthermore:  
it is stated of the Lower Shekhinah:  
*Let Us make a human in Our image, like Our form*– that She should be inclusive of all *sephirot*,  
for each of all the ten *sephirot* gave Her its portion.

And what is ‘its portion’?  
But each *sephirah* gave to Her contributed a tenth of itself,  
for each *sephirah* amounts to ten parts,  
and each-and-every one contributed its tenth,  
each of these then remained nine,  
and each one is completed through Her to ten.[[820]](#endnote-694)

And therefore, we tithe one in ten,  
and because She is ‘inclusive’❖‹❖*ke-lila*›of all of them,  
it is stated of Her:  
{Jer. 2:2}*…the love of ‘your nuptials’*❖‹❖*ke-lulotayikh*›…  
– inclusive of everything.

And after[[821]](#endnote-695) She became inclusive of those on high,  
it is stated of her:  
{Gen. 1:26}*…and he shall rule over the fish of the sea  
and the bird of the heavens,  
and over the animal, and all the earth…*[[822]](#endnote-696)– She is included in the lower-ones,  
and even in all the husks of ‘the other side’ is She enclothed,[[823]](#endnote-697)  
in order to fulfill: *…and His Kingdom rules over all*.  
And in everything in which She is enclothed,  
She is included in [Var. She is called by] His Name  
– here is the Adam of ‘action’ and ‘formation’.

The Adam of ‘creation’,  
they have established about as referring to Tipheret:  
what is *…in His image,* and *in the image…*– His two images above?  
But these [Var. they] are V-A-V  
– the two Vavs are the two images of א◘‹◘Aleph›,  
which is the Adam of the middle.  
For the Higher Shekhinah is the higher ‘adamic form’❖‹❖*de-mut adam*›,  
who is higher Ḥokhmah,  
and the Lower Shekhinah is the form of Adam,  
who is

**[117a]**

the Middle Pillar.

And furthermore:  
the Middle Pillar is in the image of Keter [[824]](#endnote-698)  
– and this is ‘the man of creation’.

And ‘the man of formation’  
– the righteous-one – is in the image of Ḥokhmah,  
and because of this:  
{1 King. 5:26}*And Y”Y gave wisdom* *to* SHLoMoH❖‹❖*Solomon*› *…*who is the Righteous-One – the covenant of peace –  
SHLoMoH is composed of ShaLeM❖‹❖complete› Hei◘‹◘ה›.

And the Lower Shekhinah, ‘the man of action’,  
is the form of the Higher Shekhinah.[[825]](#endnote-699)  
And all is truth,  
[and the Shekhinah is surely included in all].[[826]](#endnote-700)

And because of this,  
She is sometimes called ‘eagle’,  
sometimes ‘beast’❖‹❖*ḥayah*›,  
sometimes ‘dove’,  
sometimes ‘bird’,  
in everything that She rules She is called by its Name,  
and among plants She is called ‘rose’,  
and among trees: {Gen. 1:11}*…a fruit tree making fruit…*

And when She rules over land,  
She is called ‘earth’❖‹❖*eretz*›.  
And when She rules over the sea,  
She is called ‘the sea’ after its name,  
and when She rules over mountains,  
She is called ‘rock’.  
There is no creature in the world, over which She rules,  
that She is not called by its name.[[827]](#endnote-701)

But, even though She rules over everything,  
She makes a separation,  
between the levels that are ‘brain’ and ‘fruit’,  
and between the husks of ‘the other side’,  
which are like the shells of the nut,  
which cover over the inner ‘fruit’❖‹❖*moḥa*›,  
and the mystery of the word:  
{Gen. 1:4}*And ELQYM separated,  
between the light and the darkness*.[[828]](#endnote-702)  
Woe to the one who mixes the husks of the other side,  
with the levels of the side of purity.[[829]](#endnote-703)

[here is missing].  
[says the proof-reader:[[830]](#endnote-704)  
I found more in another book[[831]](#endnote-705) in this language:]

{Gen. 4:1}***And the man***❖‹❖Adam› *knew Eve his wife etc*.  
– and did he, really, not know her until this time?[[832]](#endnote-706)

But from the day the Temple was destroyed,  
the blessed Holy One has not been united with His Shekhinah,  
on weekdays.[[833]](#endnote-707) [[834]](#endnote-708)  
And Israel have not been acknowledging[[835]](#endnote-709) His power,[[836]](#endnote-710)  
on weekdays,  
for the rule of ‘slave and maidservant’ is upon them.  
After they shall be removed from the world,  
then immediately: {Gen. 4:25}*And Adam again knew his wife*.  
And at that time:  
{Is. 11:9}*…for the whole world will be filled with ‘knowing’ Y”Y…*And at that time,  
the verse shall be fulfilled: {Jer. 31:33}*…for they will all know Me,  
from the smallest of them to the greatest of them…*{Zech. 14:9}*…on that day Y”Y will be one and His Name one*.

And another word:  
*And the man knew Eve his wife,  
and she conceived and gave birth to Cain*– he *knew* specifically,  
similar to: {Est. 4:1}*And Mordekhai knew…*[[837]](#endnote-711)

There is knowledge for good,  
and there is knowledge for bad.  
At the time that She gave birth to Cain,  
*he knew all that had been done* – that pollution,  
and to which place that pollution had reached,  
and to where it had extended throughout all generations,  
and his three reincarnations,  
about them it is stated: {Job 33:29}*Behold all these,  
shall EL enact,  
twice or thrice with a man*❖‹❖*gaver*›,  
following which, he shall overcome❖‹❖*yit-gaber*› his inclination,[[838]](#endnote-712)  
so as not to make sin.

And this knowledge of Cain is what was revealed to him [[839]](#endnote-713)  
– until which place it extends –  
about which it is stated:  
{Is. 14:29}*…for from the root of the snake comes the viper...*For he Cain was of the root of the snake who cast pollution upon Eve,[[840]](#footnote-127)  
– the angel of death –  
who caused death to Adam and all his generations.  
It is thus his way – to kill –  
and therefore, he killed Abel.

And this pollution that was given from it is LYLYT,  
the mother of the mixed multitude,  
about her is stated:  
{Prov. 5:5}*Her legs descend unto death…*[[841]](#endnote-714)for She is the poison❖‹❖*sam*› of death of ‘another god’,  
– who is Samael –  
and she is his ‘fruit’.  
‘*…also…*’❖‹❖*gam*› from Genesis 3:6 is written  
to include ‘another god’, the snake,  
because of her Eve it is stated:  
{Gen. 3:6}*…and She took of its fruit and she ate…*– here is the mystery of the sin of Eve –  
*and she also gave to her man* who was *with her,  
and he ate*– ‘*also*’ is inclusive since otherwise it appears superfluous.

And afterwards,  
he Adam saw that he Cain was regretful,[[842]](#endnote-715)  
as it says: {Gen. 4:13}*…my sin is* too *great to bear*,  
and because of this:  
{Gen. 4:1}*…I have acquired*❖‹❖*qaniti*› *a man with Y”Y*– here it alludes to the Qenite Jethro, the father-in-law of Moses,  
who was destined to return in repentance,  
and to accept the sign of the covenant,[[843]](#endnote-716)  
it is this that is written:  
{Gen. 4:15}*…and Y”Y placed a sign upon* Cain❖‹❖*Qayin*›*…*– the sign of the covenant of circumcision,  
in-order-to protect him.

And therefore: {Gen. 4:2}*And she continued to give birth,  
to his brother Abel*– what is: *And she continued*?  
But the mystery of the word:  
{Gen. 38:26}*…and he Judah did not continue to know her*[[844]](#endnote-717)– because of that pollution which had emerged from him,  
and he saw its extension in every generation.

Since she Eve saw of Abel,  
that his extension in every generation is for the good,  
it the verse says: *…and she continued to give birth*– she added many offerings and many supplications,  
and much crying for his Abel’s sake,  
since he was destined  
to purify his[[845]](#endnote-718) pollution from the world as Moses.[[846]](#footnote-128) [[847]](#endnote-719)

And behold Qohelet had said:  
{Ecc. 8:14}*There is vanity*❖‹❖*hevel*›*,  
which is done upon the earth,  
there are the righteous to whom it happens,  
like the deed of the wicked*– here is revealed:  
‘the righteous person to whom it is bad,  
and the wicked person for whom it is good.’[[848]](#footnote-129) [[849]](#endnote-720)

There is *hevel*❖❖❖‹❖breath›‹❖vanity›‹❖Abel›, and there is *hevel*,  
and about them it is stated:  
{Ecc. 10:2}*The heart of the wise person is to his right,  
and the heart of the fool is*

**[117b]**

*to his left*.

{Ecclesiastes 2:15} *…in ‘that also’*❖‹❖*shegam*› *this is* *vanity*❖‹❖*hevel*›,[[850]](#endnote-721)  
and they have established:[[851]](#footnote-130) *be-shagam*❖‹❖’in-that-also’›‹345›  
is refers to MoSheH❖‹❖Moses›‹345›:

Moses is Seth,  
and he is Shem,  
and he is Abel:  
{Job 33:29}*And behold all these will EL enact,  
twice or thrice with a man*.

And the mystery of the word:  
{Is. 63:11}…*where* *is in whom ‘Ha-SaM’*❖‹❖*He-placed*›[[852]](#endnote-722) *within him*– which is: {Ex. 3:13}MaH❖‹❖What›‹45› *is* ShMO❖‹❖*His Name*›*?*And this is Adam in his fourth reincarnation,  
and because of him it is stated:  
{Amos 2:6}*…and upon four I shall not return him*– *I shall not return him* – in another reincarnation.

Since his father – who is Adam – had descended into him,  
at that time, it is made known:  
{Prov. 30:4}*…what is His Name,  
and what is the name of His son if you know?*And this is the mystery of:  
{Ex. 3:13}*…What*❖‹❖*mah*› *is His Name*❖‹❖*shmo*›*,  
 what shall I say to them?*

And this is ‘the complete chariot’:[[853]](#endnote-723)  
the letter **ש**◘‹◘Shyn›‹300› – three angelic-beasts,  
upon whom MaH‹45› rides,  
and about them it is stated: *Behold all these will EL enact,  
twice or thrice with a man*.

**Arose** Rabbi Shimon and said:  
{Gen. 4:2}*And she further gave birth, to his brother, Hevel...*  
Woe to the world which has eyes but does not see!  
Which has ears but they do not hear the mysteries of the Torah! [[854]](#endnote-724)  
And instead, they go after the occupations[[855]](#endnote-725) of this world!

Come see:  
Cain is the evil inclination,  
Abel is the good inclination.[[856]](#endnote-726)

Hevel❖‹❖Abel› is Ha-LeV❖‹❖the heart›,  
and there are two chambers of the heart,  
this is what is written:  
{Ecc. 10:2}*The heart of the wise person is to his right,  
and the heart of the fool is to his left*.

*The heart of the wise person is to his right*– this is Hevel, of whom it is stated:  
*And she further gave birth, to his brother, Hevel*,  
he is ‘the addition’❖‹❖*tosephet*› of holy spirit.  
Cain is the spirit of impurity,  
for it detracts and does not add.

Cain❖‹❖*Qayin*› is the body  
– a ‘nest’❖‹❖*qen*› for both-of-them[[857]](#endnote-727) –  
and for its sake it is stated:[[858]](#footnote-131)  
‘Do not look at the ‘container’❖‹❖*qanqan*›,  
but rather, at what is in it’.[[859]](#endnote-728)  
Cain, specifically, is the physical heart,  
which is the shell of the nut,  
not of that above,  
which is the fruit of the Tree of Life.

And because there is good and bad in this ‘Cain’,  
it is stated of it:  
{Gen. 2:17}*And of the tree of the knowledge of good and evil,  
you shall not eat of it...*  
Until that shell has been removed from it,  
for the nut is called fruit:  
death and life,  
light and darkness:[[860]](#endnote-729)  
‘good breath’ and ‘bad breath’.[[861]](#endnote-730)

The ‘breath❖‹❖*hevel*› of Torah’,  
which is a flame❖‹❖*lahav*›,  
about it is stated:  
{Ps. 29:7}T*he voice of Y”Y cleaves flames*❖‹❖*lahavot*› *of fire*– and this is the Hei◘‹◘ה› of MoSheH❖‹❖Moses› referring to Hevel,  
the Mem◘‹◘מ› of MoSheH referring to Moses himself,  
Shyn◘‹◘ש› is SheT❖‹❖Seth›, of which it is stated:  
{Ex. 2:10}*…for from the waters I have drawn him*❖‹❖*me-shitihu*›  
– the Shyn◘‹◘ש› of MoSheH refers to Shem.[[862]](#endnote-731)

And not for nothing,  
did Shem establish academies of Torah study.[[863]](#endnote-732)  
And the name Shet is of the end-letters of the alphabet,  
SheT, because: {Ps. 8:7}*placing*❖‹❖*shatah*› *all beneath his feet*.

And Abel❖‹❖*Hevel*› is of the right side,  
incorporating seven ‘breaths’❖‹❖*havalim*›,  
and they are A-V-G-Y-T-Tz etc.[[864]](#endnote-733)  
Six rise – which are ‘flames’❖‹❖*le-havim*›,  
through the six rings of the windpipe,  
and the breath of the mouth is the seventh.

And corresponding to them did David recite seven ‘voices’ of:  
{Ps. 29:1}*…Bring to Y”Y, O sons of the mighty…*And about these seven it is stated:  
{Deut. 8:3}*…for not on bread alone shall man live,  
but upon all that which emerges of the mouth of Y”Y shall a man live*,  
and these seven voices ascend through seven firmaments.[[865]](#footnote-132) [[866]](#endnote-734)

And there are seven voices of the left,  
which descend through the seven lands,[[867]](#endnote-735)  
and about them did Qohelet say:  
{Ecc. 3:21}*For who knows the spirit of people,*

*that it rises, above…etc*.

The seven ‘good breaths’  
– these are {Gen. 41:34}*the seven years of plenty*,  
and corresponding to them are the other voices,  
– which correspond to the seven years of famine.  
These are the breaths of life,  
and these are the breaths of death,[[868]](#endnote-736)  
and because of this: {Ecc. 8:14}*There is ‘hevel’*❖❖‹❖vanity›‹❖breath›  
– and there are breaths.

Hevel is: Hei◘‹◘ה›‹5› with *lev*❖‹❖heart›,  
Dalet◘‹◘ד›‹4›[[869]](#endnote-737) is the four angelic-beasts of the throne,[[870]](#endnote-738)  
Vav◘‹◘ו›‹6› are the six levels of the throne,  
and upon them reside ‘the ten utterances’,  
which are Yod◘‹◘י›‹10›.  
Vav◘‹◘ו› that emerges from breath,  
it is the voice that is flying in the air,  
which is ‘light’❖‹❖*aur*›,[[871]](#endnote-739)  
the five mentions of light, specifically, are higher Hei‹5›,  
Yod◘‹◘י› is speech and utterance.

And there are [two[[872]](#endnote-740)] breaths:  
a breath ascends in the higher Hei,  
and breath descends in the lower Hei.  
Speech descends,  
and in these breaths it rises:  
in one, voice ascends, and in this the other it descends,  
in Lower Hei◘‹◘ה›, a ‘voice’ rises, which is Vav◘‹◘ו›,  
in Higher Hei◘‹◘ה›, ‘speech’ descends, which is Yod◘‹◘י›.

And breaths rise and descend in the heart:  
{Gen. 28:12}*…and behold the angels of ELQYM…*– rising and descending there,  
and they are Y-V,[[873]](#endnote-741)  
Lower Hei *is set in the earth…*  
*…and its head reaches to the heavens*– this is higher Hei, which is called *to the heavens*.

And if they do not raise them with thought,  
which is YOD QE VAV QE,  
then They above do not regard the prayers of these breaths,  
for are not from the aspect of unity.

And other breaths are of separation,  
and they ascend in ‘bad thought’.  
And because there is separation there,  
it is stated of their thought:  
‘a bad thought intent is combined with deed’,[[874]](#footnote-133) [[875]](#endnote-742)  
[and of breaths which have no separation,  
their thought intent is combined with deed].

And the main part of the Four Letters and the ten letters:  
it is Malkhut,[[876]](#endnote-743)

**[118a]**

which is inclusive of all ten *sephirot*,  
and in which everything should be included.

For anyone who ‘takes’ Malkhut,  
without the other nine *sephirot*,  
is a ‘cutter of the shoots’,[[877]](#endnote-744)  
and anyone who takes nine *sephirot* without Malkhut,  
is a heretic.[[878]](#endnote-745)

And about the breaths of ‘the other side’ it is stated:  
{Jer. 10:15}*They are vanity, deeds of illusion…*For there are the breaths that rise in base speech and in falsehood,  
and all ascend towards the brain.

There is a sun and moon,  
and stars and zodiacal signs in the firmaments,  
which are ‘husks’, about which it is stated:  
{Is. 5:18}*Woe to those who draw iniquity,  
with the ropes*❖‹❖*ḥevel*› *of futility…*[[879]](#endnote-746)and about them it is stated:  
{Is. 51:6}*…for the heavens like smoke will dissolve…*{Is. 24:23}*Then the moon shall be confounded,  
and the sun will be ashamed etc...*

And they the other side have many breaths,  
all of which are filled with falsehood and futility,  
and when anyone who produces words of falsehood,  
numerous angels of destruction❖‹❖*ḥabalah*›  
open their wings to accept them,  
it is this that is written: {Ecc. 10:20}*…for the bird of the heavens  
shall deliver the voice… etc*.  
And those utterances,  
they are building many constructions.

[[880]](#endnote-747)[**Says** the editor: that which follows has already been printed on 104a,  
however, afterwards I found this version,  
which is more precise than the other,  
and so as not to repeat matters,  
I will only hint to you the difference between them…

**Says** the editor: this Tiqun I found scattered and spread in errant form,  
and much have I laboured and taken pains to correct it,  
and to arrange it properly,  
and in some places, I have written things twice,  
because of alternate versions]

[Says the editor: Further, see this I found:]

{Gen. 4:2}***And she further*** *gave birth,  
to his brother, Abel*❖‹❖*Hevel*›*…*Come see:  
the name HeVeL❖‹❖Abel› is the letters: Ha-LeV❖‹❖the heart›,  
and there are two chambers in the heart:  
{Ecc. 10:2}*The heart of the wise person is to his right…* – Hevel,  
*…the heart of the fool is to his left* – this is also Hevel,  
Cain❖‹❖Qayin› suckles from both-of-them,  
and he is the tree of good and evil.[[881]](#endnote-748)

And Cain is the pollution of the snake that he cast into Eve,[[882]](#footnote-134)  
and about it is stated:  
{Is. 14:29}*…for from the root of the snake,  
the viper shall emerge…*just as it is the manner of a snake to kill,  
so this one also kills.

Yet afterwards, he Cain was regretful,  
and therefore: {Gen. 4:15}*…and Y”Y placed on Cain a ‘sign’*❖‹❖*ot*›*…*– the sign of the covenant of circumcision,  
and therefore it scripture says:  
{Gen. 4:1}*I have acquired*❖‹❖*qaniti*› *a man with Y”Y*.  
And even though QaYiN❖‹❖Cain› is represents pollution,  
he can be made NaQiY❖‹❖clean›,  
like Jethro,[[883]](#endnote-749) of whom it is stated:  
{Judg. 1:16}*And the sons of the Qenite,  
the father-in-law of Moses…*

And the mystery of the word:  
{Ecc. 1:2}*Vanity of vanities, said Qohelet…*– and the first ones have said:  
‘there is vanity and there is vanity’,[[884]](#endnote-750)  
{ Ecc. 8:14}*…there are righteous ones,  
to whom it happens as the deed of the wicked…  
I said: that this also*❖‹❖*shegam*› *is vanity*❖‹❖*hevel*›.

Hevel of the right is the letter Hei◘‹◘ה› – the throne – made of:  
Vav◘‹◘ו›‹6›: {1 King. 10:19}*Six levels to the throne…*and Dalet◘‹◘ד› – the four angelic beings,  
these ‘breaths’❖‹❖*havalim*› are the garment of Tipheret and Malkhut,  
which are V-Q.

Y-Q are comprised [[885]](#endnote-751) of:  
Yod◘‹◘י› in AVYR❖‹❖air›,  
Lower Hei is speech, which ascends in breath,  
and all is included in the name[[886]](#endnote-752) of a person who prays,  
or is occupied in Torah.

But other breaths that are made on the earth,[[887]](#endnote-753)  
ascend in the air of this world,

in profane or: mundane voice and speech,  
and the People of Israel pray regarding them:[[888]](#endnote-754)  
‘Who divides between the holy and the mundane...’ [[889]](#footnote-135)

And there are others of whom it is stated:  
{Jer. 10:15}*They are vanity, acts of delusion…*and they are the breaths, voice and speech of debased talk:  
they are of the aspect of ‘other gods’  
the appointed ones over the rest of the nations,  
who are Samael and snake,  
about them it is stated in ritual of *Havdalah*:  
‘and between Israel and the nations’[[890]](#footnote-136) [[891]](#endnote-755)  
– each one, according to its deeds, thus builds a building:  
{Ecc. 7:14}*…for this opposite the other, did the ELQYM make...*

**And come see**:  
one whose building above is of the side of purity  
– a master of those breaths of Torah and prayer –  
about him has scripture stated:  
{Is. 51:16}*And I shall place My word in your mouth etc…  
and to say to Zion: you are My people*,  
and they have established:[[892]](#footnote-137)  
‘do not read *’ami*❖‹❖My-people› but *’imi*❖‹❖with-Me›:  
for ‘just as I, with My speech, made heaven and earth,  
as it says: {Ps. 33:6}*With the word of H’ the heavens were made…*so you – in partnership with Me –  
you shall create with speech.’ [[893]](#endnote-756)  
But

**[118b]**

But about others,  
who produce from their mouths the breaths of false oath,  
it is stated: {Prov. 7:26}*For many casualties has she felled…*– and they are called ‘*casualties*’❖‹❖*ḥalalim*›,  
for they profane❖‹❖*me-ḥale-lin*› the Name of Y”Y,  
and breaths emerge[[894]](#endnote-757) from their mouths,[[895]](#endnote-758)  
and the voice and speech of falsehood, and false oath,  
and they mention His Name in vain, and falsely.

With that Name that emerges for nothing and falsely,  
they build themselves constructs[[896]](#endnote-759) which annul them from the world,  
it is this that is written: {Jer. 2:30}*In vain I did strike your children…*

Woe to those people,  
who produce from their mouths,  
words and oaths of falsehood,  
it were better for them had they not come to the world!’

All the companions rose and said:  
‘May the Merciful One save us![[897]](#endnote-760) May the Merciful One save us!’

Rabbi Shim’on said:  
‘Rabbis! All those constructions depend upon ‘thought’,  
as we have found in regarding Cain and Abel:  
Cain was a worker of the land,  
and he brought flax as an offering,[[898]](#footnote-138) [[899]](#endnote-761)  
from that aspect of ‘sexual-obscenity’❖‹❖*’ervah*›.  
His thought was to offer obscenity before the blessed Holy One.  
And from where do we know that flax is of the aspect of obscenity?  
For it is said: {Ex. 28:42}*And make for them trousers of linen,  
to cover their flesh of nakedness*❖‹❖*’ervah*›*…*[[900]](#endnote-762)

Abel was: {Gen. 4:2}*a shepherd of flocks*.  
He offered an offering from the first born of this flock,  
it is this that is written:  
{Gen. 4:4}*And Abel also brought of the first born of his flock*,  
his thought was in that place of which it is stated:  
{Dan. 7:9}*…and the Ancient of Days* was *sitting,  
His garment white like snow,  
His hair pure clean like wool…*and the blessed Holy One combined his good thought to a deed,[[901]](#footnote-139)  
and therefore, He accepted it.

But a bad thought is not combined with deed,[[902]](#endnote-763)  
and this is was the case with the offering of Qayin,  
and therefore, when he became angry,[[903]](#endnote-764)  
then immediately: {Gen. 4:6-7}*And Y”Y said to Qayin:  
‘Why are you angry? etc…  
behold if you improve,* then there is *toleration*❖‹❖*se-eit*›  
– meaning: if you improve your ‘action’, there will be toleration.  
Therefore I am extending My forbearance to you,  
and I shall take the burden of your sin upon Me.’

And from where do we know that the word *Se-eit*implies a forbearance of sins?  
For it is written: {Is. 1:14}*…I am weary to bear*❖‹❖*ne-so*› *them.*[[904]](#endnote-765)‘*But if you do not improve* – your action,  
then *sin crouches at the entrance*,  
and this is refers to the entrance to Gehinnom,  
where your sins rule over you,[[905]](#endnote-766)  
and if you improve your action,  
you shall rule over it your sin.

The wicked are not governed by ‘ethical-rebuke’❖‹❖*musar*›,  
but hold on to hatred,[[906]](#endnote-767)  
like Esau: {Gen. 27:41}*And Esau hated Jacob…*Jacob was like Abel,  
and Esau was like Cain.[[907]](#endnote-768)

{Gen. 4:10}*And He said: ‘What*❖‹❖*mah*› *have you done?’ etc*.  
– as though to say: ‘This sin of killing your brother:  
you did not do it except  
for the sake of the Name that is called MaH‹45›:[[908]](#endnote-769)  
{Lam. 2:13}*What*❖‹❖*mah*› *shall I testify of you?*– and She the Shekhinah witnesses you,  
and She demands recompense of you.’

And not only that,  
but: MaH❖‹❖’what’›‹45›,

– who is Adam‹45›, who made you –  
caused this,  
for he produced the angel of death through you to the world,[[909]](#endnote-770)  
and this is: {Ex. 20:5}*…visiting the iniquity of the fathers,  
upon the sons...*

[[910]](#endnote-771)Yet it is stated: [[911]](#footnote-140) ‘visitation upon children is only:  
if they maintain the sinning deeds of their fathers’![[912]](#endnote-772)

But so it was:  
he Cain did hold on to the deed of his father,  
for it was by reason of a woman that he sinned,  
as it is stated: {Gen. 4:8}*…and it was when they were in the field…*– and there is no ‘field’ but woman.’[[913]](#footnote-141) [[914]](#endnote-773)

Woman caused death to Adam,  
and she caused death to Abel.[[915]](#endnote-774)  
As it is stated regarding Jacob,  
in struggle with the appointed one of Esau:[[916]](#endnote-775)  
{Gen. 32:25}*…and a man wrestled with him…*Similarly, with Cain and Abel,  
and Abel was victorious over Cain,  
and he Abel was of the aspect of mercy,  
for he took pity over him and did not want to kill him,[[917]](#footnote-142)  
yet he Cain rose up and killed him.

And a woman caused this,   
about which it is stated: {Prov. 5:5}*Her legs descend unto death…*And in his Cain’s jealousy, he killed him Abel. [[918]](#endnote-776)

{Gen. 4:10}*And He said:  
…‘the voice of the blood of your brother,  
cries out to Me from the ground’*  
– you are a son of the snake,[[919]](#endnote-777)  
who caused death to the world,  
of which it is stated:

{Gen. 3:14}*…you are cursed of all animals...*It is thus fitting for you to inherit from him,  
for his action is in your hand.  
Therefore, {Gen. 4:11}*…you are cursed from the land,  
which has gaped its mouth…*– this is the earth,  
which the blessed Holy One cursed with nine curses,[[920]](#endnote-778)  
and now He cursed Qayin once to complete it to ten.

And because of this He said:  
{Gen. 4:11-12}*…cursed are you from the land etc…  
When you work the land… etc*.  
– for its strength shall be weakened for you.[[921]](#endnote-779)  
‘Kings and rulers shall not emerge from you Cain:  
*a wanderer and a nomad you shall be in the land*.  
For I said to of Adam the human:  
{Gen. 1:26}*…and they* *shall rule over the fish of the sea,  
and the bird of the heavens and over animals*– which animals are people who depend upon zodiacal signs –  
who are likened to beasts and cattle and birds,  
all of them are coming towards you to kill you,  
and you shall go as:  
*a wanderer*❖‹❖*n’a*› *and a nomad*❖‹❖*nad*›from before Me.’  
*N’A Va-NaD* ❖‹❖*wandering and nomadic* ›  
are the letters of ’AVoN❖‹❖iniquity› and DaN❖‹❖judging›.[[922]](#endnote-780)

And furthermore:  
N’A Va-NaD,  
because you are the *’AVoN*❖‹❖iniquity› of  
relations with a *NiDaH*❖‹❖menstruant›,  
and of a menstruant you were made  
– which is the pollution that the snake cast upon Eve – [[923]](#endnote-781)  
because of this: you will be a wanderer and a nomad.

And furthermore:

**[119a]**

*N’A*❖‹❖wandering›  
– because you are of the side of Samael,  
*NaD*❖‹❖nomadic›  
– because you are of the side of the snake.  
You are a wanderer in this world,  
and a nomad in the world to come,  
which are: the Higher Shekhinah the world to come,  
and the lower Shekhinah this world,  
for both-of-them take revenge upon you.

And because of this, when he Cain heard,  
that Abel was derived[[924]](#endnote-782) from such a high place,  
then immediately: {Gen. 4:13}*And Cain said to Y”Y:  
‘My sin is too great to bear’*– thus, he returned in repentance [[925]](#footnote-143) and regretted,  
therefore: {Gen. 4:15}*and Y”Y placed a sign upon Cain...*

Here it Scripture alludes to the sign of the covenant of circumcision,  
which Jethro received,[[926]](#endnote-783) of whom it is stated:  
{Judg. 1:16}*And the sons of the Qenite, the father-in-law of Moses…  
who was then separated from the sin of Cain*❖‹❖*Qayin*›,  
[Seems to me: {Judg. 4:11} *And Ḥever the Qenite separated from Qayin…*],[[927]](#endnote-784)  
and in Jethro was Cain thus corrected[[928]](#endnote-785) from his sin.

And furthermore:  
At that time, he Cain accepted it his punishment,[[929]](#endnote-786)  
because He showed him the children descendants of the Qenite,  
the father-in-law of Moses,  
who were destined to be in ‘the hewn stone chamber’.[[930]](#footnote-144) [[931]](#endnote-787)

He Cain said:  
‘And if the blessed Holy One accepts a wicked person in repentance,  
how much more so the righteous!’

Immediately:  
{Gen. 4:16}*And Cain went out from before Y”Y*– with this statement he went out from judgement,  
and accepted upon himself all that had been decreed upon him.

For it is written of Cain:  
{Gen. 4:16}*…and he dwelt in the land of Nod...*[[932]](#endnote-788)That which He said to him: NaD❖‹❖nomadic›– He placed upon him the letter Vav◘‹◘ו›,  
and it was made NOD,[[933]](#endnote-789)  
and this is that which is stated of him:  
{Gen. 4:15}*…and Y”Y placed upon Qayin a sign,  
so that no-one would smite him*– for if he was only NaD❖‹❖nomadic›,  
it is stated of him:  
{Gen. 4:14}*…and anyone who finds me will kill me*.

And since he returned in repentance,  
and received upon himself the sign of covenant,  
He placed upon him the sign of the letter Vav◘‹◘ו›,  
to save him.[[934]](#endnote-790)

And not only that,  
but he placed him *east of Eden*,  
since because of it his repentance,  
he merited to enter the Garden of Eden.

{Gen. 4:17}***And he knew****, Cain, his wife,  
and she conceived and gave birth to Enoch…*– all these descendants,[[935]](#endnote-791)  
prevent him a person[[936]](#endnote-792) from finding favour,[[937]](#endnote-793)  
and they are:  
Enoch❖‹❖*Ḥanokh*›, ’Irad, and Me-ḥuyael,  
and Me-tushael and Lemekh.

And Lemekh took two wives:  
’Adah and Tzilah.  
’Adah is ‘educate❖‹❖*ḥanokh*›’ for good:  
{Prov. 22:6}*Educate*❖‹❖*ḥanokh*› *the child according to its way…*Tzilah is ‘education’ for bad,[[938]](#endnote-794)  
and this is the angel of death,[[939]](#endnote-795)  
who ‘educates’ a person with bad instruction.

’Irad:  
Afterwards following the ‘education’of the evil inclination,  
there enters a ‘trembling’❖‹❖*re-ʼadah*› into a person,  
into his limbs,  
and after it has felled a person with sins,  
it slanders him,  
and shows EL all that he the person has done,[[940]](#footnote-145)  
and this is Me-ḤuYaEL composed of:  
Me-ḤaVei EL❖‹❖shows EL›,  
after which, it the evil inclination descends,  
and it weakens❖‹❖*tashash*› his strength and kills him,  
and this is MeTuShaEL,  
for the words *mavet sha-al*❖‹❖he-requested death› are there   
– and there is no death but poverty.[[941]](#footnote-146)

After which, it the evil inclination rules❖‹❖*amlikh*› over him [[942]](#footnote-147)  
– and this is LeMeKh,  
which is transformed for him to become MeLeKh❖‹❖king›,  
and his two wives:  
one is ’Adah,  
– who ‘testifies’❖‹❖*mei’id*› about the sins of a person,  
and the second is Tzilah  
– who travels over him like a ‘shadow’❖‹❖*tzel*›,  
as it says: {Job 8:9}*For the shadow of our days is upon the earth*,  
and it is written: {Ps. 144:4}*…his days are like a passing shadow*.

{Gen. 4:20}***And she gave birth****, did Adah, to Yaval…*– following which, it kills him with poverty,  
and ’Adah and Tzilah rule over him.  
Yaval[[943]](#endnote-796) – like the heavens and the earth,  
of which it is stated:  
{Is. 51:6}*…for the heavens will dissipate like smoke,  
and the earth like a garment shall wither*❖‹❖*tivleh*›.

And Yaval, he is:  
*…the father of those who sit in tents and with livestock*[[944]](#endnote-797)  
– for he gathered money,  
after which, it is stated of him:  
{Prov. 11:4}*An amassed fortune will not help…*

And yet,[[945]](#endnote-798) it is stated that poverty rules over him  
– which is death –  
and that there is no poverty before the blessed Holy One,  
like poverty of Torah;[[946]](#footnote-148) [[947]](#endnote-799)  
and there is no death like that of those  
who transgress upon the statements of the Torah,  
for they those who transgress are called *dead*. [[948]](#footnote-149)  
And therefore, scripture has said:  
{Ezekiel 18:32}*…Return and live!*[[949]](#endnote-800)

And the brother of Yaval: {Gen. 4:21}*…was the father of  
all who take up the harp and the flute*,  
– who play all manner of tunes.  
And of a person who revels in them,  
and strives in the vanities of the world,  
About him Qohelet has said:  
{Ecc. 11:9}*Rejoice O young man, in your youth… etc*.  
Following which, what does he say to him?  
*And know that, for all these,  
will the ELQYM bring you in judgement*– about which the Masters of the *Mishnah* have said:[[950]](#footnote-150)  
‘Song in the house means destruction in the house’.[[951]](#endnote-801)

But:  
{Lev. 23:40}*…and you shall rejoice before Y”Y ELoQeYKheM…*– like [that of David] that which is stated [of him]:

{2 King. 3:15}*…and it was as the player was playing,  
and the hand of Y”Y was upon him*.[[952]](#endnote-802)

{Gen. 4:22}***And Tzilah****,she also gave birth,*

*to Tuval Qayin,  
the forger of every tool of copper and iron…*– this is the evil inclination, of which it is stated:[[953]](#footnote-151)  
‘if your inclination overpowers you,  
pull it [[954]](#endnote-803) to the house of study etc’.

*…and the sister of Tuval Qayin was Na’amah*– this is the mother of demons,  
and Lemekh, when he rules over a person,  
and is harsh with him like a stone and like an iron implement,[[955]](#endnote-804)  
and he is not occupied in Torah,  
then he rules over him and kills him,  
and makes him an injury and a wound,  
as it says: {Gen. 4:23}*…for I have killed a man for my injury,  
and a boy for my wound.*[[956]](#endnote-805)

At that time,  
the blessed Holy One is destined to take revenge,  
upon both-of-them Cain and Lemekh,  
it is this that is written:  
{Gen. 4:24}*For seventy-fold shall Qayin be avenged,  
and Lemekh is seventy and seven*,  
it is this that is written:  
{Is. 25:8}*Death shall be swallowed forever...*

{Gen. 4:25}***And he knew****, Adam, his wife again,  
and she bore a son and she called his name SheT* ❖‹❖*Seth*›*…*– composed of the letters at the end of the alphabet,  
and about him did Job say:  
{Job 38:36}*Who has placed*❖‹❖*shat*›*, in the inward parts,*

**[119b]**

*wisdom*❖‹❖*ḥokhmah*›.

What is *this* Ḥokhmah alluding to?  
That from which is missing Yod◘∞‹◘י›‹∞Ḥokhmah›,[[957]](#endnote-806)  
with which he would have been ShYT❖‹❖six›,  
which is of BaRA ShYT❖‹❖He-created six›,  
and it is REiShYT❖∞‹❖beginning›‹∞Ḥokhmah›,  
and it would be stated of him:  
{Is. 46:10}*He tells the end from the beginning...*[[958]](#endnote-807)

Seth❖‹❖SheT› was serving in the place of Abel.  
And because Yod◘‹◘י› is missing from him,  
he is called ‘another’❖‹❖*aḥer*›.[[959]](#endnote-808)  
Because when Adam sinned,  
the Yod◘‹◘י› flew away from him,  
and he made SheT❖‹❖Seth›,  
– without Yod◘‹◘י›, which is Ḥokhmah –  
and therefore, the beginning was from the letter Ḥet◘‹◘ח›‹8›,[[960]](#endnote-809)  
which are the 8 days of the covenant of circumcision,  
as it says: {Gen. 4:26}*…then*❖‹❖*az*›‹8›,  
*it was begun to call in the Name of Y”Y* [[961]](#endnote-810)  
– and from there then they ‘performed’[[962]](#endnote-811) the covenant of circumcision,  
and removed from it foreskin and the membrane,  
to enter intoד ◘‹◘Dalet› and not into ח◘‹◘Ḥet›,[[963]](#endnote-812)  
for the beginning of Ḥet◘›‹◘ח›‹8 is Binah:  
{Ps. 12:1}*For the conductor: On the eighth…*and about that it is stated: *then, it was begun…*[[964]](#endnote-813)

And furthermore:  
*then it was begun* – the language of prayer,[[965]](#endnote-814)  
as it says:  
{Is. 58:9}*‘Then’*❖‹❖*az*›‹8› *shall you call and Y”Y will answer...*This is ‘the good keeper’,  
for even though Cain killed Abel,  
from him Abel would emerge one who would avenge him,  
it is this that is written: {Ex. 15:1}*‘Then’* *did Moses sing…*– shepherd avenging shepherd.[[966]](#endnote-815)

After which:  
{Tzeph. 3:9}*‘Then’ I shall transform for the nations,  
a clear speech,  
for all of them to call in the Name of Y”Y...*

But when since ‘Amaleq,  
– who is ‘the first born of Egypt,’ the mixed multitude – [[967]](#endnote-816)  
become mixed-up in or: with Israel,  
about them is stated:  
{Deut. 25:19}*…you shall wipe out* *the remembrance of ʼAmaleq…*so that there not remain a survivor of them,  
for they are a ‘mixing’ of all nations,  
even of Cain.  
And as soon as they are wiped-out from the world,  
*…‘then’*❖‹❖*az*› *it was begun to call in the Name of Y”Y*.

**Tiqun 70** [[968]](#endnote-817)

**Be-REiShYT**❖‹❖In-the-beginning›:  
BaRA ShYT❖‹❖He-created six›  
– and this is MeTaTRON  
– a ‘sign within His Host’,[[969]](#footnote-152) [[970]](#endnote-818)  
and for his sake it is stated:  
{Gen. 4:15}*…and H’ placed a sign*❖‹❖*ot*› *on Cain…*– to protect him,  
and that which he Cain was going as:  
{Gen. 4:12}*a wanderer and nomad*❖‹❖*nʼa va-NaD*› in reincarnation,  
was made into NOD.[[971]](#endnote-819)

Immediately:  
{Gen. 4:16}*…and he dwelt in the land of Nod, east of Eden*.  
And this was the sign of the covenant of circumcision,  
since he had envied his brother,  
who was born circumcised.[[972]](#endnote-820)

And in which place of reincarnation did he merit it circumcision?  
In ‘the Qenite’ Jethro,  
because it was there in Jethro that he returned in repentance,  
and children emerged from him,  
who entered the Garden of Eden,[[973]](#endnote-821)  
and because of this:  
*…and he dwelt in the land of Nod, east of Eden*.

After which,  
he Cain made offspring of the aspect of evil,[[974]](#endnote-822)  
and they were extended,  
throughout reincarnations in the world,  
and about them it is stated:  
{Gen. 4:17}*And Cain knew his wife,  
and she conceived and bore Enoch*❖‹❖Ḥanokh›*…*– Enoch of the aspect of Cain,  
and this is the evil inclination  
– a bad ‘education’❖‹❖*ḥinukha*›.[[975]](#endnote-823)

And there is Enoch❖‹❖Ḥanokh› from the aspect of Enosh,  
which is the good inclination – a good education❖‹❖*ḥinukha*›,  
and it is stated of it:  
{Gen. 5:24}*And Enoch walked with the ELQYM  
and he wasn’t, for ELQYM took him*– and this is Ḥanokh❖‹❖Enoch› whose flesh was transformed,  
into a fiery torch.[[976]](#endnote-824)  
And they are three:  
Adam, Seth, Enosh.

Enosh is from where all generations are ‘interrelated’.[[977]](#endnote-825)  
It is this that is written:  
{Gen. 4:26}*…then it was begun to call in the Name of H’*– from there all reincarnations of the righteous were extended.[[978]](#footnote-153)

Enoch, who emerged from Enosh, is Metatron,[[979]](#footnote-154) [[980]](#endnote-826)  
for his flesh was transformed[[981]](#endnote-827) to a fiery torch,  
and he is also called Nuriel.[[982]](#endnote-828)

And about both-of-those names, it is stated:  
{Ez. 1:14}*And the ḥayot were rushing-forth and returning…  
rushing-forth*❖‹❖*ratzo*› – this is Nuriel,  
*and returning*❖‹❖*va-shov*› – this is Metatron,  
thus, they Metatron and *va-shov*[[983]](#endnote-829) amount equally in numeric-value‹314›:[[984]](#endnote-830)  
*as the appearance*❖‹❖*mar-eh*› *of a flash of lightning*.

But he Metatron is: {Ez. 1:28}*Like the appearance* *of the rainbow,  
which shall be in the cloud…*of which it is stated:  
{Gen. 9:14}*And it shall be when I shall bring a cloud upon the earth,  
and the rainbow shall be seen in the cloud*,  
and because of it is stated:  
{Gen. 9:15}*…and there will be no* *further* *…flood,  
to destroy all flesh*– because his Enoch’s flesh was transformed to a fiery torch,  
and all angels appointed over the souls of reincarnations,  
are from there.

And furthermore:  
*…like the ‘appearance’*❖‹❖*mar-eh*› *of the rainbow*– about it was stated to Moses: {Ex. 25:40}*And see and make,  
according to the pattern you were shown*❖‹❖*maureh*› *on the mountain*,  
{Num. 8:4}*…like the vision*❖‹❖*mar-eh*› *which H’ showed to Moses,  
so he made the candelabrum*❖‹❖*menorah*›– and this is Metatron:  
the letter Mem◘‹◘מ› of his name is **M**enorah,  
Nuriel is his fire❖‹❖*NuR*›,[[985]](#endnote-831)  
and of it, Tet-Tet◘‹◘ט-ט› of his name, is alluded to in:[[986]](#endnote-832)  
{Deut. 6:8}*…and they shall be for :ToTaphot*❖‹❖*frontlets*›*,  
between your eyes*.  
And all was extended from Enosh,  
and because of this:  
{Gen. 4:26}*…it was begun to call in the Name of H’*.

[[987]](#endnote-833) **Be-REiShYT**❖‹❖In-the-beginning›:  
BaRA ShYT❖‹❖He-created six›  
– and these are the six chambers – [[988]](#endnote-834)  
Higher Mother is the seventh.

And in these six❖‹❖*shyt*›:  
{Gen. 4:25}*And Adam further knew his wife,  
and she gave birth to a son,  
and she called his named Seth etc*.  
– SheT❖‹❖Seth› – the end letters of the alphabet –  
*…instead of Hevel*– this is what is written:  
{Ps. 8:7}*…He placed*❖‹❖*shatah*› *all beneath his feet*– Yod◘‹◘י› was withdrawn from ShYT❖‹❖six› leaving SheT,  
and the Hei◘‹◘ה› of Hevel❖‹❖Abel› descended into it,  
and it was made into ShaTaH❖‹❖placed›:  
*He placed*❖‹❖*shatah*› *all beneath his feet*.

And furthermore:  
SheT❖‹❖Seth›, after the name:  
{Ex. 2:10}*…for from the waters  
‘I have drawn him’*❖‹❖*me-shitihu*› Moses.

And furthermore:  
Job said about Seth❖‹❖Shet›:  
{Job 38:36}*Who placed*❖‹❖*ShaT*›  
*wisdom*❖‹❖*ḥokhmah*› *in the inner parts…*and this is the Yod◘∞‹◘י›‹∞Ḥokhmah›  
by which he his name was ShYT,  
*…or who gave understanding*❖‹❖*binah*› *to the rooster*– this is the Hei◘‹◘ה› of Hevel❖‹❖Abel›.

And Seth was the first reincarnation of Abel  
towards becoming him Moses of whom it is stated:  
{Ecc. 2:15}‘*in-that-also’*❖‹❖*be-shegam*›‹345›  
*this is ‘vanity’*❖‹❖*hevel*›,[[989]](#endnote-835)  
*be-shegam*❖‹❖*‘in-that-also’*›  
– this is MoSheH❖‹❖ Moses ›‹345›,[[990]](#footnote-155)  
and we have already established:[[991]](#footnote-156)  
the meaning of that which is stated of him:  
{Ex. 15:1}*Then*❖‹❖*az*› *did* or: will *Moses sing…*And therefore: {Gen. 4:26}*then*❖‹❖*az*› *it was begun,  
to call in the Name of Y”Y*,  
*it was begun* – there,  
was the beginning of the first reincarnation.[[992]](#endnote-836)

And of the extension of the letter Yod◘‹◘י› above,  
from SheT❖‹❖Seth› [Var. of ShYT❖‹❖six]›:  
it extended until the sixth *sephirah*∞‹∞Tipheret›,  
the level of Jacob,  
and this is the stone of the ‘foundation’❖‹❖*shtiyah*›,  
from where the world was ‘set’❖‹❖*hushtat*›,[[993]](#endnote-837)  
of which it is stated: {Gen. 49:24}*…from ‘there’*❖∞‹❖*sham*›‹∞Yesod›*,  
he shepherds the stone of Israel*.[[994]](#endnote-838)

And after him Jacob:  
‘*az*’❖‹❖‘then’›:

1. 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-1)
2. **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-2)
3. See *TZ* 93b (Tiqun 60) [↑](#footnote-ref-1)
4. 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-3)
5. *partzupha* (face, countenance). [↑](#endnote-ref-4)
6. 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-5)
7. See *BT* Berakhot 32b [↑](#footnote-ref-2)
8. 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-6)
9. 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-7)
10. **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-8)
11. 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-9)
12. 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-10)
13. *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-11)
14. *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-12)
15. *ʼeidut* (testimony) – an anagram of *dei’ot* (‘knowings’). [↑](#endnote-ref-13)
16. See Deuteronomy 17:6. [↑](#endnote-ref-14)
17. *BT* Ḥagigah 12b; *Sepher HaBahir* Ot 102; Z 1:186a [↑](#footnote-ref-3)
18. 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-15)
19. 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-16)
20. Making 26 = HVY”H [↑](#endnote-ref-17)
21. See *TZ* 90b (**Tiqun 56**) [↑](#footnote-ref-4)
22. *raza ’ila-ah* (higher mystery). [↑](#endnote-ref-18)
23. This statement is quite remarkable. Perhaps it means the enclothement of the blessed Holy One, the Tree of Life, in Metatron, the Tree of Good and Evil. See ‘*Emeq HaMelekh*, 16:11. The conceptual term *hitlabshut* (enclothement) in Jewish thought seems generic to Jewish mysticism, where it can be found in the commentaries of RAaVaD and R. Yitzḥaq d-min Akko on the first chapter of *Sepher Yetzirah*. The term is mentioned frequently in *Zohar*. [↑](#endnote-ref-19)
24. The difference between ‘One’ and ‘another’ in *written* Hebrew is very slight: between אחד and אחר. According to PQM and MM, this is the name of a particular *qlipah* (husk) called *a**ḥer*; however, the term is also used to allude to idolatry (as in, ‘another god’), and it is the alternate designation given to R. Elishah ben Avuyah after his apostasy, see *BT* Ḥagigah 14b-15a. In Z 2:103a (*SdM*), the term is applied to a soul that has transmigrated to another person. [↑](#endnote-ref-20)
25. *BT* Sanhedrin 38b [↑](#footnote-ref-5)
26. NZ points to Rabbeinu Ḥannanel’s commentary on this aphorism found in *BT* Sanhedrin 38b, which states that this claim is actually made by the practitioners of “episplasm” (see Soncino) themselves, who wish to acknowledge Adam as their patron. ‘Stretching the foreskin’ can have several meanings, all of which are negative. In the Talmudic passage, where it sits between accusations that Adam practiced heresy and apostasy, it may have been a thinly veiled reference to those who wished to reverse their circumcision for social or political reasons, particularly and historically at the height of Hellenistic culture; it is also a euphemism for masturbation, see Pachter, p.133 (however, this meaning is not likely in Maimonides’ *Mishneh Torah*, Laws of Repentance 3:6). See also *BT* Yevamot 72a – on the discussion over whether a *mashukh* requires re-circumcision. [↑](#endnote-ref-21)
27. PQM: it caused the desire for forbidden sexuality to exist in the world. [↑](#endnote-ref-22)
28. *Milah de*-*aqish li* (A matter which is difficult to me). MM understands this ambiguous phrase, (whose specific origin is awkward to determine), to mean ‘difficulty’ and to refer to the Divine complaint regarding the generation of the Flood, see *BT* Sanhedrin 38b – their true sin was ‘damaging the covenant’ (masturbation); however NZ seems to understand the phrase to mean ‘comparison’ and refers to the same Talmudic page, and the comparison of Metatron to the Divine. [↑](#endnote-ref-23)
29. MM suggests Proverbs 20:25 as the likely source and most appropriate context of the word *moqesh* (trap) in Scripture, based on Rashi’s comments there. Fascinatingly, the word *moqesh* (trap) in Hebrew has the exact opposite meaning to the Sanskrit word *moksha* (liberation). [↑](#endnote-ref-24)
30. *BT* Sanhedrin 38b [↑](#footnote-ref-6)
31. *Leih* (for him) but what appears is abbreviated so it *could* be “for the Yud.” There may also exist a wordplay here, since *qishuiy* is the Rabbinic term for erection of the male sexual organ, a prelude to either proper relations or abuse of the covenant. [↑](#endnote-ref-25)
32. The letter Hei represents the Shekhinah, and in the word *haqash* (the straw), the letter Hei is first and rules over the husks, which are the straw; what becomes *qasheh* (hard or difficult) is when the Shekhinah - as represented by the letter Hei - is subjugated to the husks’ rule and appears at the end of the word (MM). [↑](#endnote-ref-26)
33. See Exodus 30:13; Z 1:33b Rabbi Yehudah said: *the holy sheqel* is the ‘spirit of holiness.’ [↑](#endnote-ref-27)
34. See *BT* ‘Eruvin 13a – the difference between the letters Reish and Dalet is minute (see earlier note on this page), yet they imply vastly different meanings. Since the Divine Name and the divine potential of man is revealed in the circumcised phallus, *TZ* associates the textual deconstruction of the Divine Name to the abuse of circumcision. [↑](#endnote-ref-28)
35. *BT* ‘Eruvin 63b [↑](#footnote-ref-7)
36. *tashmish ha-mitah* – Lit. ‘usage of the bed’, a proper euphemism for conjugal relations. [↑](#endnote-ref-29)
37. i.e. of the Shekhinah in exile. [↑](#endnote-ref-30)
38. *BT* Berakhot 5b [↑](#footnote-ref-8)
39. The term *mittah* (bed), as just indicated, refers to the Shekhinah. Perhaps there is a relationship between the position of the bed and the prioritising of female conception, since they both lead to male children. [↑](#endnote-ref-31)
40. *Adam ḥav bemaḥashavah veḤavah ḥavat bema’aseh* (Adam sinned in thought and Eve sinned in action). See Rabbi Y. Gikatilla’s *Sha’arei Orah*, Gate 1: ‘The Tenth *Sephirah*,’ which is clearly reflected in these passages of *TZ*. See *TZ* 94a and 117b, regarding the maxim stated in *BT* Qiddushin 40a, that evil thought is not considered sinful unless combined with action. On *TZ* 94a, we also find that Ḥokhmah is called ‘thought’ and Binah is called ‘action;’ what is implied is that Adam and Eve thus sinned against their own spiritual roots of ‘Father and Mother’ (MM). [↑](#endnote-ref-32)
41. *Bereishyt Rabbah* 1:4 [↑](#footnote-ref-9)
42. This is the moment where *TZ* Tiqun 69 introduces the figure of Adam and Eve’s first son Qayin (Kain), whose spiritual projection through reincarnation, together with his brother Hevel (Abel), will become a significant theme. On Qayin, or Kain, in Kabbalistic literature, see… [↑](#endnote-ref-33)
43. The phrase *kemah de-at amar* is not a ‘usual’ introduction to a verse in *TZ*, but it does occur over 90 times throughout. [↑](#endnote-ref-34)
44. See *BT* Shabbat 146a [↑](#footnote-ref-10)
45. *ravaḥna leih* (I have earned him). [↑](#endnote-ref-35)
46. Here we find another reason for reincarnation which could mean either: to purify the dross that adheres to the souls of the righteous as a result of their engagement with the world; or the purification of their souls over historical time so as to correct the sins of their wicked descendants. [↑](#endnote-ref-36)
47. *BT* Shabbat 146a [↑](#footnote-ref-11)
48. In order to shed light upon the following passage, MM summarises the commentary of RMQ in *Or Yaqar*: At first the husk of the male became joined to Eve and opened her to (the possibility of) sin, and (through this suggestion) she became heated; and then it cast within her the pollution which is Lylyt which is the husk of the female; and then the husk of the male, which is the snake, became enclothed in the thought of Adam, and when Adam united with Eve, and cast within her the drop of seed, the husk of the male also entered into Eve, and from this (process) did the drop become putrid; and from between both of them was born an unclean soul, which is Qayin. [↑](#endnote-ref-37)
49. The expression ‘the putrid drop’ is found in *Mishnah* Avot, 3:1: “Know from whence you came… …from a putrid drop.” [↑](#endnote-ref-38)
50. See *BT* Berakhot 17a – ‘the leaven in the dough’ is a euphemism for the evil inclination, which ‘ferments’ a person to sin. [↑](#endnote-ref-39)
51. *BT* Berakhot 17a [↑](#footnote-ref-12)
52. *BT* Sanhedrin 38b [↑](#footnote-ref-13)
53. This word episplasm is found in Jacob Shachter’s translation of Tractate Sanhedrin for the *Soncino Talmud* in English (1935). It means stretching the skin so as cover the mark of circumcision, in effect creating a foreskin. See *TZ* 99b and note there. [↑](#endnote-ref-40)
54. To Hevel himself, according to PQM; MM suggests a reading variation – from *Or Yaqar* - which indicates that the future of the soul of Hevel is being shown to Adam and Eve. [↑](#endnote-ref-41)
55. Sixty myriads is an allusion to the Giving of the Torah, which was presented to the 600, 000 males of Israel; thus the soul of Hevel culminates in Moses. [↑](#endnote-ref-42)
56. i.e. Moses. As will be stated further, Moses was a reincarnation of the soul of Hevel. The word *beshegam* (in that also) has the same numerical value (345) as MoShE (Moses), and the verse of Genesis 6:3 in which the word appears refers to a life span of 120 years, which was the age of Moses at his death. While this equivalence had already been made in the Talmud – see *BT* Ḥullin 139b – the association with the soul of Hevel is deduced by Kabbalists from the verse of Ecclesiastes 8:14 which reads: “…for this too (*shegam zeh*) is vanity (*havel*)”. [↑](#endnote-ref-43)
57. This scriptural phrase is a key exegetical statement for **Tiqun 69**. *In that also* (*beshegam*) is equivalent in number to Mosheh (Moses); *hevel* (vanity) is Havel the brother of Qayin. Thus, Moses is a reincarnation of Qayin. See also NZ’s citation of *Pirqei d-Rabbi Eli’ezer* Ch. 21, where Qayin states before God that a righteous man is destined to arise who will kill him, and the subsequent association of Havel to Moses in the slaying of the Egyptian, who was a reincarnation of Qayin. [↑](#endnote-ref-44)
58. *BT* Ḥullin 139b [↑](#footnote-ref-14)
59. See *Qohelet Rabbah* 1:5 [↑](#footnote-ref-15)
60. MM reads: “She stands Him up…” [↑](#endnote-ref-45)
61. *BT* Shabbat 156a [↑](#footnote-ref-16)
62. The source of this statement - the discussion on *BT* Shabbat 156a - appears to be making a distinction between the concept of *mazal* that governs the seven days of the week, and the concept of the *mazal* of planetary influence that governs the ‘hour.’ Here, TZ reinterprets the entire concept of *mazal* towards reincarnation; some aspects of *TZ*’s definition of *maza*l resemble the Indian doctrine of *karma* and the ‘cycle’ of *samsara*, especially as understood by later theosophical schools of the West; but the doctrine of the soul to which these pictures are welded is distinctly Kabbalistic. [↑](#endnote-ref-46)
63. *BT* Mo’ed Qatan 28a [↑](#footnote-ref-17)
64. The Talmudic source on *BT* Mo’ed Qatan 28a reads: “…life, children, sustenance…” [↑](#endnote-ref-47)
65. On the term and concept of *mazala* see *TZ* 86b and note there. [↑](#endnote-ref-48)
66. *Uleba’alah leit mazal* (Her Husband has not *mazal* sign); in *TZ*, the ‘Israel’ of the Talmudic context is an anthropomorphic designation of the Divine. [↑](#endnote-ref-49)
67. *BT* Nedarim 32a [↑](#footnote-ref-18)
68. The contexts of this Talmudic statement (*BT* Shabbat 156a and Nedarim 32a) are that of planetary influence, in relation to which Israel is immune. [↑](#endnote-ref-50)
69. Z 3:134a (*IR*) [↑](#footnote-ref-19)
70. See Z 3:134a (*IR*): “Everything depends upon *mazal*, even the Scroll of the Torah in the chamber.” ‘The Torah Scroll in the Chamber’ refers to the Holy Ark found in every Synagogue in which are kept the sacred scrolls of the Pentateuch; this symbolic association can be interpreted on many levels. [↑](#endnote-ref-51)
71. *heikhal shekhinta tata-ah sefer torah tzaddiq* (“the chamber is the lower Shekhinah, the Scroll of the Torah is the ‘Righteous One’”). See Z 2:159a (*RM*); and see the commentary of Maharsha on *BT* Berakhot 5a and ‘Avodah Zarah 24b (which appear very Kabbalistically informed). [↑](#endnote-ref-52)
72. *mazalot* (zodiacal signs) – the meaning here appears astrologically intended. [↑](#endnote-ref-53)
73. *Bereishyt Rabbah* 1:4 [↑](#footnote-ref-20)
74. I do not consider it co-incidental that exactly six bolded Alephs appear on this page in *TZ* Qushta. [↑](#endnote-ref-54)
75. Following the suggested reading of MM, since *de-ihu* here seems awkward. Alternatively: “Worthy is the one for whom stands the hour, which is the *gilgul* (reincarnation) of all of them, this is Yud which is the wheel.” [↑](#endnote-ref-55)
76. Perhaps the meaning here is that through the system of Base 10, represented by the letter Yud [=10], numbers can reappear in their exponentiated form, eg. 6 as 60 as 600: a type of ‘recyling’ of numbers. [↑](#endnote-ref-56)
77. According to MM, the following passage in not found in RMQ’s version of **Tiqun 69** as presented in *Or Yaqar* and, for this reason, MM – whilst maintaining the integrity of the *TZ* Qushta text on the top of the page – omits this section from commentary. [↑](#endnote-ref-57)
78. See note at end of *TZ* 100a: the previous passage is not read by RMQ. [↑](#endnote-ref-58)
79. See *BT* ‘Eruvin 13b and Nedarim 32a [↑](#footnote-ref-21)
80. NZ cites GRA – it is a great merit to have one’s female soul partner reincarnate with him. [↑](#endnote-ref-59)
81. *BT* Berakhot 64a [↑](#footnote-ref-22)
82. The statement found in *BT* Berakhot 64a is understood to mean: whoever tries to force his good fortune, will be dogged by ill fortune (see Soncino *ad loc*). It is followed there by the statement that whoever forgoes his good fortune will postpone ill fortune; and this clearly opens the way to the following discussion of “Rabbi Pedat.” *TZ* alludes here to the next topic of interest by what it does *not* quote, though the association between the passages in *BT* Berakhot and Ta’anit is also made in Z 3:216b (*RM*). [↑](#endnote-ref-60)
83. The remarkable Talmudic account of Rabbi El’azar ben Pedat’s bizarre conversation with God (a close reading of which might show parallels to narcotic ingestion and hallucination), is the subject of this mystical teaching regarding *mazal*. For an analysis of that Talmudic passage see… It is curious that R. El’azar, the son of R. Shim’on bar Yoḥai is asking about a person whom historical perspective post-dates him by around a century. *TZ*’s reference to “Rabbi Pedat,” however, is reflective of on an association made with the mention of Rabbi Pedat in Z 3:216b (*RM*). Although there is a Rabbi Pedat (his son, apparently) mentioned in the Talmud, the source of the discussion here is almost certainly *BT* Ta’anit 25a, where we find (Soncino translation):

    “R. Eleazar b. Pedath found himself in very great want. Once after being bled he had nothing to eat.

    He took the skin of garlic and put it into his mouth; he became faint and he fell asleep. The Rabbis

    coming to see him noticed that he was crying and laughing, and that a ray of light was radiating from

    his forehead. When he awoke, they asked him: Why did you cry and laugh? He replied: Because the

    Holy One, Blessed be He, was sitting by my side and I asked Him, How long will I suffer in this

    world? And He replied: El’azar, my son, would you rather that I should turn back the world to its

    very beginnings? Perhaps you might then be born at a happier hour? I replied: All this, and then

    only perhaps? I then asked Him, Which is the greater life, the one that I had already lived, or the

    one I am still to live. He replied: The one that I have already lived. I then said to Him: If so, I do not

    want it. He replied: As a reward for refusing it I will grant you in the next world thirteen rivers of

    balsam oil as clear as the Euphrates and the Tigris, which you will be able to enjoy. I asked, And

    nothing more? He replied: And what shall I then give to your fellow men? I said: Do I then ask the

    share of one who has nothing? He thereupon snapped at my forehead and exclaimed: El’azar, my

    son, I have shot you with my arrows. “

    It is interesting to compare the conversation between God and R. El’azar ben Pedat, with the dialogue between God and Abraham found in *BT* Shabbat 156a-b and *BT* Nedarim 32a, the latter being the source of the maxim “there is no *mazal* for Israel” discussed in this section of *TZ*. Ben Pedat is offered the choice of having the universe completely rewound so as to perhaps reconfigure his fortune; but Abraham is informed that considering or changing the influence of *mazal* is utterly irrelevant to God’s Will. It is likely that both texts are expressing the same idea. [↑](#endnote-ref-61)
84. The term *ben-gilo* (contemporary) is found variously Talmud; see Soncino on *BT* Baba Metzi’a 27b, n.23 – the term refers to someone born under the same planetary influence; see also *BT* Megillah 11a. [↑](#endnote-ref-62)
85. The implication in the Talmudic source is that Rabbi Pedat was bemoaning his pecuniary, not his marital, status. Perhaps Rabbi El’azar’s question is drawing us towards seeing the term ‘partner’ in a different sense, but on the surface, the theme seems to be one’s actual romantic or marital partner through destiny. GRA understands the question to mean: since Rabbi Pedat was a righteous person, how can it be thought of him that he ‘pressed his fortune’? [↑](#endnote-ref-63)
86. *BT* Mo’ed Qatan 28a [↑](#footnote-ref-23)
87. *mazal* (zodiacal sign/fate). On this term, see TZ 50a and 86b and notes there. [↑](#endnote-ref-64)
88. *Degilgula garim leih ke-ilu bemazala talya milta* (for reincarnation caused it, as though it depended upon *mazal*). These words (not read by RMQ acc. to MM) indicate an attempt to subsume the understanding of *maza*l under the rubric of reincarnation. [↑](#endnote-ref-65)
89. *BT* Ta’anit 25a [↑](#footnote-ref-24)
90. The following lines to “Meanwhile…” are absent here in *TZ* Ortakoj; and from here until *TZ* 103b the pagination of *TZ*s Ortakoj and Qushta differs somewhat. [↑](#endnote-ref-66)
91. *TZ* Qushta reads *epshar* (possibly) here, as per the text of the Talmud; *TZ* Ortakoj reads *ulaiy* (perhaps). [↑](#endnote-ref-67)
92. See *Midrash Tanḥuma* Pequdei Ch.3 [↑](#footnote-ref-25)
93. *’olam qatan* (‘a small world). See *TZ* 130b and note there. [↑](#endnote-ref-68)
94. *uv-gin kakh* (and because of this) – this particular Aramaic expression is used only 9 times in *TZ*, but over 2000 times in *Zohar*. [↑](#endnote-ref-69)
95. See Maharsha on *BT* Ta’anit 25a – where the Talmudic passage here cited is interpreted towards reincarnation. [↑](#endnote-ref-70)
96. In other words, it is not the case that I will destroy the whole world and start again just for you, but that I will destroy your body (i.e. cause you to die) and then let you enter the cycle of reincarnation in the hope that next time it will be better. [↑](#endnote-ref-71)
97. *’atiqa de-’atiqinn* (Ancient of ancients). [↑](#endnote-ref-72)
98. ‘*Olam d-khol tzaddiq da Shkhinta* (the world of every righteous person is the Shekhinah) – God-consciousness is the central focus of the righteous life. [↑](#endnote-ref-73)
99. MM: when the righteous person ‘dies;’ though the sense here is not necessarily literal. Since the righteous person actually resembles and represents the Ysod of the Middle Pillar, each *tzaddiq* is a conduit of Her Husband into Malkhut. [↑](#endnote-ref-74)
100. *D-khol sfirah usfira itq-ri-at galgal* (each and every *sephirah* is called a ‘wheel’). The word *galgal* is made up of the particle *gal* (wave); by inserting the letter Yud between the third and fourth letters, one arrives at *gilgul* (reincarnation). PQM: the Divine beneficence cycles through all six *sephirot* from Ḥesed to Yesod (Vav). On the *sephirot* as ‘wheels’ see… On the relationship between Kabbalah and the ‘wheel of reincarnation’ see… [↑](#endnote-ref-75)
101. There is some textual confusion here (it seems that *atvuun* should read *ot Vav*); I have placed what seems to be the correct version in square parentheses. [↑](#endnote-ref-76)
102. See *Qohelet Rabbah* 1:5 [↑](#footnote-ref-26)
103. *kulei hai ve-ulaiy*? All this and only ‘perhaps’? This known Talmudic expression is a paraphrase of Rabbi El’azar Pedat’s question to God when offered an alternative incarnation that would be ‘perhaps’ better than this one. Although *TZ* mystically interprets the word *ulaiy* (perhaps) here, the actual word given in *BT* Ta’anit 25a is *ephshar* (possibly). [↑](#endnote-ref-77)
104. PQM: through the sins of the generation. [↑](#endnote-ref-78)
105. PQM understands this to refer to the source of his soul; according to MM, this is Ysod. [↑](#endnote-ref-79)
106. MM understands this entire passage to refer to the variant levels of soul (*neshamah*), spirit (*ru-aḥ*) and animating soul (*nephesh*) in relation to man and wife throughout each of the three primary reincarnations that an individual undergoes. [↑](#endnote-ref-80)
107. There is some textual confusion here (it seems that the word *Adam* should read *da*); I have placed what seems to be the correct version in square (and grey) parentheses. [↑](#endnote-ref-81)
108. *yiḥuda* (uniqueness, singularity). [↑](#endnote-ref-82)
109. *Ptaḥ milin yetir, de-ha stimin milin dilakh* (Open [with] more words, because your words are concealed). With this poetic entreaty, Rabbi Shim’on identifies with the reader’s difficulty in understanding exactly what has been said. [↑](#endnote-ref-83)
110. *’eryan* (obscenities, forbidden sexualities). [↑](#endnote-ref-84)
111. Assumedly, this is *kesutah* (*her clothing*) of Exodus 21:10, and not *kesutoh* (*his clothing*) of Exodus 22:26 whose letters are identical. The punctuation and flow of context here from the end of *TZ* 100b is somewhat ambiguous. [↑](#endnote-ref-85)
112. The conjunction of the mention of the precept of *tzitzit* – in relation to covering the body – with conjugal obligation, might seem to support the view discussed in note on *TZ* 92a regarding the wearing of ‘the small *tallit*’ during sexual union. [↑](#endnote-ref-86)
113. *Bereishyt Rabbah* 22:2 [↑](#footnote-ref-27)
114. See *Bereishyt Rabbah* 22:2 – three wondrous things happened on the same day: they (Adam and Eve) were created, they united, and they gave birth to children. Adam and Eve ‘ascended’ to the bed, and they descended with Qayin and his twin sister, and Hevel and his two twin sisters. [↑](#endnote-ref-87)
115. GRA amends to ‘him,’ and this seems correct; for the sake of sense I have placed it in square brackets while retaining *TZ* Qushta’s version. [↑](#endnote-ref-88)
116. The difference between the variants is: *ishtarash* (rooted) and *ishtamesh* (used). [↑](#endnote-ref-89)
117. This may refer to the power of Eve to bring souls into the world in order to correct the defection. [↑](#endnote-ref-90)
118. *Ein soph d-ihu mazala ‘ila-ah* (The Infinite, which is Higher *mazal*); as stated on *TZ* 100b, *Ein Soph* which is sometimes equated with the *sephirah* Keter known as *mazal ‘elyon* (Higher *mazal*), is the source of all influences in the world – see *Reqanati ‘al HaTorah*, Parashat Toldot; see also *Pardes Rimmonin* 3:6 – *Ein Soph* is *above* Keter and, in relation to it, Keter is called *mazal*. PQM: the eighth *mazal* of the ‘beard’. [↑](#endnote-ref-91)
119. The word *kol* (all) as it appears in *TZ* Qushta is read by most commentaries as *’al* (above or upon). [↑](#endnote-ref-92)
120. The entire passage is obscure and there are several alternate suggestions from commentaries. [↑](#endnote-ref-93)
121. This line of alternate version appears to be clarifying the previous lines; however, MM reads *lon* (them) not *le-vav* (to Vav); MM: RMQ and GRA do not read. [↑](#endnote-ref-94)
122. Most of the following lines contained in this parenthesised text do repeat earlier statements, as suggested here editorially, but there are some slight, and possibly significant, additions. [↑](#endnote-ref-95)
123. *BT* Berakhot 64a [↑](#footnote-ref-28)
124. *raza ravr-va* (a great mystery). [↑](#endnote-ref-96)
125. *BT* Berakhot 24a, Bekhorot 35b [↑](#footnote-ref-29)
126. *BT* Pesaḥim 50a [↑](#footnote-ref-30)
127. *‘alma d-atei leit beih shinuya* (in the world to come there is no change); see *TZ* 93b: “There is no judgement in Him and no change” and note there. Here, that unique quality of the Divine is applied to a ‘world.’ [↑](#endnote-ref-97)
128. The quality of mercy as an attribute of the Name HVY”H, in contrast to the quality of judgement as an attribute of the Name ELHY”M, is featured in the discussion of Psalms 56:11 found in *BT* Berakhot 60b. [↑](#endnote-ref-98)
129. This idea is stated in reverse in *Midrash Rabbah* Vayiqra 29:6, but I could not find any source for this particular sentiment; in *Bereishyt Rabbah* 93:11 and elsewhere: the blessed Holy One sits on the throne of judgement. Indeed, traditionally, the Day of Judgement (*Rosh haShanah*) finds God sitting upon the Throne of Judgement, from which He is entreated to move to the Throne of Mercy; but the description of rising from mercy to judgement is unique. [↑](#endnote-ref-99)
130. The code of A-T B-Sh, where the first letter of the Hebrew alphabet represents the last letter, the second letter represents the second-last letter, and so on; see *TZ* 61a and note there; on Kabbalistic codes, see note on *TZ* 40a. [↑](#endnote-ref-100)
131. *ke-le-aḥar yad* (backhanded) is a Talmudic halakhic term to describe a way of effecting any action that is undesirable on the Sabbath (because it may ordinarily border on violating the Sabbath, at least Rabbinically) but permitted because one is compelled to do it for whatever reason; so it is done in a manner that is called *shinui ma’aseh* (lit. a change of doing), ‘a change’ from the normal way of performing the action, and this unusual manner is referred to as “with the back of the hand.” [↑](#endnote-ref-101)
132. This seems to refer to the *sephirah* of Yesod. MM understands the concept of ‘backhandedness’ to refer to a situation where Malkhut is higher than Ysod. [↑](#endnote-ref-102)
133. *BT* Berakhot 12a [↑](#footnote-ref-31)
134. *BT* Megillah 16b [↑](#footnote-ref-32)
135. *Mishnah* Avot 4:15 [↑](#footnote-ref-33)
136. See *JT* Sanhedrin 23a (DBS) – where a comparative statement is brought which qualifies the Mishnaic dictum regarding the lion’s tail, as applied to the concept of ‘place.’ [↑](#endnote-ref-103)
137. That hour being the actual moment of emergence of the drop during sexual union (MM); earlier we were taught that all reincarnation is [of the letter] Yod; and we have also learnt that Yod is the drop; Vav is Ysod; the soul is reincarnated through the Divine union, which happens/ed at the soul’s source, and which is re-enacted at every level of the soul’s descent, including at the level of the physical body. [↑](#endnote-ref-104)
138. *BT* Shabbat 156a [↑](#footnote-ref-34)
139. *le-aqdama lah* (‘to greet Her’ or possibly ‘to precede Her’). [↑](#endnote-ref-105)
140. GRA reads “Her:” The verse in context is said by the Prophet Jeremiah, about himself, in exasperation. [↑](#endnote-ref-106)
141. *le-phashpe-sha* – a rather nuanced way of saying ‘to seek’ or to ‘examine’. [↑](#endnote-ref-107)
142. This entire passage, with its clearly erotic tones, is about the unity of Tipheret - represented by the Patriarchs, and the verses from which it is learnt that they established the three prayer services - with Malkhut, which happens in the centre. [↑](#endnote-ref-108)
143. See the following lines: Jacob is body, Moses is soul, and see note there. Although later in chronological time, the source of Moses is actually higher than the level of the patriarchs, and Jacob was its reincarnation; Hevel passes through Jacob on his way to becoming Moses. [↑](#endnote-ref-109)
144. Although the words Jacob and Moses do not appear explicitly in this line, this is the understanding of commentaries, and it seems clear from the previous lines. In later Kabbalah, this is expressed as: ‘Jacob is Tipheret, Moses is Da’at.’ [↑](#endnote-ref-110)
145. See *TZ* 100b and notes there. [↑](#endnote-ref-111)
146. *BT* Ta’anit 25a [↑](#footnote-ref-35)
147. See Numbers 30:7-9; perhaps there is a connection here to the case of a husband who confirms or rejects the vows and resolutions of his wife. The full meaning of this complex passage is not easy to grasp, but perhaps the sense here – and this is confirmed to some extent by commentators - is that dying prematurely (i.e. ‘without the consent of the husband’) and thus reincarnating without judgement (so as to gain a ‘better’ reincarnation) is the province of the Shekhinah. [↑](#endnote-ref-112)
148. MM: Jacob who was embodied in Tipheret and therefore uniquely destined to unite with the Shekhinah, is the major example of how the appropriate person can bring about Divine Unification through union with exactly the right partner. [↑](#endnote-ref-113)
149. See *BT* Nedarim 64b [↑](#footnote-ref-36)
150. *leit mitah ela ‘aniyuta* (‘there is no death but poverty’). This exact phrase in found in Z 2:119a (*RM*); see also *BT* Nedarim 7b and ‘Avodah Zarah 5a. [↑](#endnote-ref-114)
151. Commentators understand this passage to be about one’s ‘soul mate’ - a partner destined to them throughout historical time from the very creation of souls; but these two entities do not always meet in the same reincarnation. [↑](#endnote-ref-115)
152. Some souls are fortunate to reincarnate as representations of the same *sephirah* that constitutes the primary source of their soul. [↑](#endnote-ref-116)
153. See *Mishnah* Berakhot 4:1. *Plag haminḥah* (lit. ‘half the afternoon service’) refers to the point which marks the end of the first half of the daily time-frame during which one can fulfil the obligation of the afternoon prayer. [↑](#endnote-ref-117)
154. A mystical interpretation of these verses is found in the Commentary of RAaVad of *Sepher Yetzirah* Chs. 1 and 4 Ecclesiastes, but does not appear to be referring to a doctrine of reincarnation. See also Z 2:155b. [↑](#endnote-ref-118)
155. As pointed out in MM, the following passage is understood by commentators to refer not to the body, but to the soul. The 14 days of ‘completion and depletion of the moon’ refer to ‘the Higher moon’ and the creation of souls, each under a different cyclic status, from which no inference can be made to the status of the bodies into which these souls are incarnated. [↑](#endnote-ref-119)
156. The moon is a symbol of the Shekhinah, Malkhut, the Feminine. [↑](#endnote-ref-120)
157. See *BT* Pesaḥim 118a [↑](#footnote-ref-37)
158. This parenthetical insert looks curiously like a summary. [↑](#endnote-ref-121)
159. See *Shmot Rabbah* 30:13 – the world was created through ‘judgement’ (*din*). [↑](#endnote-ref-122)
160. *mezona denishmeta oraiita* (the food of the soul is Torah) – a sublime statement. See Z 3:29b (*RM*). [↑](#endnote-ref-123)
161. See *Bereishyt Rabbah* 22:8 [↑](#footnote-ref-38)
162. See *TZ* 118b – Qayin and Hevel were a prototype of Esau and Jacob respectively; they wrestled. As recounted in *Bereishyt Rabbah* 22:8, Hevel was initially victorious, but his good nature did not permit him to kill Qayin; as a result of which, Qayin – who was not as restrained – took the opportunity to kill Hevel. [↑](#endnote-ref-124)
163. MM: R. El’azar said to R. Shim’on. [↑](#endnote-ref-125)
164. Hevel sinned. When he brought his sacrifice, he gazed at the Divine Presence. The mystical interpretation of ‘the sin of Hevel’ is elaborated upon in later Kabbalah – see R. Ḥayyim Vital, *Sha’ar haKlalim*, Ch.10 - but the only possible source I have seen for Hevel’s sin prior to *TZ* is the reference found in Reqanati, *Ta’amei Hamitzvot*, p.73b (cited in NZ on *TZ* 112a, n. 15 as 16:2); however, see *Da’at Miqra* on *Peirush haRamban* on Genesis 4:1, that this sin is an aspect of ‘the great mystery’ of Hevel, which is the reincarnation into Moses. See the *Commentary of Rabbeinu Beḥaye* on Genesis 27:1, where ‘gazing at Shekhinah’ is said of Isaac, for which his eyes later became weak; and on Exodus 3:6 where the same term is used of Adam when bringing a sacrifice (*lema’alah min hahasagah* – “above the level of [his] comprehension”), thus incurring the death penalty; see also (the fifteenth century text) *Sefer Toldot Yitzḥaq* on Genesis 4:22; and see note below on *Sepher haPliah*. See also Rashi on Exodus 24:10. [↑](#endnote-ref-126)
165. The sin of Hevel, expressed in this way, has echoes in the tragedy of Ben ‘Azzai and Ben Zoma, as recorded in the account of the ascent quest of the four Rabbis, in *BT* Ḥagigah 14b. In *Sepher haPliah*, another early account of Hevel’s sin, the expression “gazed and was killed” is cited in the name of the sages (but I do not know where, unless it is referring to here), see note above. [↑](#endnote-ref-127)
166. See Z 2:11a, for what appears to be a different understanding of this verse, which is nevertheless influential upon this passage (Matt’s translation): “Just as breath [*hevel*] is empowered by the righteous who are offered actions of the wicked yet do not sin, so too is it empowered by the wicked who are offered actions of the righteous and perform them.” [↑](#endnote-ref-128)
167. *BT* Berakhot 7a [↑](#footnote-ref-39)
168. The original verse is paraphrased in Aramaic. [↑](#endnote-ref-129)
169. It is not immediately apparent what exactly is meant by ‘their act.’ MM’s commentary here is brilliant: Samael and the snake were successful in causing Adam to sin because he had risen to a level above his station. This is what can happen to the righteous (i.e. thinking one is more important than one is: that particular thought is not the sin but acting upon its impulse is); as happened to King David with Bat Sheva. [↑](#endnote-ref-130)
170. See *BT* Berakhot 7a [↑](#footnote-ref-40)
171. Seth is the first reincarnation of Hevel. [↑](#endnote-ref-131)
172. *taḥat Hevel* (‘instead of Hevel’). Hevel is Moses, through whom is the Torah composed of Aleph Beit (AV = SheT in A-T B-Sh code); Seth was *instead* of Hevel (MM). [↑](#endnote-ref-132)
173. *Qohelet Rabbah* 1:36 [↑](#footnote-ref-41)
174. *BT* Berakhot 61a [↑](#footnote-ref-42)
175. *binyana* (building) is related to *binah* (understanding), whose seat is the heart. [↑](#endnote-ref-133)
176. The word *Ḥavah* (Eve) is actually written in *TZ*s Qushta and Ortakoj, but it is almost certainly meant to be *havah* (was); so I have placed it in square (and grayed) brackets to avoid confusion. [↑](#endnote-ref-134)
177. Since Moses was a reincarnation of Hevel, he was ashamed in the presence of the Shekhinah against whom ‘he’ had previously sinned. [↑](#endnote-ref-135)
178. PQM: This Beit is the Beit of Binah. (See earlier on ‘the covering of shame’ and note on *TZ* 92a regarding the ‘covering of union’ – and the remarkable allusion for English Qabalah of the word ‘sheet.’) [↑](#endnote-ref-136)
179. See Z 3:77a and *PZ* 6:523-4, n.533. Seth was in the image of his father. *AV* (father) is composed of Aleph and Beit which are the first two letters of the Hebrew alphabet. [↑](#endnote-ref-137)
180. There is an interesting common mis-citation of this verse in modern editions, possibly because of a typographic error in *TZ* Margoliot (the misprinted Beit looks like a Hei) which has been widely copied. [↑](#endnote-ref-138)
181. These are the ten generations from Seth to Noah (MM); although the apparent source of the phrase here is found in *Mishnah* Avot 5:2: “[There were] ten generations from Adam to Noah… …ten generations from Noah to Abraham…” [↑](#endnote-ref-139)
182. *Mishnah* Avot 5:2 [↑](#footnote-ref-43)
183. Moses split the sea [of Torah] to reveal its secrets (MM). [↑](#endnote-ref-140)
184. *BT* Berakhot 61a [↑](#footnote-ref-44)
185. The ‘Torah of the future’ is to be given by the hand of Moses. [↑](#endnote-ref-141)
186. Hevel sinned. See notes on *TZ* 102a; see also ‘*Avodat Haqodesh* 3:34. [↑](#endnote-ref-142)
187. *Mishnah* Avot 5:3 [↑](#footnote-ref-45)
188. See *Bereishyt Rabbah* 1:4 [↑](#footnote-ref-46)
189. *maḥashavah stima* (hidden thought). [↑](#endnote-ref-143)
190. A word-play is about to ensue between the root for ‘joining’ and the root for ‘refining.’ [↑](#endnote-ref-144)
191. *adam ’ila-ah* (Higher Adam). See Idel, “Adam above the Sephirot”. MM understands this to refer to the *sephirot* of emanation (*atzilut*) as invested with Higher Adam, Ḥokhmah. [↑](#endnote-ref-145)
192. *Leit sephirah de-la itgalgal adam ‘ila-ah* (there is no *sephirah* into which Higher Adam is not reincarnated) – as expressed sublimely here, the Divine soul of humanity is manifest as various points throughout history in an individual whose essence expresses a sephirotic aspect of that soul. [↑](#endnote-ref-146)
193. In *TZ* Qushta, the following lines until “of his youth” are presented in a small typeface, but no parentheses as found in some later editons are present. [↑](#endnote-ref-147)
194. *BT* Baba Batra 25b [↑](#footnote-ref-47)
195. See *Massekhet Atzilut* (Jellinek) 14, which quotes this verse to say “even though the oven and the furnace are both made from plaster, their names are different.” Curiously, another echo of this page can be found in that text, in relation to the planting of the tree. [↑](#endnote-ref-148)
196. This seems to be a reversal of what was just previously stated, that ‘refining’ is of Isaac. [↑](#endnote-ref-149)
197. *qashish yomin* (elderly of days). NZ sees this parable as reflective of the parable of the vineyard presented in *Sepher haBahir* Ot 195. [↑](#endnote-ref-150)
198. The spiritual project of ‘Adam,’ is replanted in the Patriarchs. The tree is emanation (‘Adam’ (=45) is ‘the way of emanation’); and therefore, amazingly, a *possible* theme of catastrophic catharsis within the emanatory process such as found in later, Lurianic Kabbalah, is alluded to here (a hint of a hint of the *shvirah*). [↑](#endnote-ref-151)
199. The text reveals the underlying mystery of the allegory – the ‘tree’ is the Emanation of the Divine towards perfection in Adamic form. [↑](#endnote-ref-152)
200. The *pshat* (literal meaning) of Deuteronomy 20:19 is notoriously ambiguous and, according to certain commentary lines which treat the phrase as a question - “for is man a tree of the field?” - may even be saying the opposite of *TZ*’s point here. *TZ*’s Kabbalistic understanding is consistent with Ibn Ezra’s explanation of the phrase, which is cited by *Tur* (long) on Torah. *Tur* also cites the commentary of Ramban (Naḥmanides) which refers to the Talmudic discussion of *BT* Baba Qamma 91a under the rubric of the Mishnaic phrase “cutting down the shoots” (see note below) and thus a potential deep-textual association occurs here in *TZ*, because the text will also presently mention that very concept . See also Alter’s note on Deuteronomy 20:20: the verses in Deuteronomy 20 evoke the ‘tree that was good for eating’ of Genesis 3:6 – and, if that insight is true, then the choice of scriptural verse here provides this deep and complex teaching with perfect symmetry. [↑](#endnote-ref-153)
201. See note above – the growth or ‘extension’ of the tree appears to be an allegory depicting a systemic summary of a schema of emanation; and similar appears in relation to ‘rivers’ on *TZ* 88a. [↑](#endnote-ref-154)
202. *itpashtu* (they (were) extended). The Hebrew word *hitpashtut* (extension, expansion or spreading) entered Kabbalistic literature from Jewish Philosophy to describe the extension of shape taken by any emanated form or system. The word is found Sa’adya Gaon’s *Emunot v-Dei’ot* and R. Yehudah HaLevi’s *The Kuzari*. The ideas and literature of theosophical Kabbalah, among which can be considered the *Zohar*, sought terms through which the dynamics of a theory of emanation could be expressed and developed; and clearly many of these terms had become a part of Kabbalistic hermeneutics and language by the time of the appearance of *Zohar*, see Z 1:17b and 20a. Neoplatonic philosophic literature, such as Shlomo Ibn Gvirol’s *Meqor Ḥayim*, though not, strictly speaking, *kabbalistic*, was surely also influential in the development of the unique lexicon of Kabbalah. See Scholem Card Catalogue (*itpashtuta*): Scholem points out that in relation to ‘emanation’ (*atzilut*), the word *hitpashtut* is found frequently in the works of R. Moses de Leon; Scholem also cites **Tiqun 69**, *TZ* 112a on ‘the extension of Seth.’ [↑](#endnote-ref-155)
203. *Bereishyt Rabbah* 15:6 [↑](#footnote-ref-48)
204. The soul is compared to a bird in a variety of sources, see NZ on *TZ* 103a, n.1. [↑](#endnote-ref-156)
205. MM: once Adam had been successfully planted in the Patriarch, the descendants of Israel could take root. MM does read these lines somewhat differently in construction from the translation; the line could be read as ‘the tree from above descended – its roots in the earth’. [↑](#endnote-ref-157)
206. This reflects an often-used poetic idiom in *TZ*, eg: ‘ascending to the Infinite and descending without limit.’ See *TZ* 38b and 44b; and see also 61b. [↑](#endnote-ref-158)
207. In Rabbinic literature, the phrase “cutting down the shoots” (*qitzetz binetiyot*) is often a euphemism for heresy (although the phrase is found in a literal context in *Mishnah* Baba Qamma 8:6); in *BT* Ḥagigah, it is applied to R. Elishah ben Avuyah. Adam is referred to as a heretic (*min*) in *BT* Sanhedrin 38b. The term is kabbalistically interpreted - in medieval commentaries to *Sepher Yetzirah* such as RAaVad and Isaac of Akko - to imply a breach in the *sephirot*. In Z 1:262a (*Hashmatot*), the term is applied to the Israelites who worshipped the golden calf. In *TZ* 111b, it appears to apply to the whole topic of Adam’s sin. [↑](#endnote-ref-159)
208. The following verse is associated elsewhere in the Tiqqunim as referring to Metatron, who gathers the prayers of Israel and brings them to the Throne of the blessed Holy One. [↑](#endnote-ref-160)
209. See *BT* Qiddushin 40b [↑](#footnote-ref-49)
210. This editorial note is also found in *TZ* Ortakoj. [↑](#endnote-ref-161)
211. On the ‘planting’ of Adam, see Z 3:7a. [↑](#endnote-ref-162)
212. The three levels of soul – N-R-N – are ‘planted’ in the body of the righteous (the ‘ground’), and if they are corrected, then their offshoots (though not the essential soul) are planted in a thousand generations; and not all souls merit to this fourth level of reincarnation, known as the ‘man’ of the Chariot (MM). [↑](#endnote-ref-163)
213. See *Sepher haBahir* Ot 195 [↑](#footnote-ref-50)
214. *Mah teima b-hon* (What would you say of them?) This phrase is a somewhat unique construction that shows the flexibility of Zoharamaic. [↑](#endnote-ref-164)
215. The wicked have only three reincarnations, and they miss out on the thousand. This idea appears to represent a perspective that is the inverse of the way reincarnation is understood in some Eastern spiritual systems, such as Buddhism. The aim here is not to be liberated *from* the cycle of reincarnation, but, in fact, to seek the opportunity afforded to the righteous to remain *within* it. [↑](#endnote-ref-165)
216. This verse is not precisely quoted, reading *be-lo* instead of *ve-lo*. [↑](#endnote-ref-166)
217. *BT* Ḥagigah 13b-14a [↑](#footnote-ref-51)
218. See *BT* Ḥagigah 13b-14a – nine hundred and seventy-four generations pressed themselves forward to be created (the Torah was given after twenty-six generations); see Soncino *ad loc* n.52. [↑](#endnote-ref-167)
219. *BT* Yevamot 63b [↑](#footnote-ref-52)
220. It seems that some souls are destined to be post-Messianic souls, who arrive in the world only once Redemption has been achieved. [↑](#endnote-ref-168)
221. I.e. the actual soul of (the first) Adam (PQM and MM). [↑](#endnote-ref-169)
222. *zaka-ah dara de-ha itgalya beih* (Worthy is the generation in which this is revealed); this phrase is found on *TZ* 111b where it is explained that all these secrets are destined to be renewed by Moses at the end of days; therefore, any generation in which they are revealed is a potentially Messianic generation. [↑](#endnote-ref-170)
223. The fascinating and mystically saturated narrative of the *ba’al qabin* (‘one with crutches’) is one of the most well-known and discussed sections of *TZ* and see notes below. For an overview of textual issues surrounding the following story of ‘the one with crutches’ and its two versions (which are similar, but certainly not identical), see the extensive note in MM. See also: Wolski and Lester [↑](#endnote-ref-171)
224. The expression ‘those who go on crutches’ (*ba’alei qabin*) is derived from *BT* Ḥagigah 3a. [↑](#endnote-ref-172)
225. *ba’alei qabin* (lit. master(s) of crutches; the highly imaginative story of ‘the one with crutches,’ is probably the single most coherent mystical narrative in *TZ*. There are parallels here to other stories of strange encounters throughout *Zohar*, but perhaps most similar in character to the ‘one with crutches’ (though more generous to the feelings of others) is the Elder of the *Sava de Mishpatim* text which commences on Z 2:95a. Unusual is the narrative of encounter here: normally these types of ‘roaming’ narratives are delivered from the perspective of sages who encounter strange people or beings; whereas here, it is the ‘one with crutches’ who is ‘going along the way’ when he encounters two (unidentified) sages on horseback. Although the identity of ‘the one with crutches’ has been variously interpreted (see below), it is difficult not to think of the master of crutches and his cave of secret things, as the type of grumpy magical dwarf found in medieval folktales. R. Menaḥem ‘Azariah mi Fano (16th-17th century) in *The Reincarnations of Souls* Ot 40 (92)explains that the identity of the one with crutches is King Solomon, who came to warn that particular generation of Rabbis not to hide the *Book of Ecclesiastes* from the Scriptural canon; in this perspective, Solomon was a reincarnation of Moses (see NZ n.15). For analysis of the story of ‘the one with crutches’ in modern scholarship, see Amos Goldreich, “Self perception of the author of *Tiqqunei HaZohar*” in…. Goldreich identifies ‘the one with crutches’ as ‘the Faithful Shepherd,’ the Messianic Moses; and see Biti Roi, “The legs of the Shekhinah” in Kabbalah… Roi sees the figure of the one with crutches as representative of the ‘fallen’ Shekhinah. See also N. Wolski and A. Lester… [↑](#endnote-ref-173)
226. This part of the story echoes the Talmudic discussion found in *BT* ‘Eruvin 51a regarding one who is uncertain about where to spend the Sabbath (translation Soncino based): “If two were travelling together one of whom knows of a well-defined place [to spend the Sabbath] and the other did not know of it, the latter transfers his right to a choice of place to the former.” [↑](#endnote-ref-174)
227. As pointed out by MM, the additional alt. version appears in *TZ*s Ortakoj and Qushta. However, its origin is not yet determined – the ‘main’ version appears in the corresponding text of Ms Toronto f48a; and the alt. version above is not found in the notes of MdL on *TZ* Mantua (the huge column of marginal text there does not convey this passage). [↑](#endnote-ref-175)
228. The combination of ‘Sabbath eve’ and the picture of two unique sages on horses may contain Messianic overtones. There may even be, in the light of the various themes contained in this mystical episode, an allusion to attempts to bring the Messiah utilising practical Kabbalah. The two Rabbis on horseback ultimately fail to understand what they have seen. [↑](#endnote-ref-176)
229. *dalig lon* (skipped them). The classically understood technique of instant travel is to contract the distance between two points. [↑](#endnote-ref-177)
230. This is an example of the practical Kabbalistic technique called ‘jumping the way’ (*qephitzat haderekh*) – a form of instant travel, based on the Rabbinic interpretation of Jacob’s arrival at Beit El in Genesis 28:11 – see Rashi there, *BT* Sanhedrin 95a-b and *BT* Ḥullin 91b. See also Isaiah 35:6 (quoted in *BT* Sandhedrin 91b) – “the lame shall skip…” which is a messianic reference. Several Rabbinic sources regarding instant travel are cited in NZ 103b, n.1. On the practical application (particularly regarding Sabbath) of ‘jumping the way,’ with possible implications for this narrative in TZ, see *Tur* Oraḥ Ḥayim 404 where ‘jumping the way’ travel – even though it takes place above the ten *tephaḥim* height domain – is mentioned; see also *Brit Menuḥah*; p.158. [↑](#endnote-ref-178)
231. *sharvita de-kokhava* (lit. ‘sceptre of the star’); see Z 3:233a (*RM*) where the phrase is *kokhavaya desharvita* (stars of the sceptre); the indication there, from the context of an explanation of the astronomical phenomenon of ‘shooting stars’ or comets, is an image of a star with a blazing trail, a ‘sceptre of light’ (*sharvita denehora*) with which it salutes the Divine when called; see also Rashi on *BT* Berakhot 58b, on the term *kokhava deshavit*. The expression in *RM* (ibid) of *deqa merahatei ve-azlan* (that were continuously running) is clearly an association that is reflected here, as the one with crutches ‘runs like a comet;’ see *TZ* 44b, where this term describes the shooting of ‘the drop’ in the shape of a Yod on a Vav to form a Zayin. As noted there, the imagery inherent in the term *sharvita dekokhava* (sceptre of the star) is that of an arcing comet. See also *TZ* 126a, where the vowel sign pataḥ is referred to as ‘the sceptre of the star.’ See also *BT* Shabbat 33b, where R. Shim’on and his son encounter an old man running on the Sabbath eve at twighlight. [↑](#endnote-ref-179)
232. The word *qephitzah* (jumping) in this context refers to instant travel; see *TZ* 103a (alt. version) and note there. [↑](#endnote-ref-180)
233. Notably, this detail of the science of instant travel is found in the Alt. Version on *TZ* 103a, as well as here in parentheses. [↑](#endnote-ref-181)
234. On the concept of instant travel, see note on *TZ* 103a, alt. version. The word *parsei* (parasang) means, literally, ‘Persian,’ referring to the Persian unit of long-distance measurement (about 3 standard miles – the Greek parasang is slightly longer), used extensively in Talmudic literature. 500 parasangs, by the estimate of scholars, is close to 2500 kilometers. See Z 1:5a, where an instant leap of 500 parasangs is discussed in a very different context. [↑](#endnote-ref-182)
235. *ma’arta gu ma’arta* (a cave within a cave); see Z 1:129a – and *BT* ‘Eruvin 53a - where this term describes the Cave of Makhpelah. [↑](#endnote-ref-183)
236. *Hevel havalim* (vanitiy of vanities) – here is the connection to the discussion of Hevel (Abel) whose name means both ‘vanity’ and ‘breath.’ The esoteric significance of this verse is discussed in Z 2:10b. [↑](#endnote-ref-184)
237. See Z 3:164a-165b – two eagles, and a dove with a crown in its mouth; here - an eagle, with a crown in its mouth, and a dove on the crown; in the alt. version on this page - a silver dove, with a crown of gold upon its head. [↑](#endnote-ref-185)
238. See *BT* Berakhot 4b – each angelic entity is designated a specific number of flights required to reach its goal. [↑](#endnote-ref-186)
239. I.e. souls such as mine. [↑](#endnote-ref-187)
240. MM understands ‘the one with crutches’ to be of those souls that are born of the ‘seven kings that died;’ their spiritual deficiency is reflected in this world in their being lame. [↑](#endnote-ref-188)
241. See note on *TZ* 104a, regarding taking reward in this world. [↑](#endnote-ref-189)
242. See earlier note on this page, and the difference here between this and the other version. See also: Jose Fauer, *Golden Doves with Silver Dots: Semiotics and Textuality in Rabbinic Tradition*, Bloomington, Indiana University Press, 1986. [↑](#endnote-ref-190)
243. *tipshei dara* (fools of the generation). [↑](#endnote-ref-191)
244. See *BT* Qiddushin 39b [↑](#footnote-ref-53)
245. The meaning of the text here is particularly obscure. [↑](#endnote-ref-192)
246. The word *lylyinn*, which is unusual in Zoharic literature - where it simply indicates ‘nights’ - is found in Z 1:29a (*Tiqqunim*), where its meaning is similar to here: a type of night spirit, similar to Lylyt, of which perhaps it is a plural; the word is also found in this context in several medieval mystical works such as *Reqanati ‘al HaTorah*, *Sepher Raziel* and *Tziyoni ‘al haTorah*. [↑](#endnote-ref-193)
247. *bi-remiza* (hintingly). This word points to the well-known Kabbalistic pedagogic aphorism: ודי לחכימא ברמיזא *v-daiy l-ḥakima bi-remiza* (for the wise, a hint is sufficient). [↑](#endnote-ref-194)
248. See Z 3:47b – the seven breaths correspond to the ‘seven supernal crowns’ - and *PZ* 7:295-6 n.224-5. The general mystical interpretation in the *Zohar* of the seven *havalim* is that of the seven lower *sephirot*; in Z 1:146b (*ST*), two sets of *havalim* are posited, one good and one bad. [↑](#endnote-ref-195)
249. The secrets of the seven vanities (or breaths) can be employed to create elaborate constructions (such as those of the ‘one with crutches’) and, as such, they present an aspect of practical Kabbalah; therefore this statement is a warning against the use of practical Kabbalah (such as ‘jumping the way’), which is seen as ‘taking one’s reward in this world’ (MM). In the light of this, see also *BT* Ta’anit 25a where the story of ‘the golden table leg’ - an example of taking reward in this world – can be understood to have involved practical Kabbalah. Interestingly, the entire topic here may be referring to a specific type of ‘practical Kabbalah’ achievable through breathing, and therefore - and see further – the ‘breathing’ exercise about to be revealed (for why is it being revealed?) is advised to be ‘directed’ towards the unification of the Shekhinah. The achievement of elevated levels of consciousness through breathing can be found in the works of Rabbi Avraham Abulafia, an identifiable influence in *TZ*. On ‘breathing techniques’ in Kabbalistic literature, see… [↑](#endnote-ref-196)
250. *Havalim* (vanities) can also mean ‘breaths;’ one possible understanding of the concept of ‘doubles’ here, especially in the light of the text’s continuation, is the dual process of inhalation and exhalation; for a detailed description and study of this understanding, see the extensive quote from GRA brought in NZ. Seven breaths ascend from the heart to the mouth and descend from the mouth to the heart. [↑](#endnote-ref-197)
251. It is not apparent in *TZ* Qushta where this parenthesis is closed. [↑](#endnote-ref-198)
252. *le-khavna* (to intend, to direct mentally). *kavannah* is the term most employed in kabbalistic literature and teachings to refer to the deliberate, meditative mental processes that accompany prayer and the performance of ritual. The word *lekhavna* (to ‘intend’) appears frequently in Zohar, see, for example, Z 1:50a (on the necessity of right intention in sexual union) and 155b (*ST*) (on the necessity of right intention in prayer); on the development of *Kavannah* (intention) in Jewish mysticism, see…(Giller… Fine…) [↑](#endnote-ref-199)
253. “These… upon speech, and these…upon action” could possibly mean that the seven vowel forms of HVY”H are dependent upon speech, and the seven names of A-V-G-Y-T-Tz are dependent upon action. According to MM, they represent *Z-A* (the grouping of the seven *sephirot*) and Malkhut respectively [↑](#endnote-ref-200)
254. See *BT* Berakhot 57b – the blessing to be recited upon seeing the ruins of Babylon; however the expression ‘says and does’ here could derive from several possible sources, but it is most likely the liturgical phrase of the *Barukh She-amar* (‘Blessed is the One Who spoke [the world into existence…]’) prayer of the morning service; see *Tur* (Long) on Deuteronomy 34:11 – this quality of immediacy was an aspect of the prophecy of Moses. [↑](#endnote-ref-201)
255. The text of *TZ* Ortakoj is somewhat different here. [↑](#endnote-ref-202)
256. Here are presented two groups of seven letters: Y-H together with *milui* and V-H together with *milui*. [↑](#endnote-ref-203)
257. Here the text of *TZ* Qushta shifts to a smaller typeface (as does *TZ* Ortakoj), but no parentheses or alt. version are indicated; MM notes that this text is not in RMQ. [↑](#endnote-ref-204)
258. *Zaka-ah ‘ama deyad’in lesalqa tzlotin b-amirah uv-uvda* (Worthy is the nation that knows how to raise prayer through speech and action); this is curious in the light of the teaching that what really raises prayer is intent, which rises in breath from the heart to the mouth; the statement here praises Israel because of what they ‘know;’ the phrase is also reminiscent of Psalms 89:16: *Happy is the nation that knows the tru’ah…* [↑](#endnote-ref-205)
259. Z 1:5a [↑](#footnote-ref-54)
260. The full verse of Isaiah 51:16 reads: *And I shall place my words in your mouth, as with shadow of My hand I cover you, to plant Heaven and to establish Earth, and to say to Zion: you are My people.* [↑](#endnote-ref-206)
261. *Di-vemilulakh it’avidu shmaya v-ar’ah* (for with your words are made Heaven and Earth); here the Divine actually accords Israel with the power to co-create the cosmos with prayer. [↑](#endnote-ref-207)
262. The shape of the letter ה (Hei) is composed of the two letters: ד (Dalet) and ו (Vav). [↑](#endnote-ref-208)
263. *tiquninn* (‘constructs’). The best equivalent for the root t-q-n in this context is challenging to locate. [↑](#endnote-ref-209)
264. *be-oraḥ atzilut* (by way of emanation) – see *TZ* 17a, 83a, 98b and notes there. [↑](#endnote-ref-210)
265. *letaqna leih kursaya bar nash lenishmatei…* The sense of this phrase is not entirely clear in the original because of word order, but I have translated according to MM’s understanding: the idea is not to make a throne ‘for’ one’s soul, but to make *of* one’s soul a throne ‘for’ Higher Mother. [↑](#endnote-ref-211)
266. See Z 3:29b (*RM*) and *ZḤ* (Margoliot) 33b [↑](#footnote-ref-55)
267. This statement, which is quoted in the name of earlier sages, is found in Z 3:29b (*RM*) and in Z*Ḥ* (Margoliot) 33b, and in both of those locations it is also quoted in the name of earlier sages! The idea that the soul is issued from the Divine Throne is mentioned in Z 2:211b – in *PZ* 6:205, n.289, Matt notes several Zoharic sources, all of which are from *Midrash haNe’elam*. [↑](#endnote-ref-212)
268. MM: GRA reads ‘[the letter] Vav resides in Metatron;’ a reading ‘confirmed’ by Ms Toronto on f48b. [↑](#endnote-ref-213)
269. *ruaḥ ha-sikhli* (intellectual spirit). At first, this term looks like it came from philosophy. However, in Z 3:29a (*RM*), the ‘intellectual spirit’ is equated to ‘the extra soul’ of the scholar; there, the unity of the four elements through sacrifice is represented by the four Archangels who are described as the elements in intellectual form. In that passage in *Ra’aya Meheimna*, the word *ruaḥ* is used in its elemental form, meaning wind - whereas here in *TZ*, the word *ruaḥ* is a level of the N-R-N schema of the soul, i.e. spirit. See also *Tur*, Oraḥ Ḥayim 98: “…that one needs to direct (*lekhaven*) his thought because, before Him, thought is like speech, for He discerns all thoughts; and thus did the Pious ones and the men of action do, they would seclude themselves and meditate (*mekhavnin*) in their prayers, until they would arrive to a stripping away of the physical and the strengthening of the ‘intellectual spirit,’ until they would reach close to the level of prophecy…” Toronto f48b: *ruaḥ hasekhel* (spirit of the intellect); see also commentary of R. David Kimḥi on Ezekiel 37:9; and see R. Abraham Abulafia’s *Otzar ‘Eden haGanuz* 3:9, where this term is mentioned in relation to practical meditative techniques of enlightenment. Lurianic Kabbalah has also incorporated the term in a manner consistent with here in *TZ* – the intellectual spirit is a level of soul acquired from the World of Formation, the world of Metatron and the angels, see *Etz Ḥayim* 50:10. [↑](#endnote-ref-214)
270. *nephesh ha-sikhlit* (the intellectual ‘animating soul’). This term is used extensively by Rabbeinu Beḥaye in his commentary on Torah - see, for example, on Genesis 13:17 – and other commentators; here, however, the term does not appear to signify a specific type of soul or even a comprehensive aspect of the soul, but the level of *nephesh* (animating soul) *within* the framework of N-R-N (the 3 levels of the soul: *Nephesh*, *Ru-aḥ*, *Neshamah*) of the intellect. As we learn here, there is N-R-N of the intellect that is of emanation, and N-R-N of the intellect that is not of emanation. As with other concepts, *TZ* subsumes previously known terms of Jewish thought into the kabbalistic schema. [↑](#endnote-ref-215)
271. The words here seem to imply that ‘emanation’ is a type of creation *ex nihilo*, and this position is confirmed in later Kabbalistic texts. [↑](#endnote-ref-216)
272. The pattern described here clearly evokes a four-tiered structure: a framework that appears to refer clearly to ‘the four worlds of ABY”A,’ as elaborated upon in later (particularly Safedian) Kabbalah; see note on *TZ* 98b. This text follows closely the version found in Ms Toronto 48b (i.e. since it is found in the oldest known Zoharic recension, it is not a later insert). [↑](#endnote-ref-217)
273. The parallel text in Ms Toronto f48b jumps here to the equivalent of *TZ* Qushta 112a. [↑](#endnote-ref-218)
274. *Sepher Yetzirah* 2:1 [↑](#footnote-ref-56)
275. BGD KPRT: These letters are called ‘double’ letters because they assume two modes, depending upon whether they are punctuated with an emphatic sign (*dagesh*) or not, affecting their pronunciation and grammatical implication. On their mystical significance, see *Sepher Yetzirah* Ch.2. [↑](#endnote-ref-219)
276. *qe-mi’a* (charmlet). [↑](#endnote-ref-220)
277. i.e. YQV”Q vowelled as Tz-VA-OT with shva, qametz, ḥolem. [↑](#endnote-ref-221)
278. *kahana raba* (High or Great Priest). [↑](#endnote-ref-222)
279. *BT* Baba Batra 25b [↑](#footnote-ref-57)
280. *qamu kul-hu ve-ishtatḥu qameih* (They all rose and prostrated before him) – a sublime expression of respect. [↑](#endnote-ref-223)
281. See *Sepher Yetzirah* 3:3 [↑](#footnote-ref-58)
282. See *Sepher Yetzirah* Ch. 3. The word *emesh* means ‘last night’, but it mystically forms an abbreviation for the three ‘mothers’: ‘air, fire, water’. [↑](#endnote-ref-224)
283. *TZ* appears to utilize a parallel technique to that of *Sepher Yetzirah* – which arrived at 32 from the 22 letters of the Hebrew alphabet and the 10 ‘*sephirot* of nothingness’ – to composite the (Genesis) creation narrative’s 32 ELQYMs and 10 utterances to arrive at 42. [↑](#endnote-ref-225)
284. MM: Tipheret takes hold of Ḥesed. [↑](#endnote-ref-226)
285. MM: the underlying idea is of Tipheret ‘taking hold’ of Gevurah. [↑](#endnote-ref-227)
286. ‘Two roes of a doe’ – this term is found in Z 3:55b (*Tosephta*) and 238a (*RM*), and has been interpreted along messianic lines throughout kabbalistic literature; see Liebes… Here it refers to Netzaḥ and Hod; GRA points out, that because the hands can act independently of each other, they are considered separately, whereas the legs always act together. [↑](#endnote-ref-228)
287. If there are messianic allusions in this passage, then this might be one of them. The striking of the thigh of Jacob can be a symbol of the fate of the Messiah son of Joseph. [↑](#endnote-ref-229)
288. The text of *TZ* Qushta says *mineih* (from him), but the context seems to indicate ‘from Her.’ [↑](#endnote-ref-230)
289. *TZ* Qushta reads *dileih* (of his) but the context clearly indicates that the word here should be *dalah* (poor). It is interesting that YMY”N has a marginal note here indicating the correction, but the text of *TZ* Qushta itself is unamended. [↑](#endnote-ref-231)
290. *Keter ‘ila-ah avyr qadmon* (Higher Keter, primordial air); the term ‘first air’ is found in Z 1:16b (a section of *Zohar* that is clearly reflected in themes discussed in this section of *TZ*) as *avyr qadma-ah* (Matt: ‘primordial aura,’ and see also on the ‘light that already was’ in *PZ* 1:123, n.114); but the precise term *avyr qadmon* is not found anywhere in Zoharic literature except here and *TZ* 107b - a fact that can inform discussion regarding the historical development of kabbalistic texts. The precise term mentioned here (*avyr qadmon*) is found in Yitzḥaq of Akko’s commentary on the first chapter of *Sepher Yetzirah*, and it is used extensively in *Sepher haPliah*. In the section of *Sepher haPliah* commencing: “See and understand that this is the way of emanation…” we find the exact same extended phrase of: ‘Higher Keter, primordial air.’ As noted elsewhere, there is a deep and consistent affinity between *TZ* and *Sepher haPliah*. The same extended phrase is also found R. Moshe Botarel’s commentary on *Sepher Yetzirah*. [↑](#endnote-ref-232)
291. In this outline of the relationship between the *sephirot* and the elements, the left side is mentioned first, perhaps because it is the nature of fire to ascend and the nature of water to descend – judgement withdraws and mercy is bestowed. [↑](#endnote-ref-233)
292. Being of the right-hand side, the aspiration of Ḥesed is towards Ḥokhmah. These lines are somewhat curious, since ‘the sea’ is so often a symbol of Binah or Malkhut; but the association is enlightening: Ḥokhmah, symbolised as Yud, is ‘a wellspring’ while Ḥesed is a moving body of water which, on reconnection with the source to which it aspires, becomes greatly enlarged. [↑](#endnote-ref-234)
293. *Malkhut mana dekulhu* (Malkhut is the vessel of all of them); Malkhut is the *sephirah* associated with earth, the most static and receptive, of all the elements – their grounding. [↑](#endnote-ref-235)
294. Here commences the text found in Ms Toronto f77b; see note on *TZ* 107a. [↑](#endnote-ref-236)
295. The statements here seem to contrast with the earlier teaching, that the vowel point tzerei represents Netzaḥ and Hod – the two thighs; whereas here, as part of *segolta*, it represents Ḥokhmah and Binah, and as part of segol it represents Ḥesed and Gevurah. [↑](#endnote-ref-237)
296. Perhaps the sense here is that if one were to draw a continuous line that intersected the various pairs, one would create a *shalshelet*-like shape. [↑](#endnote-ref-238)
297. *hevel havalim* – it is difficult in translation to convey the homonymic sense of this phrase. MM cites *Sha’at Ratzon*’s suggested amendment of the text: *nequdinn v-atvun hevel v-dibbur* (vowels and letters are breath and speech…). [↑](#endnote-ref-239)
298. The proper transmission of the Masoretic text of Scripture demands that certain specific letters are written in larger or smaller size than the standard, and these are referred to as ‘large and small letters;’ see *PZ* 5:227, n.106. [↑](#endnote-ref-240)
299. *kelilan behu* could mean: ‘included in them’ (and thus NH), or ‘comprised of them,’ but, in either case, the sense is not clear. Curiously, this phrase is outside the parentheses of the alt. version in *TZ* Ortakoj, and so also in *TZ*s Margoliot, MM and NH; but *TZ* Qushta has them within. [↑](#endnote-ref-241)
300. *BT* Baba Batra 25b [↑](#footnote-ref-59)
301. *BT* Baba Batra 25b [↑](#footnote-ref-60)
302. *nequdin misitra deḥokhmah* (vowel points are of the aspect of Ḥokhmah). See *TZ* 12b (Introduction) – the vowel points illuminate the letters. [↑](#endnote-ref-242)
303. *dephiqu deruḥa* (‘the pulse of the spirit’). The extensive teachings of ‘the pulse of the spirit,’ which constitute a primary theme of discussion from here until *TZ* 108b are highly connected with text of *Ra’aya Meheimna* found in Z 3:219a; and see also Z 3:261a (where the Divine Voice at Sinai is propelled by ‘the momentum (*dephiqu*) of the wind and water,’ followed by an analysis of the sounds of the *shophar*). The word *dephiqu*, which appears frequently in the passages here, has several possible meanings in English, amongst them are: ‘beating,’ ‘pulsation,’ ‘rhythm,’ ‘knocking;’ and it is not always possible to accurately convey the full sense of a phrase or line with only one English word. Likewise, as pointed out elsewhere, the Aramaic word *ru**ḥa* can mean ‘wind’ (as in the elemental force of air) or ‘spirit’ (and, even more specifically, that level of the soul known in Hebrew as ‘spirit’ (*ruaḥ*) which represents the *sephirah* of Tipheret); and this ambiguity reflects the dual role evinced here by the element of ‘air’ which is both Keter and Tipheret – the point of either the segol or the s*egolta*, the Middle Pillar – arousing from Above or below; and it is this duality that provides the dynamic of the whole system. Thus, the picture to emerge from these texts and their commentaries, is that the ‘pulse of the spirit’ – the ascent and descent of the Name HVY”H towards and away from the Name of ADNY, which is the veiling and obscuring of enlightenment – is reflected in both cosmic history (see *TZ* 70b) and in the individual. On medical pulse prognosis, see *TZ* 70b and note there and note below. [↑](#endnote-ref-243)
304. Keter first arouses Ḥesed then Gevurah. [↑](#endnote-ref-244)
305. PQM: the *reshaphim* (coals) are forces of judgement. In that understanding, the flames of the coals would be the judgements released and materialised from their potential forces. [↑](#endnote-ref-245)
306. *ihi* (She); at first glance, this appeared to be referring to Malkhut (which requires discerning what it means to say that Malkhut is of the level of Jacob) but, according to MM, this is Tipheret; however, the Middle Pillar (if that is the identity of the subject pronoun) is masculine. [↑](#endnote-ref-246)
307. A possible allusion here is that the word *TaM* (perfect/complete) is an acronym of Tipheret and Malkhut. [↑](#endnote-ref-247)
308. The phrase construction appears somewhat ambiguous here (perhaps poetically intended), and the word order in the Aramaic is unusual; the translation follows MM. [↑](#endnote-ref-248)
309. The simple, long *teqi’ah* blast of the shophar is compared to water. See also *TZ* 51b. [↑](#endnote-ref-249)
310. The broken, sharp, rising *shevarim* blast of the *shophar* is compared to fire. [↑](#endnote-ref-250)
311. On the various sounds of the ram’s horn (*shophar*), see TZ… and notes there. [↑](#endnote-ref-251)
312. See *BT* Pesaḥim 56a [↑](#footnote-ref-61)
313. *be-ḥashai* (silently). Perhaps the sense here is that stillness and silence is the receptor of all the other sounds, their Malkhut. Alternatively, the silent ‘Standing Prayer’ is that which completes the Unity (of the *Shm’a*). NZ makes reference to *BT* Pesaḥim 56a, which explains the quiet saying of the formula “Blessed is the Name…etc.” included in the recitation of the *Shm’a*; and this formula is identified with Shekhinah. [↑](#endnote-ref-252)
314. See Z 3:95a – where this verse from Song of Songs is interpreted to refer to exile, and *TZ* 70b – where exile is compared to sickness. [↑](#endnote-ref-253)
315. The letters of MiYaH (from YaH) is found in reverse order as the last three letters of ELHYM. [↑](#endnote-ref-254)
316. *leit bat qol b-galuta* (there is no heavenly voice in exile). However, see *BT* Baba Metzi’a 86a; *Sefer HaTemunah*, Part 2 – the heavenly voice calls out “Return O Children, from your exile!;” and *SheLaH*: Parashat Ḥuqat – *bat qol* was the primary mode of transmission of Divine revelation in the Edomic exile, until the end of the Talmud. [↑](#endnote-ref-255)
317. *Bemidbar Rabbah* 13:15 [↑](#footnote-ref-62)
318. The reason for this statement here is not apparent, but perhaps it was felt that some of the teachings presented here may not be consistent with each other. [↑](#endnote-ref-256)
319. MM: like when teachers of children drum out the vowel points with their fingers to demonstrate them. [↑](#endnote-ref-257)
320. By way of introduction to the following passages, MM cites the explanation provided in Ḥayim Vital’s *The Gate of the Holy Spirit*: there are ten types of pulse in a person, each one of which shows something different in human physiology, and these pulses are in the form of points, as it is known that the vowel points are of Ḥokhmah [as stated here on *TZ* 105a, see earlier note] from where is the root of the living spirit that expands into the heart, and from there it extends to all the pulsating veins throughout the whole body; and one who is proficient in pulses feels that on one occasion it might pulsate once, and then immediately beat a second point next to it, and that would be like a *tzerei*; and so it is with all ten pulse types, corresponding to the ten vowel points; and they correspond to the ten fingers; for with each and every finger, the feel of the pulse is different. (This would indicate that there are actually 100 different pulse readings). [↑](#endnote-ref-258)
321. Pulse diagnosis (or perhaps, more accurately, ‘prognosis’), was probably known in the West in medieval times mainly through Galen’s book *De Pulsibus*, and is still an integral part of traditional Ayurvedic, Chinese and (early) Tibetan medicine; on its use in Europe, see F. Wallis, “Signs and senses: diagnosis and prognosis in early medieval pulse and urine texts” in *Social History of Medicine*, Vol.13, 2000; and see *TZ* 70b and note there. [↑](#endnote-ref-259)
322. See *BT* Pesaḥim 117a [↑](#footnote-ref-63)
323. See the interpretation of this verse together with Lamentations 4:22 on *TZ* 17b (Second Introduction). [↑](#endnote-ref-260)
324. See *TZ* 28a; on the two chambers of the heart see *TZ* 92a. [↑](#endnote-ref-261)
325. *BT* Berakhot 3b [↑](#footnote-ref-64)
326. See Z 1:166a, and *PZ* 3:3, n.16-17; and *Mekhilta*, Introduction: Shekhinah is not revealed outside the land of Israel. The sense here, however, is not merely geographical. [↑](#endnote-ref-262)
327. This verse is a curious quotation – the context is the Messiah; thus, in exile, the Shekhinah is lacking the ‘Messianic spirit.’ [↑](#endnote-ref-263)
328. *BT* Berakhot 24a [↑](#footnote-ref-65)
329. Soncino translates this Talmudic statement as: “a woman’s voice is sexual excitement.” [↑](#endnote-ref-264)
330. According to Z 1:257a (*Hashmatot*), this is to happen in the sixth millennium, i.e. at some time before the common year 2240 C.E. [↑](#endnote-ref-265)
331. Lower Hei returns to its position after ascending towards Yod. Further on we learn that Yud descends towards Higher Hei while lower Hei ascends towards (is aroused by) Vav, and this is indicative of a different combination of the letters of the Divine Name: Y-H-H-V, which represents the ‘rising and lowering sacrifice,’ as will be discussed; see *TZ* 106b and notes there. [↑](#endnote-ref-266)
332. *Qorban oleh v-yored* (the rising and descending offering); although interpreted here in *TZ* to refer to the movements of the *sephirot*, the term in Rabbinic literature refers to a means-tested, sliding scale sin sacrifice; the rising and descending was not related to any physical act pertaining to the animal, but to the animal’s ‘value’ in relation to the financial status of the one bringing the sacrifice; see Leviticus 5:6-11 and *Mishnah* Kritut, 2:4 (where the bringing of ‘the rising and descending sacrifice’ is related to various sexual offences); and see *TZ* 35a; however, see also Z 2:158 (*RM*) – the rising and descending represent the sexual ‘fires’ of man and woman. [↑](#endnote-ref-267)
333. The letters return to their ‘perfect’ position. Here we learn of a parallel process to *dephiqu* (beating, pulsating) or the relationship between Names, which is that of *qerivu* (approaching, being near) – which is the mystery of the unity of the letters of the Divine Name; for *TZ*, the mystery of the nearness of these Divine letters is what underlies the ritual of sacrificial ‘offering’ (*qorban*) which has been replaced by prayer. [↑](#endnote-ref-268)
334. The point here is revealed in the meaning of the word *qorban* (sacrifice, offering) as ‘bringing close’ from the Hebrew root *q-r-v*. [↑](#endnote-ref-269)
335. *shalhovin di-re-ḥimu* (flames of love). [↑](#endnote-ref-270)
336. Hei rises to Yud because it has descended to illuminate Malkhut (MM). This may reflect the (mystically interpretable) Talmudic maxim found in *BT* Yevamot 63a: “descend a level and take a wife.” It is also possible to understand that: ‘below,’ (V-H) the process of arousal is ‘from below to Above,’ whereas ‘Above’ (Y-H) it is reversed, and arousal happens from ‘Above to below.’ See *TZ* 107a and note there. [↑](#endnote-ref-271)
337. *BT* Ḥullin 91b [↑](#footnote-ref-66)
338. The context of this expression in *BT* Ḥullin 91b is that of angels ascending and descending on Jacob’s ladder. [↑](#endnote-ref-272)
339. MM cites here the explanation of the GRA: the sickness of a person is caused by the strengthening of one of the four elements over another [i.e. an imbalance]; and when a person is healthy then the order of the elements is: two ascend and two descend; and they are recognised in the order of the pulsations of the veins, for two beats ascend and two beats descend. [↑](#endnote-ref-273)
340. See *Bemidbar Rabbah* 12:8 – Mikhael is [the angel] of snow. [↑](#endnote-ref-274)
341. See *BT* Pesaḥim 118a [↑](#footnote-ref-67)
342. ‘The ten utterances’ – see note on *TZ* 111b. [↑](#endnote-ref-275)
343. *qe-rivu* (nearness, bringing close, sacrificing). [↑](#endnote-ref-276)
344. Finding the right English word to indicate the causing of entities to come close to each other is challenging in this context; perhaps ‘merging’ gives the ultimate sense of the process of unifying the letters. [↑](#endnote-ref-277)
345. On *‘ilat ha-‘ilot* (Cause of causes) see *TZ* 17a (Introduction) and note there. Here it also implies a level, beyond even Keter, that is the source of the unity of all the *sephirot*. [↑](#endnote-ref-278)
346. *nahir ’almin* (‘illuminating worlds’); this expression demonstrates the deep associative thought in *TZ*, since it is found (albeit in the plural) in Z 1:52b, in the mystical analysis of the flame of the sacrifice. Matt’s translation there - ‘worlds glimmering’ – is curious, because adjective (in this case, *nehirin*) follows noun in Aramaic; but the word *nahir* seems to be a verb, and so the translation here reflects that shift in meaning; see also NH and MM: *me-ir ‘olamot* (illuminating worlds). [↑](#endnote-ref-279)
347. See *PZ* Vol.7, p.211, n.12. In the Talmud, R. Pinḥas ben Yair is the son-in-law of R. Shim’on bar Yoḥai, and in the *Zohar* he is the latter’s father-in-law and a known figure amongst the *Zohar*’s mystical circle. [↑](#endnote-ref-280)
348. i.e. Unity in the *Shm’a*; and Offering in the ‘Standing Prayer;’ and these two processes perhaps reflect the two aspects of *qerivu* (bringing close - vertical) and *dephiqu* (pulsation - horizontal). [↑](#endnote-ref-281)
349. This following phrase is found in Z 1:230b although not quite this point. [↑](#endnote-ref-282)
350. *BT* Berakhot 6b [↑](#footnote-ref-68)
351. Soncino translation. [↑](#endnote-ref-283)
352. See *Shir HaShirim Rabbah* 1:5 – the angels assisted King Solomon in the building of the Temple. [↑](#endnote-ref-284)
353. See *TZ* 45a, which seems to imply that ‘birds’ here refers to angels. [↑](#endnote-ref-285)
354. Thus MM: “to receive the prayers and raise them to the blessed Holy One;” however, the meaning may also be “to correspond to them…” [↑](#endnote-ref-286)
355. *V-natil Qudsha Brikh Hu ilein milin ubanei bahon ‘almin* (“and the blessed Holy One takes these words and builds worlds with them”). Worlds are made from words! Prayer has not only the power to repair the cosmos but it can even create entirely new worlds; in contrast to the initial process of creation effected by the linguistic emanation of Divine Speech from ‘Above to below,’ here the arousal of ‘below to Above,’ represented by Prayer, creates new worlds out of human speech. [↑](#endnote-ref-287)
356. Z 1:5a [↑](#footnote-ref-69)
357. According to MM, this is the same Elder as mentioned previously (*TZ* 105b): Rabbi Pinḥas ben Yair; but this is not immediately apparent from the text. [↑](#endnote-ref-288)
358. See *TZ* 70b. [↑](#endnote-ref-289)
359. *asya qart-na* (an expert healer, or Doctor of Court); PQM – this is the Faithful Shepherd, the Messianic Moses. The word *qart-na* is, it would appear, a neologism of Zoharic literature; see Scholem Card Catalogue – in large letters, Scholem writes (of *qart-na* and *qartina*): *milah dimyonit*! (an imaginary word!), adding: “in the manner of the *Midrash haNe’elam*.” However, even if Scholem is right, this word has almost certainly evolved from its original intent; moreover, the source of the word may not be arbitrary. In Z 3:299a, *The Book of Qart-na* (one of many mythological, pseudepigraphic or lost texts mentioned in *Zohar* - see Neuhausen, *Sifriyah Shel Ma’alah*, entry 66) seems to imply the name of an *actual* healer (perhaps Hippochrates?), as noted and translated as such by *Sulam*, and by Simon and Sperling (*Soncino Zohar*) who give: “Kartana the Physician.” The note of *Derekh Emet* (there) seems to imply that a *qartna* is a wise person, a ‘storehouse of [medical] wisdom,’ found among the resources of kings; the ‘foreign word’ they cite is *qarta* (which may be close to the Roman *curte* or *corte* – the origin of the English word ‘court,’ see *Shorter Oxford*, 1973). Based on this, (i.e. probably, therefore,) MM translates here as *mumḥeh* (expert); NH (Edri) – *ḥakham* (wise person) – although it is curious that on the same page of *Zohar* appear the words *asya ḥakim* (wise healer), while in a parallel passage on Z 2:219a (*RM*) we find *asya baqi* (a proficient healer). In a passage of Z 3:305b (*Hashmato*t) – which mentions the *Book of Yudan of Caesarea* - the term *asya deqartinaah* is also found, which is an awkward expression if it means ‘healer of expertise,’ although the *Zohar* itself says there that the term *qartina* is applied to an important person. The word is also found in *ZḤ* (Margoliot) 55a where it cannot be the name of a person, since immediately following the words “the *Book of asya qirtina*” is the name of its author (Yudan of Caesarea). However, see Jastrow, p.1342 – *q-r-t* is a ‘grain’ or ‘particle’ (from where is derived the common Rabbinic word *qartin* mentioned in various halakhic contexts to do with specks or grains; see, for example, *BT* ‘Avodah Zarah 40b (mentioned elsewhere in the notes to this page), where the word *qartin* (Soncino: ‘drops’) appears (though not as medicine) in the same medical discussion as mentioned in the note below on ‘apple wine;’). Thus, *asya qart-na* here could imply an apothecary, a ‘doctor of potions’ which *could* fit the sense in those passages and here in *TZ*; the statement in *ZḤ* (Margoliot) 84a – *beq’iin qartunia* - is possibly unrelated. See also the word *qurtaman* on *TZ* 132b and note there. [↑](#endnote-ref-290)
360. MM: this refers to Moses. [↑](#endnote-ref-291)
361. *’asis rimonim* (cordial of pomegranates); see Song of Songs 8:2: “the cordial of my pomegranate”. [↑](#endnote-ref-292)
362. See *TZ* 70b – the Shekhinah there is cured through the scent of an apple; whereas here the apples of the other doctors do not work. NZ cites *BT* ‘Avodah Zarah 40b, where (seventy-year-old) apple wine is seen as an important curative. [↑](#endnote-ref-293)
363. The verb *isht-mod’a-at*, though of reflexive pattern, appears as an active form of ‘to know’ throughout this passage. [↑](#endnote-ref-294)
364. As the first letter of the first word of the Torah, Beit ‘opens the gate’ of Torah; alternatively, Beit *is* the gate. [↑](#endnote-ref-295)
365. *beyoma shvi’a-ah d-ihu shtita-ah* (the seventh day that is the sixth). According to PQM and MM, ‘the seventh day’ in this context is the *sephirah* of Da’at, the ‘seventh’ of the six *sephirot* of *Z-A* (Ḥesed to Ysod) from below to above, and the ‘sixth’ when Netzaḥ and Hod are counted together. *Benayahu* offers two explanations of this ambiguous phrase: one referring to the dual nature of the Sabbath as Ysod and Malkhut; and one referring to the time between the sixth and seventh hour of the Sabbath eve, from dusk to twilight, known as *bein hashmashot* (lit. ‘between the servants’), meaning the time between the setting of the sun and the rise of the time of the moon. [↑](#endnote-ref-296)
366. i.e. the word *Rosh* (head) together with the letter Yud, forms the word *RoShY* (my head) of the verse. [↑](#endnote-ref-297)
367. *aphiqei* (rivulets or ‘producers of’). [↑](#endnote-ref-298)
368. *BT* Berakhot 3b [↑](#footnote-ref-70)
369. See *TZ* 7b and note there. [↑](#endnote-ref-299)
370. This word in parenthesis is the version found in MSS Toronto (page 9b). It does not appear in *TZ* Ortakoj. [↑](#endnote-ref-300)
371. See *TZ* 41a and note there. [↑](#endnote-ref-301)
372. The word *qevutzotav* (his locks) is found in Song of Songs 5:11, and so I have referenced that verse here; but the word as it appears in verse 2 of that chapter, which is actually the verse under consideration, is *qevutzotaiy* (my locks). [↑](#endnote-ref-302)
373. The letter Hei normally has a numeric value of 5, but in *milui* it is HEi [=6]. [↑](#endnote-ref-303)
374. Asleep in *Mishnah*, awake in Torah! This remarkable phrase may be seeking to allow the mystical meaning of Scripture (or perhaps its radical redemptive themes) itself to break through the halakhic dimension of the Oral Torah. [↑](#endnote-ref-304)
375. *Sepher Yetzirah* 1:1 [↑](#footnote-ref-71)
376. The first and last letters of the Torah spell *LeV* (heart). [↑](#endnote-ref-305)
377. See *Vayiqra Rabbah* 30:12 – the performance of good deeds is likened to scent. [↑](#endnote-ref-306)
378. The word ‘*eyn* (*abode* – see Alter, Deuteronomy 33:28) is the same word as the letter ‘Ayin. [↑](#endnote-ref-307)
379. The letter ‘Ayin [=70] can represent the Middle Pillar because the number 70 is associated with Torah, of which there are 70 faces; alternatively, MM: ‘Ayin = 70, which are the 7 x 10 of the seven *sephirot* of *Z-A*, [presumably meaning: the six from Ḥesed to Yesod, and Da’at.] [↑](#endnote-ref-308)
380. See *BT* Berakhot 58a – the word *tipheret* (glory) is interpreted to refer to the Giving of the Torah. [↑](#endnote-ref-309)
381. According to Rabbinic tradition (see *Shemot Rabbah* 33:7), of the 613 commandments of the Torah, the first two of the Ten Commandments delivered at Sinai were transmitted verbally and directly from the Divine, and 611 were ‘said’ (i.e. written down) by Moses. Of course, they are all written in the Torah, but the effect of the first two in the national consciousness was at a higher level. See also *BT* Makkot 24a and RaShY there; the numerical value of the word *Torah* is 611. [↑](#endnote-ref-310)
382. On the difference between *binah* and *tevunah* see *TZ* 99a (very beginning of **Tiqun 69**) and note there. These passages are a key source text for the clear distinction made in later, Lurianic Kabbalah for the difference between the *sephirah* of Binah (Higher Mother) and its designation as *tevunah* (lower Mother). [↑](#endnote-ref-311)
383. The word TeVUNaH is composed of the letter Tav, representing Tipheret, together with the letter Vav inside the word *BeN* (son) to create TVUN (representing, in a sense, three facets of ‘son’), and see next note on the addition of Hei. Thus, in engagement with ‘below,’ the word BYNaH is changed by the addition of Tav and the transformation of ‘its central concern’ from Yud (Father) to Vav (son). [↑](#endnote-ref-312)
384. ‘*imeih* (with Him). Higher Hei remains with the new construction of TVUN to form TVUNaH, symbolising the concern of Binah with Tipheret. The difference between Binah and *tevunah* could be understood as the difference between the faculty of ‘understanding,’ in its general sense, and ‘discernment,’ which involves the engagement of understanding in a particular subject. [↑](#endnote-ref-313)
385. MM understands this pronoun to refer to daughter/Malkhut; however, although that is certainly the case in the next few words, this ambiguous phrase *could* also mean “when son is distant from Mother…” [↑](#endnote-ref-314)
386. *BT* Berakhot 3b [↑](#footnote-ref-72)
387. The wind blowing upon David’s harp arouses the messianic spirit from its slumber and precipitates redemption. [↑](#endnote-ref-315)
388. See *TZ* 35a and 105b and notes there. This is the resolution of the ‘rising and descending offering’ - the dynamic sephirotic process that sees the ascent of Malkhut towards Ḥokhmah and the descent of Binah towards Tipheret – in that all letters then return to their ‘perfect’ position: Higher Hei ascends (back) towards Yud, and lower Hei descends (back) towards Vav. [↑](#endnote-ref-316)
389. This combination of letters represents the emergence of the Divine Name from its exilic status, symbolising the dynamic of Redemption, but not its final state. [↑](#endnote-ref-317)
390. The quoting of Jeremiah 9:22 is really a prelude to the quoting of Jeremiah 9:23 in the next few lines, and see note there; in the combination of Y-H-H-V, the cosmos is not yet statically complete and perfect – and the *sephirot* represented by wisdom, might and wealth (Ḥokhmah and Gevurah) are not perceived in their true light. [↑](#endnote-ref-318)
391. The intended punctuation of this line of text is not entirely certain to me; however, ‘to the right’ seems to imply that ‘lower’ Hei which is to the horizontal left, has moved to the right to be near Yud; while Higher Hei has intervened between the two. [↑](#endnote-ref-319)
392. See *BT* Baba Batra 25b [↑](#footnote-ref-73)
393. The initials of the words of this verse: *Let the self-praiser boast of understanding and knowing Me* form the combination Y-H-H-V. [↑](#endnote-ref-320)
394. *kidqa ya-ut* (as is meant to be). [↑](#endnote-ref-321)
395. The word *im* (if) can be read as *eim* (mother), thus rendering the meaning: and if you call Binah ‘Mother’… [↑](#endnote-ref-322)
396. MM: “To understand the following… we should preface with that which is explained several times in *Zohar*, that the root of water is in Father [Ḥokhmah], which is the mystery of Yud of the Name HVY”H; the root of fire is in Mother [Binah], which is the first Hei of the Name HVY”H; the root of wind is in *Z-A* [the six *sephirot* from Ḥesed to Ysod] which is Vav of the Name HVY”H; the root of earth is in Malkhut which is the last Hei of the Name HVY”H. And it is also known, that fire and wind are ‘light’ elementals which ascend from below to above, while water and earth are ‘heavy’ elementals which descend from above to below. And furthermore, it is explained in the continuation of this discussion, that the waters in Ḥokhmah are the mystery of the vowel point qametz, because sometimes Ḥokhmah receives lights from Keter, and then the Name HVY”H within it is vowelled with the pointing of Keter, which is qametz; and the fire in Binah: sometimes the Name HVY”H within it is vowelled with shva like the vowelling of the Name HVY”H that is in Gevurah, because in Her [Binah] is the root of Gevurot; wind, which is in Tipheret: the Name HVY”H within it is always vowelled ḥolem; and earth, which is in Malkhut: the Name HVY”H within it is sometimes vowelled with shureq (*melaphum* [as shureq is sometimes called]), because sometimes Malkhut rises in Ysod, and there it receives the vowel point of shureq.” [↑](#endnote-ref-323)
397. *BT* Baba Batra 25b [↑](#footnote-ref-74)
398. *mitnahagin* (conducted). [↑](#endnote-ref-324)
399. The full verse of Ecclesiastes 1:6 reads: *It goes to the south and goes around to the north; around and around goes the wind (ru-aḥ), and the wind returns to its circuits*. See GRA who explains why, mystically, this verse refers to Moses. The lower Hei goes ‘northwards’ (up) while the Higher Hei goes ‘southwards’ (down), and Moses is the wind/spirit that makes this cycle happen, creating the ‘pulsation’ of the spirit that eventually leads to Redemption. [↑](#endnote-ref-325)
400. *Eretz* (Earth), which is 291 in ‘standard’ gematria values, is 13 in *mispar qatan* (small counting): 2 + 9 + 1 + another 1 for the whole word, thus equalling 13. [↑](#endnote-ref-326)
401. As will be demonstrated, the collective value of the names of the vowel points in ‘small counting’ is 291, which is the same value as *eretz* (earth). However, even a superficial calculation will show that 14 + 20 + 12 +6 +18 +15 + 11 + 12 + 6 + 12 does not equal 291. See note in MM, who follows the amended text here of RMQ (where the number listed here add up to 135), to which is added the values of the ‘shapes’ of the vowel signs themselves, according to the formula that a dot is a Yud (=10) and a line is a Vav (=6) (for example, qametz, which is composed of a dot and a line equals 16; tzerei, which is composed of two dots, equals 12, and so forth); thus the value of 291 is arrived at. [↑](#endnote-ref-327)
402. As previously stated, that shureq is ‘earth’ (Malkhut), the vessel of all of them. [↑](#endnote-ref-328)
403. This answer surely clarifies the question as belonging to the final resolution phase of the Divine letters’ dynamic cycle: having received enlightenment from Binah, Tipheret descends in arousal towards malkhut; while binah, having been preoccupied with ‘her children’ returns to await the arrival of Ḥokhmah from its engagement with Malkhut – the watering of the land. As stated: it seems that in the lower realms, arousal comes from below, in the Higher realms, arousal commences from Above; yet in the final process, each reflects the other: Vav descends to Hei, Yud ascends to Hei. This is corollary to the wider question discussed on *TZ* 105b (and see notes there): why does Yud ‘descend’ towards Higher Hei? [↑](#endnote-ref-329)
404. *BT* Ta’anit 5a [↑](#footnote-ref-75)
405. This remarkable summation of the ‘ascending and descending sacrifice’ shows how the movement of the letters, the unification of gender and all binaries in the Divine, is reflected in the cosmic and historical narrative of both exile and redemption. The Divine is in ‘exile,’ even at the Higher levels; with infinite compassion towards the welfare of creation, the Divine remains unresolved in all worlds until earth is perfected by humanity. See also *TZ* 17b (Introduction). [↑](#endnote-ref-330)
406. In the context of Ezekiel, this wind is the reviving wind/spirit of the resurrection of the dry bones. [↑](#endnote-ref-331)
407. *avyr qadma-ah d-ihu qadmon ‘al kola* (‘the first air,’ which is prior to everything): Keter. This statement synthesises the two terms of *avyr kadma-ah* and *avyr qadmon*; see TZ 104b and note there. See also Z 1, 16b: the very first, primordial air creates the first light: the Yud in *avyr* (air) ascends and leaves behind *aur* (light). From what we have learnt here in **Tiqun 69**, we can understand that the Yud of *avyr* ascended because it is part of a Higher process and had completed its engagement with Malkhut (which is the Keter of the next level). [↑](#endnote-ref-332)
408. See Z 1 16b-17a. [↑](#endnote-ref-333)
409. This verse commences with the words : *venaḥah ‘alav* (and there shall descend upon him); the context of the verse’s interpretation is traditionally Messianic. [↑](#endnote-ref-334)
410. See *PZ* 4:420 (“His scenting will be by awe”) and n.185 *ad loc*. The context there is a discussion on the three figures of Moses, Solomon and Messiah who are all connected to the Middle Pillar. See *BT* Sanhedrin 93b. This exegisis is possible because of the amibiguity of the word *ruaḥ* (wind/spirit) in the *hiph’il* (causative) form where, intending to mean ‘cause spirit,’ it actually means ‘to smell.’ [↑](#endnote-ref-335)
411. There is no actual pronoun here, it is assumed: according to MM, ‘it’ is ‘the fear of HVY”H,’ which is Malkhut. [↑](#endnote-ref-336)
412. The word *ashishot* (barrels) contains Beit [=2] and *eish* (fire), alluding to the two ‘fires’ of Netzaḥ and Hod. [↑](#endnote-ref-337)
413. These last two verses echo the symbolism of Ysod’s connection to Malkhut, directing the flow that is mediated by Netzaḥ and Hod. Ysod is compared to the nose (and Malkhut is the mouth), while the two ‘apples’ are the cheeks. The symbolic structure of the face reflects that of the generative organs. [↑](#endnote-ref-338)
414. The Hebrew *Shekhinah* (Divine Presence) is used here, instead of the Aramaic *Shekhinta*. [↑](#endnote-ref-339)
415. *tiquninn* (constructs) – the use of the root t-q-n is challenging to translate in context. [↑](#endnote-ref-340)
416. As stated on *TZ* 104a, the letter Hei ה, which symbolises Malkhut, is formally composed of the letters Dalet ד (=4) and Vav ו (=6), which create the word D-U ד"ו (which in Aramaic means: two). [↑](#endnote-ref-341)
417. *Velav ihu haiy korsaya b-oraḥ briyah ela b-oraḥ atzilut* (“and this Throne is not by way of ‘creation’ but by way of ‘emanation’”); later commentaries understand this to mean that the origin of these souls (Israel) is not in the World of Creation, but in the World of Emanation (MM); yet, as stated previously, it appears that ‘emanation’ and ‘creation’ in *TZ* are not yet domains, but processes (or perhaps, only proto-ABYAtic), see *TZ* 42a and 98b and notes there; the souls that are hewn from the Divine Throne are not separate entities, but are ‘emanated’ from their source. [↑](#endnote-ref-342)
418. *avyr qadmon* (primordial air). [↑](#endnote-ref-343)
419. “…not to burn the world.” Vav requests this of lower Hei! The arrival of Vav towards Hei absorbs the intense flames of the revealed Malkhut; on the burning flames of Malkhut, see *TZ* 105a. It is as if the linear Divine comes to save us from our own Redemption. [↑](#endnote-ref-344)
420. *ulezimnin* (“And at the times…”) The ‘times of Redemption’ is uniquely plural, the rest of the phrase is singular, thus perhaps alluding to different possible ‘times’ of the Redemption, rather than various redemptions. Traditional Rabbinic thought holds to the idea that the Redemption can arrive at different, yet equally appropriate, ‘times.’ [↑](#endnote-ref-345)
421. In the episode of the bestowal of blessing by Jacob upon the sons of Joseph, as recorded in Genesis 48, Jacob ‘switches’ his hands, to place his right hand upon the head of the younger grandson to his left. Traditional commentaries have seen, in this verse, an allusion to the destiny of the tribe of Ephraim, the dominant tribe in the subsequent Northern Kingdom of Israel, and from which will come one of the two Messiahs. See note in MM – Jacob reaches to the ‘west,’ to Ephraim (the flag of the tribe of Ephraim was on the western side of the Camp of Israel) who symbolises Shekhinah, to raise Her with the right hand towards Ḥesed. This passage of *TZ* is discussed extensively in later Lurianic writings, see *Sha’ar HaMitzvot* (*Gate of The Precepts*), Introduction, and *Sha’ar Maameri RaShBY* (*Gate of the Discourses of RaShBY*), 2c. [↑](#endnote-ref-346)
422. *uleḥakima biremiza* (and to the wise, a hint). See *Midrash Mishlei* Parashah 22. Within *Zohar* literature, this expression, which clearly refers to a specific, subsurface mystery known to the author/s and the initiated, is exclusive to the ‘later strata; see *Zohar* 1, 26b (*Tiqqunim*); Z 3:229b (*RM*) and 280b (*RM*) and *TZ* 36a, 116a and 140b. The expression is also found in *Reqanati ‘al HaTorah*, Parashat Bereishyt. On the use of these types of expressions in Kabbalistic literature, see Moshe Halbertal, *Concealment and Revelation: Esotericism in Jewish Thought and its Philosphical Implications*, Princeton University Press, Princeton and Oxford, 2007. [↑](#endnote-ref-347)
423. *kemah d-at amar* is an expression mentioned over 90 times in *TZ* to introduce both Scriptural verses *and* Rabbinic statements. By comparison, the word *dikhtiv* (for it is written) is employed to introduce Scriptural verses nearly 600 times; and the word *itmar* (it is stated) has over 1000 occurrences. This apparent lack of stylistic consistency has surely contributed to the difficulties for scholarship in identifying the unique ‘voice’ of *TZ*. [↑](#endnote-ref-348)
424. *lemit’ei ’alma* (to cause the world to err). [↑](#endnote-ref-349)
425. MM: In the following discussions, Rabbi Shim’on explains the empowerment of the husks through the four elementals of the human [body], which act through the four ‘biles’ which are: the green bile, which is just bile; and the white bile which is the lung; and red bile, which is the liver; and black bile, which is the spleen. And all of this is alluded to through the verse “And they embittered their lives with harsh servitude, with mortar and with bricks and with all manner of work in the field, all the labour by which they made them do back-breaking work.” The four ‘elementals’ appear to parallel the classic formulation of Hippocratic medicine, ‘the four humours.’ [↑](#endnote-ref-350)
426. See GRA for significantly different reading of this passage; for GRA, *harsh servitude* is the pulsation of the blood of the lung being too ‘heavy’ and weakening a person (MM) [↑](#endnote-ref-351)
427. See *TZ* 129a, where *leiḥah* (moisture) is spelt with a Hei, not an Aleph. [↑](#endnote-ref-352)
428. *mayim ha-zeidonim* (‘the malicious waters’) is a term found in Psalms 124:5. Kabbalistically, it refers to the ‘waters of the other side,’ see Z 1:63b and Z 3:171b; on Z 3:246b, the wilful waters are the equated to ‘foreign fires.’ See also *TZ* 29a (where I have translated the term to mean ‘raging waters’ in the context of the flood) and note there. [↑](#endnote-ref-353)
429. *TZ* Qushta: *de-ama*; probably meant to be *de-dama*, and thus reads *TZ* Ortakoj. [↑](#endnote-ref-354)
430. The subject of this verse is Esau; the implication seems to be that the evil inclination can inform the pulse. [↑](#endnote-ref-355)
431. *it-gabar* (intensifies or increases) – the word relates to *gevurah* (mightiness). In medical terms, this description does sound like high blood pressure. [↑](#endnote-ref-356)
432. *marah ukama* (the black gall-bladder); MM: the spleen. [↑](#endnote-ref-357)
433. *reiqanaya* (emptiness). The black gall bladder is associated with low blood pressure (‘emptiness’) and, as a psychological state, depression. [↑](#endnote-ref-358)
434. Commentators understand the term *bepharekh* to mean useless or ‘empty’ toil. [↑](#endnote-ref-359)
435. *havalim ‘ila-inn* (higher breaths); see Z 2:10b – “those supernal breaths upon which the world subsists” (Matt’s translation); on the seven cosmic breaths that sustain the world, see *PZ* Vol.4, p.44, n.191. [↑](#endnote-ref-360)
436. Without the flow from Higher Mother, Shekhinah receives only the light of the Name of HVY”H (=26) from the three *sephirot* of Ḥesed, Gevurah, Tipheret, and this flow of 3 x 26 is symbolised as *LeḤeM* (bread) which has a numerical value of 78; (MM). [↑](#endnote-ref-361)
437. GRA suggests amending text here to read ‘this’ instead of ‘there is.’ [↑](#endnote-ref-362)
438. This contrast of breath, which can be used for either productive or wasteful purposes, sets up the dichotomy between the cosmic frameworks of good and of evil that will be discussed presently. This dualistic conception of breath is mentioned on *TZ* 104a, see note there and see Z 146b (*ST*). [↑](#endnote-ref-363)
439. As seen elsewhere, redemption and the end of exile is a transformation of consciousness; see *BT* Sotah 3a: “a person does not commit a sin unless there enters into him a spirit of stupidity.” [↑](#endnote-ref-364)
440. This verse is not precisely quoted by *TZ*, but clearly indicated. [↑](#endnote-ref-365)
441. As taught further and on *TZ* 53a, the ‘ship’ is the body. [↑](#endnote-ref-366)
442. Ms Toronto, at the top of f77b, continues this discussion from this point with the similar text found on *TZ* 104b (see note there), but it seems that the continuation in printed versions (which obviously relied on a more extensively synthetic family of Mss) is more consistent thematically; however, since the text break is at the very beginning of the folio, it would be plausible to claim evidence of a compiling error. However, f77b in Toronto contains a remarkable feature, in that the corresponding printed line to the last line of the folio page is [?] prior to the corresponding printed line of the first line of the folio page. [↑](#endnote-ref-367)
443. In *TZ* Qushta, here, there appear several dots that *might* be an illustration of shureq; but it does not feature in other editions. [↑](#endnote-ref-368)
444. This implies that ‘the heavens’ is where elementals are conjoined – the resolution of opposites. [↑](#endnote-ref-369)
445. *phutya* – ‘width;’ this Aramaic word is found extensively throughout Judeo-Aramaic literature, from *Targum* to *Talmud* to *Zohar*; see Jastrow, p.1149, and Melamed p.413. However, what is meant by the ‘width’ of a pulse is not clear (especially since the ‘length’ of the pulse is treated separately). [↑](#endnote-ref-370)
446. See note in NZ which lists several interesting Talmudic and medieval sources that describe letters as ‘bodies;’ see also R. Abraham Abulafia, *Imrei Shapher*, Part.3. [↑](#endnote-ref-371)
447. The following lines are very obscure, and plain understanding is difficult. On Vav as the measure between the beats, see NZ; see *TZ* 20a: “its dimension of structure is Vav;” on the term *shi’ur qomah* see Idel, “The Image of Man Above the *sefirot*,” pp.196-197 205. For a summary of secondary sources on the work *Shiur Qomah* see Nathaniel Deutsch, *The Gnostic Imagination: Gnosticism, Mandaeism, and the Merkabah*, E.J. Brill, Leiden, 1995, pp. 8-153 [↑](#endnote-ref-372)
448. *shi’ur qomah* (dimension of stature). See note above and see *TZ* 38b and 121b and notes there. [↑](#endnote-ref-373)
449. It is not clear what ‘it’ is – perhaps it is the Vav just mentioned, which is the actual momentum of the pulse; see *TZ* 108a and note there. [↑](#endnote-ref-374)
450. As noted previously, the ‘pulse’ is the rhythm of spirit in history: cosmic causality. [↑](#endnote-ref-375)
451. *BT* Berakhot 57b [↑](#footnote-ref-76)
452. See *TZ* 104a and note there. [↑](#endnote-ref-376)
453. The Middle Pillar here indicates Da’at, acc. to MM. [↑](#endnote-ref-377)
454. *d-aḥid* (which has hold) could also mean ‘to unite’ or ‘make one.’ On this phrase, see note on *TZ* 29a. [↑](#endnote-ref-378)
455. In the following passage the notion of ‘pulse’ (*dephiqu*) is transferred from the cosmic/alphabetic to the physical body of the individual. [↑](#endnote-ref-379)
456. *’inuya* (‘affliction’). On this word, see *TZ* 47b and note there. [↑](#endnote-ref-380)
457. This verse is not quoted here precisely but clearly indicated. [↑](#endnote-ref-381)
458. MM cites *BT* Baba Qamma 60a: “Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.” [↑](#endnote-ref-382)
459. See the discussion of this verse and its interpretation in *TZ*’s exegesis of the *Book of Jonah* in **Tiqun 21**, particularly *TZ* 53a. [↑](#endnote-ref-383)
460. See Z 1:95a (although the same expression found in Z 1:96b refers to the 70 princes, according to *PZ* 2:112, n.863); throughout *Zohar*, the ‘lower crowns’ not only imply the lower realms but refer specifically to the powers of sorcery derived from them, see Z 1:167a: “For there are ten types of sorcery and divination in the nethermost crowns [(*kitrin tata-in*)]” (Matt’s translation). One cannot but perceive a certain irony in that the *sephirot* of the lower demonic realm are called ‘crowns,’ effectively the name of the highest *sephirah*. PQM: ten pulses that correspond to the ten *sephirot* of Malkhut of ‘the other side.’ [↑](#endnote-ref-384)
461. *kegavna d-ihi malkhut qadisha hakhi ihu malkhut ḥayava* (similar to the Holy Kingdom, so is ‘the wicked kingdom’). See Z 1:210b where the term ‘the wicked kingdom’ is found; although the word *malkhut* is the name of a *sephirah*, the context of’ kingdom’ here is more apparent, while the sense of *sephirah* is always present; on the other hand, it should be noted that the word here is *malkhut* not *malkhuta*. The wicked kingdom clearly designates ‘the other side.’ [↑](#endnote-ref-385)
462. What follows is a discussion of ‘angels’ or various entities, who represent the ten *sephirot* of ‘the other side;’ these beings are discussed and explained by RMQ in *Pardes Rimmonim*, 25:4. According to MM, Ysod and Malkhut have already been discussed in the preceding lines. [↑](#endnote-ref-386)
463. One of these names is written with Aleph and one without. [↑](#endnote-ref-387)
464. ‘Og the King of Bashan - see Numbers 21:33 and 32:33 - is a subject of considerable Midrashic treatment; according to GRA, ‘Og represents the Middle Pillar of the demonic side because he corresponds to Moses. See Z 3:184a – Moses is particularly concerned about ‘Og as an adversary because he had become circumcised in the time of Abraham, and this merit made him strong. [↑](#endnote-ref-388)
465. Agag: the Amalekite king featured in 1 Samuel 15. [↑](#endnote-ref-389)
466. *PZ* 1:150, n.335: “These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by [and perhaps even ‘to’] *the daughters of men*… They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.” See also Z 1:23a and 25b (*Tiqqunim*). [↑](#endnote-ref-390)
467. The meaning of this demonic name is bizarre. In the commentary of Moses of Botril to *Sepher Yetzirah*, Ch.4, we find this name listed amongst the holy angels of God, but there it carries the meaning of the root *ḥ-z-r* (return) not, as clearly here, the word *ḥazir* (pig). See R. Margoliot, *Malakhei Elyon,* p.231. [↑](#endnote-ref-391)
468. *BT* Berakhot 24a [↑](#footnote-ref-77)
469. *BT* Shabbat 104a [↑](#footnote-ref-78)
470. Anagram of *keter*. [↑](#endnote-ref-392)
471. *V-inun kitrinn tata-inn inun qlipinn l-eser sfiran* (and these lower crowns are ‘shells’ or ‘husks’ for the ten *sephirot*). This remarkable statement, and the following lines to the end of the page, at once obliterate the gnostic picture of two opposing agencies and establish an entire theological framework for the husks in relation to the lower worlds. At the same time that the husks are a ‘barrier’ between Israel and the Divine, they are also a ‘conduit’ by which the Divine itself accesses and even enters into exile; and they are also apparently a kind of disguise worn by the Divine to effect the protection of Israel. Indeed, the shells themselves protect the fruit inside them. See Isaiah Tishby’s *The Doctrine of Evil and the Husk in Lurianic Kabbalah*, (translated by me into English), Introduction. Tishby does not discuss the Zoharic concept of the shell extensively, but that it provides the major concepts and symbols of the *qlipah* (shell/husk) that are found in Lurianic Kabbalah, can be perceived in this and other passages in *TZ*. See also Z 3:247a (*RM*). [↑](#endnote-ref-393)
472. *qlipinn* (husks/shells/peels).The following lines are a remarkable theological summation of the agency of evil: the Divine is enclothed in the husks in order to effect Kingdom! This passage is even more extraordinary in implication if we understand the ten lower crowns of the husk to be a reference to techniques of sorcery. [↑](#endnote-ref-394)
473. This verse is not quoted here precisely but clearly indicated. [↑](#endnote-ref-395)
474. That the Divine is spoken of at all in terms of ‘garments,’ is an illustration of exile, of which the exilic clothing of Adam and Eve are surely a symbol. [↑](#endnote-ref-396)
475. Exile of the Divine; however the word *itpashat* (extended) implies that the Divine ‘reaches’ voluntarily into exile, rather than be ‘placed’ in exile. [↑](#endnote-ref-397)
476. *Begin ḥovin deyisrael itlabesh hu behon* (because of the sins of Israel, He becomes enclothed in them); as discussed in *TZ* 108b and see notes there. Here the descent of the Divine into the husks is given a cause – sin causes ‘enclothement.’ [↑](#endnote-ref-398)
477. This refers to keeping the commandments while in the exilic state. The commentary of MM makes sense of this somewhat confusing set of statements. At first, sustenance to the husk comes by way of an emissary (the Angel Gabriel); then, after the sins of Israel cause exile for the nation and the descent of holiness into the husk, the husk feeds directly from the Divine. But even this less than desirable state is not the end of the process of degradation. If, in exile, the nation does not follow the Divine precepts, then the ‘ten crowns’ are actually given over to the autonomous control of the wicked kingdom. [↑](#endnote-ref-399)
478. *ḥas veshalom* (Heaven forfend, God forbid!). [↑](#endnote-ref-400)
479. *kitrinn nukhra-inn* (foreign crowns). [↑](#endnote-ref-401)
480. *sha’ata de-phurqana* (the hour of redemption). [↑](#endnote-ref-402)
481. This idea echoes the understanding of *Zohar* that the ‘ten crowns’ refer to techniques of practical Kabbalah, or sorcery; see *TZ* 108b and notes there. See also Z 3:41b on ‘the ten crowns of sorcery;’ and see *PZ* 7:253, n.151. [↑](#endnote-ref-403)
482. This is an extraordinary quotation in support of the idea of exile of the Divine, because the context of this verse is the uncleanliness of the leper and his removal from the camp! [↑](#endnote-ref-404)
483. The *havdalah* (division/separation) ceremony is conducted in homes and synagogues to mark the termination of the Sabbath, with wine, spices and candle – each of which carries important symbolic and mystical significance. [↑](#endnote-ref-405)
484. Liturgical: *Havdalah* (separation) ritual at the termination of Sabbath [↑](#footnote-ref-79)
485. *ḥol* (profane, mundane, weekday). There may be an interesting connection between this word and its homonym *ḥol* meaning ‘sand’ which was mentioned on *TZ* 108a; however even if that was the case, it would present the inverse idea, because in that passage the Shekhinah is described as the Sabbath limit, the sand which limits the waves; whereas here, *ḥol* represents the garments of the husks. [↑](#endnote-ref-406)
486. In later Kabbalah, this characteristic is a feature of the World of Formation, where good and evil both exist but are completely separated. The theme of ascending realms and their relationship to the admixture of good and evil is discussed further in the text, and is clearly influential upon later frameworks. [↑](#endnote-ref-407)
487. See note above on the ‘mixture’ of good and evil. In the Higher realms, such as that of Emanation, there is no evil at all. The vulnerability of fruit to forms of Levitical uncleanliness is discussed in several places in *Mishnah*; see, for example, Ohalot 18:1. Here, the reference seems to be to *BT* Berakhot 22a and the insusceptibility of Torah to uncleanliness. [↑](#endnote-ref-408)
488. See *BT* Berakhot 22a [↑](#footnote-ref-80)
489. It is not easy to see how this passage is understood without a conception of the distinct realms of ABY”A, which are not overtly discussed until later Kabbalah. Here the realms are not merely mentioned, but are discussed qualitatively in relation to their composition of good and evil: in the ‘Realm of Action,’ good and evil are completely mixed up; in the ‘Realm of Formation,’ good and evil are completely separated; in the ‘Realm of Creation,’ evil exists, but only as an essence in potential; and in the ‘Realm of Emanation’ there is no evil. [↑](#endnote-ref-409)
490. MM: RMQ reads: *sagi* (‘much’) not *sigim* (‘dross’); however, although that suggested textual amendment makes complete sense (and better matches the pattern of the previous line), it may miss the gem of an allusion to the explanation of Rabbi David Qimḥi on Isaiah 1:22 (*your silver has become dross* (*sigim*)) which refers to the concept of *matbe’a sheqer* (‘false coin’), here translated into Aramaic as *monita deshiqra*. [↑](#endnote-ref-410)
491. *monita deshiqra* (false coin). See Jastrow, p.744; on the concept of the ‘false coin’ see Rabbi David Qimḥi on Isaiah 1:22, and note above. [↑](#endnote-ref-411)
492. *BT* Berakhot 11b (and Liturgical: evening service) [↑](#footnote-ref-81)
493. The *asherah* was an idolatorous symbol, and although exactly what it was is the subject of some debate, it is understood to be associated with a tree, and according to some opinions it *was* the tree; see Deuteronomy 7:5 and 12:3 (the same word is spelt differently – recognised by some translators; Alter: ‘sacred trees’ v. ‘cultic poles’) and *Mishnah* ‘Avodah Zarah 3:7 and *BT* ‘Avodah Zarah 48a. [↑](#endnote-ref-412)
494. ‘Above, in the middle, and below’ refer to the domains of Creation, Formation and Action (PQM). [↑](#endnote-ref-413)
495. *phamalya* (household/entourage); the expression ‘*phamalya* on High’ is found in *Talmud* and in Midrashic literature to indicate a form of the Divine pleroma; see *BT* Sanhedrin 67b, where the word *phamalya* features in a word-play regarding sorcery. *BT* Berakhot 17a mentions the term (Soncino: “celestial family”) to indicate the collective of the guardian angels of the nations, while the same expression is used in *BT* Ḥagigah 13b: “when the Temple was no longer standing, the ‘heavenly household’ was diminished;” see Soncino note 44: *phamalya* comes from the Latin *familia* (family); Jastrow p. 1185. The word was absorbed easily into Kabbalistic descriptions; see Z 1:93a (Matt: ‘retinue’) and Z 1:243b (Matt): “…whoever strives after the serpent impairs the Family above.” NH translates as *phamalyah* (with Hei instead of Aleph). This occasion of the word is also a rare instance of a difference in vowelling of the text between MM (*phamalya*) and PQM (*pamalya*). [↑](#endnote-ref-414)
496. From here commences a dual version of the text in *TZ* Qushta and other editions; see further in *TZ* 109b for alt. version presented after the ‘main’ version and see note there. [↑](#endnote-ref-415)
497. *et* is a word that means nothing on its own, having the grammatical function of indicating a direct object; throughout Rabbinic literature, the occurrence of *et* in Scripture is exegetically interpreted to include something not explicitly stated in the text. [↑](#endnote-ref-416)
498. *adam ila’ah* (the higher Human). Commentators (PQM, MM, Sh.R) understand this line to refer to a ‘fourth’ level of soul, representing Ḥokhmah, called *ḥayah*. [↑](#endnote-ref-417)
499. See note below on ‘the three women making bread.’ As understood by commentators (see MM), the word ‘women’ here is a euphemism for the three receptive vessels of the intellect which receive the three drops of Divine wisdom. This idea, that the human mind is composed of a certain structural architecture that determines the shape of intellect, anticipates some 20th century deep-structural theories of the mind and linguistics. [↑](#endnote-ref-418)
500. See *BT* Pesaḥim 48b [↑](#footnote-ref-82)
501. *meqatephet* (plucks, shapes). The picture of three women making bread is clearly based on the Talmudic discussion found in *BT* Pesaḥim 48b regarding three women making loaves of unleavened bread in co-operation, so as not to let the dough ferment: one bakes, one kneads, one shapes. The word *meqatephet* (plucks/picks) is based on Deuteronomy 23:26; perhaps, in the Talmudic passage, it refers to shaping by cutting. *TZ* seems to be alluding to an understanding of these processes as stages in intellectual preparation. This fusing of the terms employed in the Talmudic discussion may be an indication of automatic writing. [↑](#endnote-ref-419)
502. *segolta* is the name of a cantillation note that sits above the word, and is composed of three points, in a one-above-two triangular configuration; in contrast to the vowel point segol, which is a two-above-one triangular configuration. One way to understand *TZ*’s pre-occupation with these two diacritical signs is that they represent two different configurations of the Higher or ‘intellectual’ triad of *sephirot*: segol represents Ḥokhmah and Binah, with Da’at/Tipheret below them; *segolta* represents Ḥokhmah and Binah, with Keter above them. On the challenge presented to that interpretation by the statement here - that the three drops form *segolta* - see note below on alt. version, where a similar statement is made of segol. If these are the drops that are injected into the three Patriarchs (who form the triad of Ḥesed, Gevurah, Tipheret), then it should surely read ‘segol’ here. But perhaps we have understood nothing. [↑](#endnote-ref-420)
503. MM: “From here… there is printed, in all editions, another version, whose origin was the first printing [*TZ* Mantua]. But we have not found that it was printed and explained by RMQ [*Or Yaqar*]; and similarly, all commentaries have not explained it, even though they printed it (and only GRA explained it in another format). And therefore, in our explanation, we followed after all the [other] commentators, who only commented on the main version in the book.” [↑](#endnote-ref-421)
504. I cannot find an earlier reference to this acronym than here in *TZ*; although it is possibly alluded to in *Ba’al HaTurim* on Genesis 2:4, based upon the Midrashic teaching, that ‘the words *These are the generations* is a rejection of what came before,’ which was the state of *tohu* (chaos). [↑](#endnote-ref-422)
505. In the ‘main’ version, we read: And from it were emitted three drops which are *segolta* specifically. If these are the drops that enter into the Patriarchs, then they should surely be in the form of a segol, which is two above one, as here in the alt. version, with the drops above them, in the realm of Keter, in the form of a *segolta*. See notes above and below; and see *TZ* 29b. [↑](#endnote-ref-423)
506. *’atiqa d-atiqinn* (Ancient of ancients). This term for Keter is found in *Zohar*, predominantly in the Idra Rabba section of Z 3:127b to 145a. [↑](#endnote-ref-424)
507. Thus, the Higher drops reflect their origin in Keter, in a configuration of one above two. [↑](#endnote-ref-425)
508. The word *gav* is spelt the same as the word *gu* (inside), though has not quite the same meaning. MM does not translate the alt. version on this page, but NH: *gav*. Alcalay informs that *gav* (or *gev*) is Aramaic, and means ‘interior,’ whereas other dictionaries of Modern Hebrew (consulted in an attempt to understand what NH is referring to) such as *Even Shoshan* and *Oxford* (1999), give ‘back’ or ‘rear’ (same as *gav* with a Beit), which does not appear to make the sense here in *TZ* any clearer; indeed, kabbalistically, these two proposed definitions could be considered opposites. [↑](#endnote-ref-426)
509. The lower Yud: this term probably that referred to in *Sifra Detzni’uta* on Z 2:177a – the second Yud of the word *vayiytzer* (and He formed). See *PZ* 5:559, n.33. [↑](#endnote-ref-427)
510. *adam qadma-ah* (the primordial human). It seems as though this should read ‘Higher Adam,’ in contrast to ‘lower Adam.’ The term ‘first Adam’ (*adam qadma-ah*) is normally reserved for the actual first human, Adam. [↑](#endnote-ref-428)
511. *adam tata-ah* (the lower human). The identity of ‘lower Adam’ is discussed overleaf on *TZ* 110a. On Z 2:76b we learn that the skin of ‘the lower human’ is heaven. [↑](#endnote-ref-429)
512. It is not immediately apparent which three points, the Higher or the lower, are illustrated by this verse. [↑](#endnote-ref-430)
513. *leḥem mishneh*. ‘The double bread;’ it is usual to recite the blessing over bread with two loaves for each of the meals of Sabbath and Festivals. [↑](#endnote-ref-431)
514. *leḥem ’oni* (the bread of affliction) – is the name given to the unleavened bread ritually consumed on the first night of Passover. [↑](#endnote-ref-432)
515. The difference between these two variants is between *gulgalta* (skull) and *gilgula* (reincarnation). [↑](#endnote-ref-433)
516. *mah shmo* (*what is His Name?*) *TZ* reads this as a statement, not a question: “His Name is ‘What’ (*mah* [=45])” referring to the Name of 45 (the *milui* of Aleph), the ‘way of Emanation.’ [↑](#endnote-ref-434)
517. This verse of Proverbs 30:4 has naturally been discussed in the polemic of Jewish-Christian disputation. *TZ* does not avoid the Messianic implications of the verse, but the association here is with Moses; see RaShY *ad loc*. [↑](#endnote-ref-435)
518. See *TZ* 109b and note there on ‘the three women who bake, arrange and form.’ [↑](#endnote-ref-436)
519. *sar ha-ophim*. With the mention of the Minister of Bakers, arrived at by association with ‘the one who bakes’, *TZ* prepares the reader, by association, for its discussion of the ‘sin’ of Joseph; the ‘Minister of Bakers’ was in prison with Joseph, as recorded in Genesis 40. Moreover, perhaps these associations can be interpreted kabbalistically: the level represented by ‘the one who bakes’ is connecting now with Ysod, represented by Joseph. [↑](#endnote-ref-437)
520. In Rabbinic parlance, the expression ‘arranging the table” is a euphemism for female reception of sexual congress; see *BT* Nedarim 20b. An underlying symbolic interpretation of this verse may also understand ‘table’ as referring to ‘the sacrificial altar’ in the Temple. Rabbi Y.M. Morgenstern, in *Dei’ah Ḥokhmah LeNaphsekha* (Ra’ava d-Ra’avin, Vayiqra 2012, published in Pre-Pesaḥ, Aḥahrei-Mot, 2014), cites and discusses the *Baal haTurim*’s understanding of Leviticus 1:11 – that slaughter takes place at the north of the altar in order to protect against (Jeremiah 1:14) *from the north shall the evil begin*. [↑](#endnote-ref-438)
521. *BT* Yoma 21b [↑](#footnote-ref-83)
522. The altar is the ‘table of the Divine’ and the ‘heart of the world.’ [↑](#endnote-ref-439)
523. *meqatephet*: see note on *TZ* 109b. [↑](#endnote-ref-440)
524. The verse in Isaiah reads “besides Me” as has just been previously quoted, but here the text in *TZ* Qushta reads “besides Him.” [↑](#endnote-ref-441)
525. See GRA cited in NZ. The Yud flew away from Seth because of the sin of Adam. [↑](#endnote-ref-442)
526. The topic of the ‘sin’ of Joseph is clearly a reference to the Midrashic account of the ‘ejaculation of Joseph’ found in *Bereishyt Rabbah* 87:7 and in *BT* Sotah 36b. According to the *Midrash*, the temptation to surrender to the sinful sexual temptation of the wife of Potiphar (Genesis 39) was so great that, in order to overcome it, Joseph had to withhold his ejaculation so forcefully that drops of semen actually emerged through the extremities of his fingers and toes. The verses quoted here in *TZ* are found in that *Midrash*. And see note below on ‘the ten martyrs.’ In RaMḤaL’s *Kinat HaShem Tzvaot*, it is stated that the drops actually emerged from the Ysod of Joseph – perhaps referring to the pre-seminal emission known as bulbourethral fluid. [↑](#endnote-ref-443)
527. This is Midrashically interpreted to refer to the erect phallus; see note above. [↑](#endnote-ref-444)
528. ‘The ten martyrs.’ Here, apparently is the original source of a remarkable kabbalistic idea, the result of a synthesis of several Midrashic and mystical traditions, which is expanded upon extensively in later Kabbalah, particularly by ARY and RaMḤaL. The story of the ten martyrs, all of them leading sages of the generation of the Hadrianic persecutions of the 2nd century of the common era, belongs to later strata of *Midrash*; see *Heikhalot Rabbati.* In that tradition, the ten sages are killed to atone for the sin, recorded in Genesis 37, of the selling of Joseph by his ten brothers; and see the statement of R. Yehoshu’ah ben Levi recorded in *Midrash Mishlei*, Parashah 1. Their story became eulogised in the liturgical poem *Eleh Ezkarah* (These I Remember) recited on the Day of Atonement in the Ashkenazi rite, and on the Ninth of Av in the Spanish rite. The ten martyrs are also mentioned in Z 2:255a (*Heikhalot*) in the context of a discussion of binaries, where it seems that their martyrdom represented a completion of certain Divine processes designed to correct an imbalance caused by ‘the other side.’ Here, in *TZ*, a further development takes place through the association of ‘the ten martyrs’ tradition with the Midrashic teaching regarding Joseph’s ‘ejaculation’ found in *Bereishyt Rabbah* 87:7, namely, that the ten drops of semen ejaculated by Joseph through his extremities (see note above) are ‘reincarnated’ as ‘the ten martyrs.’ According to commentators who complete the synthesis, the ‘drops’ of Joseph become, in the ten martyrs, the ‘garments’ of the souls of the ten sons of Jacob - Joseph’s brothers, who sold him into slavery – and, through their martyrdom, the ‘sin’ is requited. See also *TZ* 110b and note there. [↑](#endnote-ref-445)
529. *Midrash Mishlei*, Parashah 1 [↑](#footnote-ref-84)
530. In other words, the companions quote from the known Midrashic line (see note above) that the ten martyrs died vicariously because of the sin of the sons of Jacob in selling Joseph; and, thus, they were their reincarnation. [↑](#endnote-ref-446)
531. *BT* Sotah 36b [↑](#footnote-ref-85)
532. *BT* Baba Metzi’a 84a and Baba Batra 58a [↑](#footnote-ref-86)
533. See *BT* Shevu’ot 18a [↑](#footnote-ref-87)
534. *baraḥ migarmeih* (it fled of itself). Joseph’s ejaculation through his extremities was involuntary; the drops fled (internally) away from his Ysod through the force of his self-control. On the technique of planting one’s feet in the ground to refrain from sexual climax, see *BT* Shevuot 18a. [↑](#endnote-ref-447)
535. See note 16 in NZ which quotes *Sefer Ḥassidim*, that if one feels that his lust is so strong it will cause him to fornicate with a forbidden woman, he is permitted to self-issue his semen rather than sin (clearly this source was not available to Joseph). [↑](#endnote-ref-448)
536. See *BT* Sotah 36b; the image of Jacob appeared to Joseph through the window to warn him of the consequences of sin. [↑](#endnote-ref-449)
537. *i haveh zariq lon behai zonah havu Yisrael tav’inn beyama* (“if he had ejaculated them into that whore, Israel would have drowned in the sea”). See *Bereishyt Rabbah* 87:8 - the waters of the Red Sea ‘fled’ (parted) when they saw the holy coffin of Joseph that was carried by Israel, and this was the reward for his having ‘fled’ from sin. It is interesting that the wife of Potiphar is referred to as a ‘whore;’ since the primary aspect of the potential sin was that of adultery with a married woman. Although fornication with prostitutes is hardly encouraged in Rabbinic literature, it does not carry the same gravity as adultery, nor are its consequences as severe; however, *TZ* overall seems particularly strict regarding prostitutes. [↑](#endnote-ref-450)
538. *Be-reishyt Rabbah* 87:8 [↑](#footnote-ref-88)
539. Here the editors of *TZ*s Ortakoj and Qushta inform the reader exactly where, on the current page, this alternate version would be inserted. [↑](#endnote-ref-451)
540. See note on *TZ* 110a. [↑](#endnote-ref-452)
541. See *Midrash Mishlei*, Parashah 1 [↑](#footnote-ref-89)
542. *BT* Sotah 36b [↑](#footnote-ref-90)
543. This unusual clarification of the misunderstanding of the companions, who had interpreted the earlier Midrashic tradition (see notes on *TZ* 110a) that the ten tribes were incarnated into the ten martyrs – whereas, in reality, explains Rabbi Shim’on, it was the ten’ drops’ of Joseph that were reincarnated into the ten martyrs – is reflected in later, Lurianic Kabbalah: Joseph is understood to represent Ysod, while his brothers made the ‘mistake’ of thinking that, in fact, Joseph was the dross that had to be rejected (and they were wrong: Joseph was actually a higher level than they – this can be considered one of a genre of mystical, conceptual ‘errors of the righteous’ found in kabbalistic literature); in the course of that teaching, the point is made that many think of the tribes as modelled upon the ten *sephirot*, whereas they are modelled upon the twelve ‘borders’ of Malkhut; see *Sefer Haliqutim* (Jerusalem 1913) 23b-c, where, curiously, is also found a detailed discussion of the reincarnation of the sons of Jacob into the ten martyrs – the very point that is here, apparently, rejected. [↑](#endnote-ref-453)
544. “this mystery” refers to the Yud with which Joseph ‘sinned.’ The question, according to MM, is: what is Joseph’s connection to Seth? [↑](#endnote-ref-454)
545. See *Be-reishyt Rabbah* 8:7 [↑](#footnote-ref-91)
546. This remark in parentheses is an editorial note original to *TZ* Qushta (i.e. absent even from *TZ* Ortakoj): the text gives the abbreviated form of ‘as it is written’ (*kmo shekatuv*) in Hebrew; perhaps it continues from previous line, where it was not clear what the expression ‘as the first ones have established’ was referring to for the source of *nishmat-hon d-tzadiqaya itberi-u qadam d-itberei ‘alma* (‘the souls of the righteous were created before the world was created’). I have followed NZ in assuming that *Bereishyt Rabbah* 8:7 (and not 8:2 as cited), which quotes the words of Jeremiah 5:22 found on *TZ* 108a, is the source. The expression ‘on the other side of the page’ is referring to *TZ* 112a (alt. version): “there is no ‘beginning’ but the soul.” [↑](#endnote-ref-455)
547. This is the answer to the question; since the previous lines constitute an alt. version, there is no change of speaker. [↑](#endnote-ref-456)
548. i.e. the name SheT (Seth) is composed of the last two letters of the Hebrew alphabet. [↑](#endnote-ref-457)
549. In the singular – a collective noun. [↑](#endnote-ref-458)
550. Thus six. From this list it was possible to realise the punctuation of the line, and that Adam was not in this list, but a ‘heading’ of the list. Or so it seems. It is not clear why Hevel is listed after Seth and Enosh, while the rest of the list is in chronological order. [↑](#endnote-ref-459)
551. This verse has been variously translated, see note below. [↑](#endnote-ref-460)
552. From this statement it is possible to determine the influence of certain translators and interpreters of Scripture, over others. The word *huḥal* of Genesis 4:26 has been translated variously. Consistent with other verses (where R. Avraham Ibn Ezra’s opinion has been followed), *TZ* understands the word according to the commentary of Ibn Ezra, to mean ‘beginning.’ As taught on *TZ* 119b, this verse marks the beginning of the reincarnation cycle of humanity. [↑](#endnote-ref-461)
553. The first reincarnation is the soul of Moses/Hevel into Enosh the son of Seth. The Moses who ‘did sing’ of Exodus 15:1 – a verse mystically connected here by *TZ* with Genesis 4:26 – is a redemptive symbol; the verb is presented in the future tense: *yashir* (will sing). [↑](#endnote-ref-462)
554. And Hevel is the soul of Moses, whose numeric value is 345. See *BT* Ḥullin 139b, where the numeric value of the word *beshegam* is brought as proof of reference to Moses in the Book of Genesis. *TZ* here appears to conflate two scriptural elements, and the text presents a synthetic or composite verse by joining the word *beshagam* (*in that also*) of Genesis 6:3 to *zeh hevel* (*this is vanity*) of Ecclesiastes 2:15, (where the words are *shegam zeh…*) to explicate the association between Hevel and Moses. The relationship of these two verses is more clearly demonstrated on *TZ* 111b. [↑](#endnote-ref-463)
555. The doubling of Moses’s name occurs once, so the meaning of ‘doubled twice’ is not clear. However, the doubling of Moses’s name allows for an ingenious associative interpretation here: two Shin’s represent the unification of roots and branches, while the doubling of *MaH* (what) shows that Moses’s soul is drawn from Higher and lower Adam. [↑](#endnote-ref-464)
556. *le-aḥada* - could mean to ‘unite’ or to ‘take hold of’. [↑](#endnote-ref-465)
557. See Z 2:79b: Ḥokhmah is His name, Tipheret is His son. [↑](#endnote-ref-466)
558. The Patriarchs are here associated with the angelic ‘beasts’ (*ḥayot*) of the Divine Chariot; and, as stated further, Moses is the ‘human’ of the Chariot. [↑](#endnote-ref-467)
559. See MM: the lion is Ḥesed, the ox is Gevurah, the eagle is Tipheret; Moses is *Z-A* (the six *sephirot* of Ḥesed to Ysod); and he unites with the Shekhinah who is ‘the human;’ thus he is a ‘chariot’ to Above and below. [↑](#endnote-ref-468)
560. See Z 306b (*RM* *Tosaphot*). [↑](#endnote-ref-469)
561. Rabbi Shim’on bar Yoḥai and his son Rabbi El’azar were in hiding. See *ZḤ* (Margoliot) 59c-d, where the mysterious whereabouts of Rabbi Shim’on is a public secret, and their absence from the Academy is keenly felt. Among those who look for him are R. Yehudah bar Il’ai and R. Yose b. R. Yehudah. For the Talmudic account of the sojourn in the cave of R. Shim’on and his son R. El’azar from the persecutions of Hadrian, see *BT* Shabbat 33b; these are the same persecutions in which the events surrounding ‘the ten martyrs’ are set. It seems, according to this section of *TZ* at least, that Rabbi Shim’on is physically present in a body, thus placing the ‘setting’ of *TZ* before the *Idra Zuta*, during the cave period. [↑](#endnote-ref-470)
562. ‘*Uvda detzadiqaya l-‘eyla talya* (“the deed of the righteous is dependent upon Above”). All actions have cosmic causes; it is not clear if Rabbi Shim’on is referring to the discussion about reincarnation, or the fact that the companions have found him, or both. [↑](#endnote-ref-471)
563. *it’aruta deletata garim it’aruta del-‘eyla* (“arousal below causes arousal Above”). See Z 1:35a and 244a and *PZ* 3:493, n.863. This statement, which is considered an axiom of Kabbalah presents a paradox in relation to the previous statement that ‘the deed of the righteous is dependent upon what occurs Above,’ as though it is, indeed, arousal from Above that prompts action below. However, it is precisely this circularity of flow that has been the subject of the discussion. The momentum of the Divine within creation, whether represented by the righteous on earth or angels in heaven, is constantly cycling. [↑](#endnote-ref-472)
564. PQM and MM understand this statement differently: MM sees Tipheret as the location of the mystery of reincarnation of souls; PQM understands that it is Malkhut that expresses the movement of the *sephirot* of which souls are an expression. [↑](#endnote-ref-473)
565. I have left a transliteration here to show the challenges in translating the same word twice in a way that expresses the nuance of difference. [↑](#endnote-ref-474)
566. See *BT* Pesaḥim 94b [↑](#footnote-ref-92)
567. See discussion in *BT* Pesaḥim 94b on the fixedness of the cosmic ‘wheel’ (*galgal*) which, in that context, is an astronomical discussion on the relative motion of the stars. According to the Rabbis, the *galgal* is stationary, while the Zodiacal signs (*mazalot*) revolve. [↑](#endnote-ref-475)
568. ‘descends and ascends’ is the opposite of what appears in the passages just presented. [↑](#endnote-ref-476)
569. *mitn’an’inn* is a single word which implies ‘moving about in vibration’. Sometimes, in employing the imagery and metaphor of the ‘dynamic’ body through which the spirit ‘moves,’ it seems that *TZ* almost has an apprehension of the circulation of the blood and its oxygenation; though the ‘discovery’ of the circulation of the blood is generally attributed to William Harvey in the early 17th century. [↑](#endnote-ref-477)
570. A wife is considered the animating soul (*nephesh*) of the home.; see note below. [↑](#endnote-ref-478)
571. In a fascinating association of scriptural context here, the sense is given that the woman of the house is Noah in the Ark, and the husband is the raven sent back and forth to find land. [↑](#endnote-ref-479)
572. The linguistic root for (agricultural) ‘grafting,’ *r-kh-v* is the same as that for chariot (*merkavah*). [↑](#endnote-ref-480)
573. *BT* Baba Batra 75a [↑](#footnote-ref-93)
574. *b-atar detishrei Shekinteih taman* (in the place where there His Shekhinah shall reside) which is similar but not *identical* to Onqelos’s translation: *bekhol atar di ashri yat Shekinti* (in every place that My Shekhinah resides). Accepted as the ‘standard’ Aramaic translation since Talmudic times, Onqelos (2nd century) has been the most widely read *Targum* of the Pentateuch, and has even been incorporated into the weekly ritual of *shnayim miqra v-eḥad targum* (‘two of Scripture - one of translation’), a practice whereby the weekly portion of the Pentateuch due to be publically read in the Synagogue, is read privately by individuals, usually before the Sabbath, in accordance with the formula of reading every verse twice and its accompanying Aramaic translation (Onqelos) once; and this practice, mentioned in *BT* Berakhot 8a, is also mystically interpreted in Z 2:132b. The importance of the practice is discussed by Rabbeinu Beḥaye in his commentary to Numbers 32:3 (a verse cited in the *Talmud* to teach the importance of every exact word of the *Targum*), in *Sepher haPliah*, and elsewhere. In the light of all that, it is curious that the quotation here, while similar to *Targum Onqelos*, is actually a paraphrasing of it. [↑](#endnote-ref-481)
575. The types of breath spoken of here seem to be specifically breaths of exhalation. [↑](#endnote-ref-482)
576. *marei de-shiqra*. The term ‘masters of falsehood’ (Hebrew: *ba’alei sheqer*) is defined in the anonymous 13th century work, *Sefer haḤinukh* (*The Book of Education*), Mitzvah 74, as referring to those whose actions differ from the attributes by which the Divine is recognised; the opposite of *imitatio Dei*. [↑](#endnote-ref-483)
577. The first letter of the Torah is Beit, the final letter of the Torah is Lamed, and there are 5 books (5=Hei), thus constituting HeVeL. This prompts the question which follows: ‘but there are six (books)!’ [↑](#endnote-ref-484)
578. NZ: The story of creation from *In the beginning…* (Genesis 1:1) to: *This is the book of the generations of Adam*… (Genesis 5:1) is considered a book unto itself; however, see *Yalqut Shim’oni*, Genesis Ch.2, Remez 17, where Genesis 2:4 is called the ‘Head (*rosh*) of the Torah.’ See also *Benayahu*. [↑](#endnote-ref-485)
579. See *BT* Berakhot 7a, this refers to afflictions suffered by the righteous as punishment for time spent (lawfully but) unproductively, that could have been spent studying Torah (MM). The *Talmud* there, in its discussion of Habakuk 1:13, also refers to the idea that “the wicked can swallow one who is more righteous than he, but not one who is completely righteous;” and this could be interpreted as reincarnation in the light of this passage in *TZ*. [↑](#endnote-ref-486)
580. See *Sepher haBahir* Ot 195 [↑](#footnote-ref-94)
581. NZ quotes here from *Sepher haBahir*, 195: “…because the righteous person was evil in the past, and so he is now being punished; but are they really punished for what they did in their youth? However I didn’t say I was talking about his life [of now] but of what he was in the past. His companions said to him: How long till you stop talking?” There is a possible sense there that the subject matter is reincarnation, which may explain why the companions told him not to keep talking, for fear of inappropriately revealing secrets, such as the doctrine of reincarnation, before their time. [↑](#endnote-ref-487)
582. On the nature of this quotation see *TZ* 110b and note there. [↑](#endnote-ref-488)
583. The construction of this phrase is a little awkward to translate; perhaps: sinned against He in whose image he was created. The problem with that reading is, that if the statement is actually referring to God, then the use of the conditional “is as if…” seems awkward. According to MM, it refers to the source of his soul, in the image of which he was created and against which he sins; this same explanation is found in PQM, but on the immediately preceding words: “where there is thought.” [↑](#endnote-ref-489)
584. MM: RMQ and other commentators: Adam’s sin reached the level of Ḥokhmah and Binah, while Hevel’s sin affected the level of Tipheret and Malkhut. [↑](#endnote-ref-490)
585. *Midrash Tanḥuma*, Mishpatim Ch.9 [↑](#footnote-ref-95)
586. Presumably this is Rabbi Pinḥas ben Yair, see *TZ* 105b and note there. [↑](#endnote-ref-491)
587. *me-tivta ʼila-ah* (Higher Academy). [↑](#endnote-ref-492)
588. Hevel rises upwards (MM). [↑](#endnote-ref-493)
589. *eid* (mist) – this word is spelt with an internal letter Yod in *TZ*s Qushta and Ortakoj. [↑](#endnote-ref-494)
590. *Kala ihu ilana… iba dileih dibur*  (voice is a tree… its fruit is speech); a sublime and poetic expression. Here *TZ* presents a series of fundamental kabbalistic teachings regarding the symbolism of ‘the tree;’ voice and tree are both symbols for the *sephirah* Tipheret (PQM); while ‘fruit’ and ‘speech’ represent Malkhut (MM). In the symmetry of the system of the tree which is about to be explained: Yud is fruit; lower Hei is the roots (although, it is not immediately clear how these two descriptions of Malkhut, as both root *and* fruit, correlate; unless the statement here, that ‘voice is tree, and fruit is speech’ is meant to convey the picture in general terms, before the specifics are outlined); Vav is Tipheret, the ‘body’ or trunk of the tree; Higher Hei is the branches, comprising the Name of 72 (which is usually identified with Ḥokhmah); this may indicate the reason why Ḥokhmah, which is normally Yud, is not mentioned except as the source of Binah, and the product of Malkhut. Thus, Adam plucks the fruit of wisdom from the tree, and separates it from its source – see *TZ* 118a: “whoever takes Malkhut without the other nine *sephirot*, is a ‘cutter of the shoots’.” See Z 1:52a: before they sinned through the tree, Adam and Eve would hear divine wisdom directly by heavenly Voice. For the association between this topic of tree symbolism, and the preceding discussion regarding the dynamic circulation of the spirit within *galgal* (the wheel), found at the end of *TZ* 110b, see the commentary of R. Yitzḥaq Sagi Nahor to *Sepher Yetzirah*, a text that was almost certainly known to the author of these passages, since the linguistic and topical associations between the two texts occur at a frequency that would make coincidence almost incredible. [↑](#endnote-ref-495)
591. See *TZ* 41a and the Hei of three Vavs. [↑](#endnote-ref-496)
592. On the term ‘cutting down the shoots’ see *TZ* 60a and 102b notes there. [↑](#endnote-ref-497)
593. The Aramaic word *haveiy* (are, or constitute – from the verb ‘to be,’ but transitive) contained in the phrase 3 watches are (*haveiy*) the night is now interpreted as a Divine Name, or part thereof. [↑](#endnote-ref-498)
594. *BT* Berakhot 3a [↑](#footnote-ref-96)
595. The exclamatory word *eiykhah* (Oh how!) is composed of the interrogative *eiykh* (how) and the letter Hei, which ‘sits alone.’ [↑](#endnote-ref-499)
596. *ite-taqan* (became fixed/restored), from root t-q-n. [↑](#endnote-ref-500)
597. ABRaM’s name is changed to ABRaHaM (adding the letter Hei) in Genesis 17:5. [↑](#endnote-ref-501)
598. Ya’aqov (Jacob) is written with the letter Vav in Leviticus 26:42. [↑](#endnote-ref-502)
599. Exodus 3:6, 3:15, 4:5; and Liturgical: ‘Standing Prayer’ (first blessing) [↑](#footnote-ref-97)
600. See *BT* Ḥullin 139b [↑](#footnote-ref-98)
601. As seen elsewhere, the verb *naḥit* (descend/bring down) in Zoharamaic is both active and causative. [↑](#endnote-ref-503)
602. MM: The final letters of the words: *li mah shmo mah* (“to me, what is His Name, what”) form HVY”H. [↑](#endnote-ref-504)
603. The Aleph of B-REiShYT will be accounted for in the following lines. [↑](#endnote-ref-505)
604. See *Bereishyt Rabbah* 1:10 – the Torah begins with the letter Beiyt for *berakhah* (blessing), not with Aleph which starts the word *arur* (cursed). [↑](#endnote-ref-506)
605. *’eser amiran*. Here, ‘the ten utterances’ are clearly the ten commandments, of Exodus Ch.20, which contain 620 letters (according to NZ), although elsewhere they seem to indicate the ‘ten utterances’ by which the world was created, mentioned in *Mishnah* Avot 5:1; see for example, *TZ* 90a. [↑](#endnote-ref-507)
606. The composition of the word BeREiShYT symbolically illustrates the entire tree, now that Aleph has descended from Keter to connect Moses to Seth; just as the giving of the Torah at Sinai was a connection to source. [↑](#endnote-ref-508)
607. Although at variance with more literal and rationalist interpretations of this verse, the Jewish mystical tradition understands that the word ELHYM indicates God, but does not necessarily represent the essential Will or personhood of God; ELHYM is even, at times, understood as ‘nature,’ or the laws of the universe, Divine and natural; and as the means or mode of Creation. Even outside the kabbalistic tradition, the Name ELHYM was seen to represent an aspect of the Divine, notably the attribute of judgement (*Din*); see RaShY on Genesis 1:1. From the text here, it even appears that ELHYM can represent Malkhut. [↑](#endnote-ref-509)
608. *istakam* (agrees, approbates). See *TZ* 17a (Second Introduction). [↑](#endnote-ref-510)
609. *Zakaah dara dehai itglya beih* (“Worthy is the generation in which this is revealed”). The text of *TZ* again declares itself to be a Redemptive document, and Moses – the revealer - is effectively the redeemer. Yet there seems to be an inherent tension in the ironic awareness that these ideas are being revealed ‘now,’ through the discussions recorded here - which surely implies, on the one hand, that the generation of the companions is that of the Messiah – which nevertheless allows that the true revelation is for the last generation, and is still in the future. As explicitly expressed here, the secrets are reclaimed knowledge. Perhaps, on the other hand, the Redemptive myth is tempered by another, implicit, recognition that the conversations of the companions and the Elders belong to an exclusive gnosis of the mystical elite, whose revelations among themselves do not necessarily constitute the ultimate Redemptive moment. [↑](#endnote-ref-511)
610. *Qohelet Rabbah* 1:5 [↑](#footnote-ref-99)
611. See Z 3:273a. The sixty myriad sparks that constitute the soul of Moses are reincarnated in every generation. [↑](#endnote-ref-512)
612. See *Sepher haBahir* Ot 195, where this verse is quoted regarding the ‘planting’ of the righteous in every generation. [↑](#endnote-ref-513)
613. *it-pashtuteih* (‘his extesnion’). See *TZ* 102b and note there. [↑](#endnote-ref-514)
614. See Z 3:273a (*RM*): “As soon as you were gathered from the world, you became like the sun, which shines in each and every generation. For when the sun is gathered at night it shines upon the moon and sixty myriad stars; thus are you: for you shine upon the sixty myriads of each and every generation…” The idea that the spark of Moses is found in each generation is popularised in later Kabbalah. The commentary *Or haḤayim* on Deuteronomy 11:26 cites here in *TZ* as the source for the idea that the spark of Moses is found in the Torah scholars of each and every generation, while *Or haḤayim* on Deuteronomy 32:3 cites the passage from *Ra’aya Meheimna* cited above. Others have interpreted this idea to be referring specifically to the ‘leader’ of each generation as its ‘Moses,’ but as clearly stated here and on *TZ* 114a (alt. version), the ‘extension’ of Moses is found in each-and-every righteous person of every generation. It appears that *itpashtuta* (extension) is a somewhat unique form of reincarnation, where the revealed atomistic elements of the greater soul are so many that the soul’s reincarnation takes on the form of an ‘emanation.’ [↑](#endnote-ref-515)
615. See RaShY on *BT* Ḥullin 93a – ‘Moses’ is a term applicable to every sage (NZ); see also *BT* Shabbat 101, Sukkah 39a and Beitzah 38b. [↑](#endnote-ref-516)
616. As mentioned elsewhere, the identity of ‘the suffering servant’ sections of Isaiah has been variously interpreted and vigorously debated throughout the history of Jewish-Christian disputations; in *BT* Sotah 14a, we find Moses as the subject of Isaiah 53:12. Here in *TZ*, Moses does not ‘die’ for the sins of Israel, but is reincarnated in them constantly. [↑](#endnote-ref-517)
617. *Shir haShirim Rabbah* 1:65 [↑](#footnote-ref-100)
618. This is a clear reference to the Messianic Moses. [↑](#endnote-ref-518)
619. *BT* Baba Metzi’a 84a [↑](#footnote-ref-101)
620. As commentators confirm, this Yod is Malkhut, the seminal Divine drop, plucked prematurely by Adam, and now redescending as the Yod that ‘flew’ from Seth, in reincarnation through human history, to become revealed in the Theophanic and the Messianic Moses. [↑](#endnote-ref-519)
621. Abraham and Isaac, the builders of the Chariot, rejected the idea of being a ‘Chariot’ for the lower Yud (MM), because they saw it would be afflicted by ‘the other side’ (MM). [↑](#endnote-ref-520)
622. As indicated below, this is the striking of Jacob by the angel of Esau. [↑](#endnote-ref-521)
623. Since earlier, on 111b, it was stated: *naḥit b-Yitzḥaq v-‘avid iba d-ihi Yud min Yitzḥaq* (It descended into Isaac and made fruit, which is the Yud of YiTzḤaQ (Isaac)). [↑](#endnote-ref-522)
624. It is explained that the ‘smaller’ Yud spoken of here is not the first letter of HVY”H but the last letter of ADNY - Malkhut. [↑](#endnote-ref-523)
625. HVY”H in reverse. MM explains that Higher Yud is vulnerable when it appears as the last letter of ‘HVY”H in reverse.’ [↑](#endnote-ref-524)
626. Hevel’s sin was that he gazed at the Shekhinah (see *TZ* 102a and note there); this sin was corrected by Moses’ fear of gazing at the Divine Presence. See Reqanati, *Ta’amei HaMitzvot* (cited in NZ n.15 as 16:2). [↑](#endnote-ref-525)
627. Moses switches the polarity of the Divine Name and reverses its reversal. [↑](#endnote-ref-526)
628. ‘They:’ the three Patriarchs (PQM). [↑](#endnote-ref-527)
629. From here commence two textual variations found in printed editions which continue, in *TZ* Qushta, until the end of *TZ* 115a. The ‘main version’ is found in a form similar to the printed format in Ms Toronto f72b-73a; while parts of the ‘alternate version’ are found elsewhere. [↑](#endnote-ref-528)
630. The term *mi-qetz ha-yamim* literally means ‘*from the end of days*’ – thus allowing for the teaching which follows. [↑](#endnote-ref-529)
631. Here is one of the few occasions where *TZ* Qushta cites the scriptural reference inside the text; the book of Genesis is referred to as *Reishyt*). [↑](#endnote-ref-530)
632. See Z 1:54a-b. MM: ‘the end of days’ is a euphemism for the masculine husk (*qlipah*). [↑](#endnote-ref-531)
633. Z 3:227b (*RM*) [↑](#footnote-ref-102)
634. See Z 3:227b (*RM*): ‘And therefore did the blessed Holy One command a person to return in repentance in his youth, before the evil inclination ages him; this is what is written: (Leviticus 19) *Before old age you shall rise…* - before *your* old age.’ See also: *BT* Avodah Zarah 19a. [↑](#endnote-ref-532)
635. See *TZ* 118b and note there. [↑](#endnote-ref-533)
636. *Pirqei d-Rabbi Eli’ezer* Ch.21 [↑](#footnote-ref-103)
637. From here on *TZ* 112a to 115a, in the pages of *TZ* Qushta, two distinct versions of the material covered are presented in parallel vertical columns. The material is often similar to that which is presented in the ‘main’ version, but there are some differences. The alt. version of these pages has the unusual editorial quirk that book and chapter references to verses are often placed in brackets after a scriptural quote. [↑](#endnote-ref-534)
638. See *BT* Berakhot 7a [↑](#footnote-ref-104)
639. See *BT* Berakhot 7a -which provides the resolution of the difficulty of vicarious punishment by a distinction between those who follow their ancestors wicked ways and those who don’t. [↑](#endnote-ref-535)
640. *lav kol ‘arayot shavin* (not all sexual obscenities are equal); see *Benayahu* – Lylyt is gematria *pyshtym* (flax). [↑](#endnote-ref-536)
641. *BT* Sanhedrin 38b [↑](#footnote-ref-105)
642. See *TZ* 99b and note there. [↑](#endnote-ref-537)
643. On ‘the mixed multitude’ see *TZ* 22a and note there. See Z 1:27b (*Tiqqunim*): “ERVaH (sexual obscenity) is LYLYT, the mother of the mixed multitude.” [↑](#endnote-ref-538)
644. *hakha la tzarikh le-itkasya raza* (“here there is no need for mystery to be concealed”). The teaching that the word *s-eit* (tolerance/forebearance) can be understood in terms of ‘atonement,’ is not one of the supernal mysteries. [↑](#endnote-ref-539)
645. See *Pirqei d-Rabbi Eli’ezer* Ch.21 [↑](#footnote-ref-106)
646. The apparent source for the idea that Qayin coveted Hevel’s twin sister is *Pirqei d-Rabbi Eli’ezer*, though it is not stated there that Qayin acted upon this desire, other than to kill his brother. [↑](#endnote-ref-540)
647. See *Midrash Rabbah Vayiqra*, 32:4 and *Midrash Tanḥuma*, Shemot: 9. The Egyptian whom Moses killed, as recorded in Exodus 2:11-12, was the father of the blasphemer mentioned in Leviticus 24:10-11, who had been sexually harassing his mother, Shelomit, and sought to kill her husband, before Moses intervened. MM: that Egyptian was a reincarnation of the evil part of Qayin’s soul – the same part that had killed Hevel. See *TZ* 113b and notes there. [↑](#endnote-ref-541)
648. *Vayiqra Rabbah* 32:4 [↑](#footnote-ref-107)
649. On the nature of this quotation see *TZ* 110b and note there. [↑](#endnote-ref-542)
650. *Bereishyt Rabbah* 26:6 [↑](#footnote-ref-108)
651. This verse appears in *TZ* only here. [↑](#endnote-ref-543)
652. It is not entirely clear who this pronoun should refer to. [↑](#endnote-ref-544)
653. *Vayiqra Rabbah* 32:4 [↑](#footnote-ref-109)
654. *Shemot Rabbah* 1:28 [↑](#footnote-ref-110)
655. See *Midrash Rabbah Vayiqrah* 32:4 and *Pirqei d-Rabbi Eli’ezer* 21 and *TZ* 112b and note there. *TZ* welds the story of Moses killing the Egyptian with the killing of Hevel by Qayin. Elements of this teaching are found in *Sepher haPliah* and *Reqanati*, and while there may be indications that the text of *TZ* is based on source *midrashim*, it should be noted that the burial of Hevel by Qayin, mentioned on *TZ* 113b and found in *Pirqei d-Rabbi Eli’ezer* 21, is part of a text that belongs to *Idra Rabba* and see note there. [↑](#endnote-ref-545)
656. *Pirqei d-Rabbi Eli’ezer* Ch. 21 [↑](#footnote-ref-111)
657. See *Vayiqra Rabbah* 32:4 [↑](#footnote-ref-112)
658. *Midrash Rabbah* Vayiqra 32:4 and Z 2:12b – Moses looked to see if there was any positive (*toḥelet* – hope/expectation) to emerge from his lineage to the end of all generations. According to *Midrash*, this Egyptian was the father of the blasphemer mentioned in Leviticus 24. When Moses saw that nothing useful would come of this man’s genetic input into humanity, he killed him, since he represented the purely evil part of the evolution of the soul of Qayin; the definition of evil is the absence of good. See further – the possible ‘good’ that Moses might have seen, was a potential convert to Israel, but there were none. [↑](#endnote-ref-546)
659. That the origin of the souls of converts lies in the cosmic separation of good and evil, renders a distinctly gnostic tone to this passage; yet the separation is effected in the covenant of circumcision – the sparks of the souls of converts come from the innermost part of the cosmic foreskin, that part that adheres to the corona, and, upon separation, they adhere to the holy. According to MM, the separation is of the seed - sometimes the good can descend from the wicked. See Z 1:105a (*MhN*) – the wicked are allowed to live so that the righteous may descend from them; there is also, in that passage, a parallel to here in *TZ*: the people of Sodom are killed after it is seen that no righteous were to descend from them. [↑](#endnote-ref-547)
660. This is the number of sparks of his soul [↑](#endnote-ref-548)
661. See *Shemot Rabbah* 1:29 [↑](#footnote-ref-113)
662. The apparent source for this statement, *Shemot Rabbah* 1:29, does not mention ‘converts’ specifically; however, see *BT* Pesaḥim 87b: “Rabbi El’azar said: The Holy One Blessed be He did not send Israel into exile among the nations except that converts may be added to them.” [↑](#endnote-ref-549)
663. *rovetz* (sprawling) – Robert Alter’s excellent suggested equivalent. [↑](#endnote-ref-550)
664. Translation here follows the understanding of MM (according to amendment of GRA), and the context is of a struggling donkey, and thus the word play between *ḥumra* (stringency) and *ḥamra* (donkey); however there is a syntactic element missing from the clause, thus revealing what is surely another deliberate word play here on the expression found in Z 1:250b – the ‘wine of Torah’ (*ḥamra d-oraiita*); see also Z 3:186b – ‘a donkey to bear the yoke of Torah,’ which could render the meaning here as “cannot bear on his shoulders [like] a donkey, the Torah.” See also Z 3:283a (*RM*), where this term is applied to the binding of phylacteries (*tephillin*). Ms Toronto f73a has *ḥumra* (with a Vav), ‘confirming’ GRA’s reading. [↑](#endnote-ref-551)
665. See *Bereishyt Rabbah* 99:9 – the tribe of Issachar bears the burden of Torah like a donkey carrying its load. [↑](#endnote-ref-552)
666. This is possibly the Kingdom of Heaven, which would make sense in the context of the ‘burden of Torah,’ but some commentators – see MM – understand this to be the yoke of oppression by the secular kingdom in exile, which is the subject of the next few lines. [↑](#endnote-ref-553)
667. As stated previously, this verse is almost always Messianic in reference, however it seems the entire nation is compared to a donkey collapsing under its load. [↑](#endnote-ref-554)
668. See (Lurianic) *Sepher haLiqutim*, Bereishyt Ch.3 – the seven generations of Qayin to Lemekh were (cosmic) ‘kings.’ [↑](#endnote-ref-555)
669. See *BT* Ketubot 111a – God adjures the nations not to overly oppress Israel in exile. [↑](#endnote-ref-556)
670. *demei* literally means “*bloods of…*” The word *damim* can mean ‘blood’ (collective plural noun) or ‘money,’ and thus *d-mei* can mean ‘blood of’ or ‘money of;’ literal context is generally clear on which of these is intended, but here *TZ* explores the dual meaning. See also *Mishnah* Sanhedrin 4:5, where ‘bloods of’ is interpreted to mean all potential generations. [↑](#endnote-ref-557)
671. See *BT* Nedarim 7b [↑](#footnote-ref-114)
672. Study-houses (*midrashot*). See *TZ* 117b. See *Bereishyt Rabbah* 63:6-7. [↑](#endnote-ref-558)
673. This verse appears in *TZ* only here. [↑](#endnote-ref-559)
674. Planted it alone – presumably in Abraham. The first attempt to implant the soul of Adam for correction was in Noah and his two sons; and only after that project proved unsuccessful, was it replanted in the three Patriarchs. [↑](#endnote-ref-560)
675. This statement, not found in *TZ* Mantua but present in *TZ* Qushta based on the gloss of MdL (*TZ* Ortakoj has *Targum Onqelos*!), is somewhat curious: firstly, because the words *ḥavilu kol bisra* are found in the *Targum* of Yonatan ben Uziel on the previous verse (Genesis 6:12) translating the words: …*for all flesh had corrupted*…; secondly, because the same words are given by the *Targum* (Aramaic translation) of Onqelos, who is more often cited in *TZ*, and was just quoted on *TZ* 111a (and yet *TZ* Qushta reverts to *JT* from *TZ* Ortakoj); finally, these words are absent from Ms Toronto f73a. The *Targum* of Yonatan ben Uziel is traditionally believed to be more mystically informed than other translations, see *BT* Megillah 3a. [↑](#endnote-ref-561)
676. The following section of text until the words “bundling of the cluster” at the beginning of *TZ* 114a is found (basically verbatim) in Z 3:143a (*IR*); see *PZ* 8:441-2 for a more poetic translation and elucidation of that Zoharic passage (and see note 421 there). MdL in gloss on *TZ* Mantua says this section does not belong to *Tiqqunim*; while he is clearly correct, the text does appear in Ms Toronto f73a-b in a fashion and location in *TZ* almost identical to printed editions. It is not certain if the section of *Zohar* quoted here is speaking of Qayin and Hevel in terms of reincarnation, but the early editors of *TZ* who inserted this Zoharic text clearly thought so. The section is bracketed in *TZ* Amsterdam (1719) but not in *TZ* Mantua. [↑](#endnote-ref-562)
677. *itbasmat* (sweetened, perfumed). See *PZ* 1:184, n.623. This word, a Zoharic neologism based on the Hebrew *bosem*, is surely related to the Hindi word *basmati*. In the *PZ* translation of this passage (see note above) Daniel Matt, whose approach to poetics is mostly ‘pleonastic,’ interchanges ‘sweetened’ with ‘assuaged.’ [↑](#endnote-ref-563)
678. *BT* Shabbat 146a [↑](#footnote-ref-115)
679. For an explanation of this concept, see (the Lurianic) *Sha’ar Maamarei RaShBY* (Jerusalem 1959), 41c-d. [↑](#endnote-ref-564)
680. The ‘gathering’ of judgements is reminiscent of the description found in R. Yosef Ibn Tabul’s (Lurianic) *Drush Ḥeftzi Bah*, although there it precedes the cosmological creation. [↑](#endnote-ref-565)
681. See *BT* Ta’anit 29b [↑](#footnote-ref-116)
682. *sdeh hatapuḥim* (Field of Apples). See *PZ* 2:294 n.262. This term, a euphemism for the Shekhinah, appears here in Hebrew (i.e. not, as it is often referred to in Zoharamaic: *ḥaqal tapuḥin*); the source for this association is likely to be *BT* Ta’anit 29b, where ‘flax’ is also mentioned in proximity. [↑](#endnote-ref-566)
683. See *Pirqei d-Rabbi Eli’ezer* Ch.21; it is of note that the burial of Hevel by Qayin, referred to here, in an excerpt from *Idra Rabba*, is mentioned in the same Midrashic location as one of the sources of the previous teaching regarding the synthesis of Moses and Hevel found on *TZ* 113a, and see notes there. [↑](#endnote-ref-567)
684. *nuqba di-te-homa raba* (chasm, or ‘female’ of the great abyss). [↑](#endnote-ref-568)
685. The great sea (*yama raba*) is Malkhut of the World of Emanation (MM). The great sea is creation into which the souls of Qayin and Hevel are cycled. In a sense, both brothers underwent exile: Hevel through death, and Qayin through physical wandering. And they both underwent the journey of metempsychosis to correct their souls. [↑](#endnote-ref-569)
686. See *BT* Berakhot 59a [↑](#footnote-ref-117)
687. *de-ma’in ’ila-in* (higher tears). The souls of Qayin and Hevel, the two, great proto-souls of humanity, are the ‘tears’ of the Divine; see *BT* Berakhot 59a. Once the souls are purified in the great wheel of reincarnation, they shall be reunited with their source. [↑](#endnote-ref-570)
688. From the ‘tears,’ which are Qayin and Hevel, come the souls of both righteous and wicked. [↑](#endnote-ref-571)
689. Each soul, according to the spiritual intent of the father at the time of conception (MM). Every soul, whether its origin be of Qayin or of Hevel, has the potential to be righteous or wicked. [↑](#endnote-ref-572)
690. *v-a’avidu* (‘and they make’ [active]) – see note in MM which points out that in Z 3:143b (*IR*), this word is given as *it’avidu* [‘they are made’ [passive]); however the same word as here appears in Ms Toronto f73b. [↑](#endnote-ref-573)
691. I.e. both producing souls for the righteous and the wicked. [↑](#endnote-ref-574)
692. *demeshalphei* (who draw out). The translation follows MM, but NH seems to offer an alternative understanding: “those righteous ones, whose souls are drawn out” (passive). [↑](#endnote-ref-575)
693. The supernal Adam is the source of souls. Bearing in mind that this text is found in *Idra Rabba*, this depiction may represent an even earlier concept of a perfected domain which is the origin of human souls, anticipating the World of Emanation as it will evolve through later Zoharic literature. [↑](#endnote-ref-576)
694. This reference to Chapter 4 (instead of Chapter 3) of Genesis, present in the *TZ* Qushta text, would appear to be an error found also in *TZ* Ortakoj. [↑](#endnote-ref-577)
695. On the code of A”T B”Sh see *TZ* 61a and note there. [↑](#endnote-ref-578)
696. *adam qadma-ah* (the first Adam). [↑](#endnote-ref-579)
697. *tzrora de-atkla* (the bundling of the cluster); see Z 3:143a (*PZ* 8:442). [↑](#endnote-ref-580)
698. This question is similar to that found on *TZ* 94a, regarding Adam and Eve’s attempt to hide from God’s query (Genesis 3:9) of Adam’s whereabouts. [↑](#endnote-ref-581)
699. *nehora d-oraiita* (the light of the Torah); see *ZḤ* (Margoliot) 34b – man was given eyes so as to behold the light of Torah; and *TZ* 26b – the Chamber of Light is opened only for those engaged in the light of Torah. See *Commentary of the Mordekhai on Gittin*, Ot 421 – the light of Torah is described as an active intellectual force; see *Sepher haMaqneh* on Qiddushin 82a: “the radiance (*zohar*) of the light of Torah.” Reqanati (*Parashat Tezaveh*) translates the words *nehiru* [not *nehora*] *d-oraiita* found in *Zohar Ḥadash* Ruth [see *TZḤ* (Margoliot) 98b] as *aur HaTorah*, however, in earlier usage, such as Z 1:6a that term means ‘radiance of Torah’ and is an appellation for a sage. [↑](#endnote-ref-582)
700. The literal (*peshat*) is the husk (*qlipah*) ! [↑](#endnote-ref-583)
701. See Z 3:189a [↑](#footnote-ref-118)
702. On the origin of this statement, see note on *TZ* 31a. Since ‘husk and straw’ are exempt from tithing, therefore one who wishes to tithe wheat must first dispense of its husk. The word for tithing is *ma’aser*, which incorporates the word ‘*eser* (ten), thus ‘tithing’ is clearly a code-word for the ‘logic’ of the ten *sephirot*, the hermeneutic of which allows the Kabbalist to access the supernal mysteries. [↑](#endnote-ref-584)
703. *marei de-razinn* (the Masters of Mysteries). This term is mentioned in Z 1:37b, in reference to a book of Wisdom delivered to Adam by ‘the Master of Mysteries’ (singular), who is the Angel Raziel according to Matt, see *PZ* 1:238, n.1043; see also Z 2:70b, 71b, 73a (- to be a ‘master of secrets’ is to keep a secret concealed) and 75b (the last two occurrences read *mareih*, with Hei, in Z Vilna), where the sense is also singular; however, here the meaning is clearly plural. [↑](#endnote-ref-585)
704. Ḥokhmah, Father, is identified by complete mercy, so why would revenge be taken from there? (MM) [↑](#endnote-ref-586)
705. *adam ’ila-ah* (the higher human). See *TZ* 102b and note there. [↑](#endnote-ref-587)
706. The murder of Hevel was an offense against wisdom, in whose image humanity was created. [↑](#endnote-ref-588)
707. *Targum Onqelos* on Genesis 4:10 reads: “the voice of the blood of the seed…” [↑](#endnote-ref-589)
708. As noted elsewhere, this is actually a fictive verse, which fuses Genesis 6:3 and Ecclesiastes 2:15; though it only differs from the latter verse by a deviation of one letter, that letter is important to the point being made. The numeric value of the name Moses is 345. [↑](#endnote-ref-590)
709. See note on *TZ* 112a. [↑](#endnote-ref-591)
710. *Qohelet Rabbah* 1:5 [↑](#footnote-ref-119)
711. *Shir haShirim Rabbah* 1:65 [↑](#footnote-ref-120)
712. The translation of these words is something of an estimation: ‘gathers’, as well as ‘concealing’ is also one of several possible meanings of the word *ke-niph*, while perhaps the term *sopha* (end) relates to *qetz* (end),but it can also mean ‘portion’. [↑](#endnote-ref-592)
713. The word *demei* can mean ‘bloods of or ‘monies of;’ see *TZ* 113a and note there. [↑](#endnote-ref-593)
714. The context of the verse is the slaughter of ‘the mixed multitude’ following the worship of the golden calf. [↑](#endnote-ref-594)
715. Rabbi El’azar understands, from the mystical understanding of the verses just quoted, that the real oppression of ‘the sons of Qayin’ will be in the last days, but it is not certain how this idea is apparent. [↑](#endnote-ref-595)
716. How is the Name HVY”H to be associated with the birth of this source of eventual evil? [↑](#endnote-ref-596)
717. Z 2:195a: “Who is the Qenite? [It is] Jethro.” (That passage of *Zohar* also features ‘the mixed multitude.’) See *PZ* 6:106, n.2 and p.108, n.6. The figure of Jethro is regarded by Rabbinic tradition as the archetypical righteous gentile. The Qenites, descendants of Jethro, remained loyal allies to Israel throughout the Bible; see Judges, 1:16: *And the sons of the Qenite, the father-in-law of Moses...* By the time of the Kingship of Saul the Qenites had occupied the lands of ‘Amaleq. In *BT* Sanhedrin, 106a, the reference to the Qenites found in Numbers 24:21, is interpreted to mean Jethro; in *Midrash Rabbah* Shemot 4:2, the Qenites are called “brothers to Israel in their time of trouble.” See Z 1:28b (*Tiqqunim*): “And why was he [Jethro and descendants] called the Qenite? Because he had separated from Qayin, as it says (Judges 4:11): *And Ḥever the Qenite separated from Qayin…* [↑](#endnote-ref-597)
718. See *Pirqei d-Rabbi Eli’ezer* Ch.22 [↑](#footnote-ref-121)
719. By the time of Jethro, the good within Qayin’s soul had reached its apogee. It is interesting that the word *itpashtuta* (extension/spreading) a word describing the process of emanation - see *TZ* 102b and note there - is here applied to evil. MM: This refers to the *actual* soul of Qayin, but the *source* of his soul continues to produce souls for the righteous and the wicked until the coming of the Messiah. [↑](#endnote-ref-598)
720. The sin over which Qayin grieves, it transpires, is nothing short of all acts of anti-semitism throughout history. [↑](#endnote-ref-599)
721. See *BT* Sanhedrin 98a, where this verse is Messianically interpreted; “this day” refers to the possibility of every day being a potential day of Redemption. Thus, Qayin’s reincarnations, as the troubler of Israel, are for the duration of the pre-redemptive state. Since there have been three redemptions (from presumably: Egypt, Babylon, Greece), the fourth and final redemption (from Rome) will see the consummation of the soul of Qayin, as stated further. See note below on ‘the fourth redemption.’ [↑](#endnote-ref-600)
722. NZ here cites *BT* Ḥullin 139b which states that Esther is alluded to in the Torah through the word *esater* (*I shall be hidden*); however, it is not certain if *TZ* is intending this. [↑](#endnote-ref-601)
723. PQM and other commentators understand this to be about individuals in general, and not just the projection of the soul of Qayin in the world; the text would thus be speaking on both the cosmic and the mundane levels. [↑](#endnote-ref-602)
724. *phurqana revi’a-a* (the fourth redemption); see *Commentary of Maharsh”a* on Baba Batra 75a. *Sefer haToda’ah* suggests, in the name of Abrabanel, that the four ‘redemptions’ are four ‘types’ of redemption: Abraham, Egypt, protection throughout all exilic states, and Messianic; and these four redemptions are symbolised in the four cups of wine consumed during the Passover *Seder*. [↑](#endnote-ref-603)
725. *BT* Yevamot 24b [↑](#footnote-ref-122)
726. *BT* Yevamot 24b goes on to say that converts were not accepted during the days of David and Solomon (which are regarded as proto-Messianic), thus confirming that it is not only during the Messianic era that ‘the descendants of Qayin’ do not appear, but that Qayin is only reincarnated into the world when Israel is in a form of exile. See *Commentary of Rabbeinu Beḥaye* on Leviticus 25:47, where the four exiles are connected to the concept of ‘the convert.’ [↑](#endnote-ref-604)
727. See *TZ* Qushta 41b and editorial note there. [↑](#endnote-ref-605)
728. I am indebted to my brother Marcus for the suggestion of this equivalent. [↑](#endnote-ref-606)
729. See *Be-reiyshit Rabbah 22:8* – “Said Rabbi Yoḥanan: Abel was stronger than Cain.” The Midrash relates that Abel overcame Cain but was merciful to him, and then Cain stood-up and killed Abel. [↑](#endnote-ref-607)
730. On the contributions of Ben Sira, see *TZ* 96a and 97a and notes there. Curiously, this statement is found in the discussion of *Midrash Rabbah Be-reishyt* 22:8 on the story of Cain and Abel, but not in the name of Ben Sira. [↑](#endnote-ref-608)
731. See *Bereishyt Rabbah* 22:8 [↑](#footnote-ref-123)
732. The following teaching appears in almost identical form on *TZ* 41b. [↑](#endnote-ref-609)
733. Following various Hebrew translations (MM and NH), *shm’ana* can apparently mean both “I have heard” and “we have heard;” see *TZ* 79a. [↑](#endnote-ref-610)
734. *atar ’ila-ah* (higher or supernal place). [↑](#endnote-ref-611)
735. *Amon muphla um-khuseh* (wondrous and concealed designer) – this composite term is found in *Sepher haBahir* 71; here it seems to imply Keter; see *Bereishyt Rabbah* 1:1, *Sepher Yetzirah* 3:2 and Z 2:119b (*RM*). [↑](#endnote-ref-612)
736. Aleph is Keter, Yod is Ḥokhmah (MM). [↑](#endnote-ref-613)
737. The expression *l’eiylah l’eiylah* (Above [and] Above) is common throughout *Zohar*, but rare in *TZ*; it is highly reminiscent of the altered liturgical formula of the *Qaddish* prayer of the Ten Days of Repentance, perhaps implying that its intention is that of *tiqun* (correction). [↑](#endnote-ref-614)
738. See Judaica Press Tanakh for Rabbi A. J. Rosenberg’s translation of Ecclesiastes 5:7, which indicates the differing levels of the Divine order in English translation through the use of either the capital ‘H’ or ordinary ‘h;’ setting a precedent for my distinction between ‘Above’ and ‘above.’ [↑](#endnote-ref-615)
739. *’ila-ah ’al kol ’ila-in* (High above all high-ones). [↑](#endnote-ref-616)
740. All of existence is considered ‘thought,’ and there is no creation beyond ‘thought.’ These passages attempt to determine the exact level of thought upon which Adam’s sin impacted; this discussion dialectically builds up to its remarkable conclusion on *TZ* 115b, from which is mystically understood the highly elevated status of humanity. [↑](#endnote-ref-617)
741. Rabbi El’azar’s question is that Adam and Hevel apparently sinned only in Malkhut, and not in the higher *sephirot*, since the focus here is upon the concept of ‘garment’ (MM). [↑](#endnote-ref-618)
742. Thus reiterating the idea that the Divine *is* the Tree of Life; ‘perceiving’ God and ‘eating’ of the Tree of Life are considered synonymous. [↑](#endnote-ref-619)
743. The invisibility of the Divine is a consequence of Adam’s sin. [↑](#endnote-ref-620)
744. *ḥaiy ha-ḥaiyim* (the life of life). NZ references *BT* Yoma 71a where we find the expression *meḥayeh haḥayim* (He who grants life to all who live), but the association of that phrase to the expression here does not appear definitive. The expression is found in *Sepher Raziel*. [↑](#endnote-ref-621)
745. This pronoun is ambiguous; translation follows MM. [↑](#endnote-ref-622)
746. *moḥa be-la qarqaphta* (brain without a skull). [↑](#endnote-ref-623)
747. The implication here is that since Adam sinned at the level of ‘garment,’ the garment withdrew – and Adam’s nakedness is a parallel of the Divine nakedness. The ‘garment’ was the level through which apprehension of the Divine could be mediated. The unconcealed Divine was both invisible (too great to be perceived) and terrifying. [↑](#endnote-ref-624)
748. In Kabbalistic physiognomy, semen originates in the brain. [↑](#endnote-ref-625)
749. *Aur qadmon, tzaḥ umetzuḥtzaḥ* (light primordial, pure, most clear). See: Isaiah 18:4 and Song of Songs 5:10; *Meiri* on *BT* Sanhedrin 34b. Whilst their first appearance within kabbalistic literature is apparently *TZ* (see also *TZ* 128a and 135b; for perhaps a different sense of the term *metzuḥtzaḥ*, see Z 1:23a, Z 2:94a and Z 3:222a), perhaps the most extensive discussion of these terms in later kabbalistic literature is by RMQ in *Pardes Rimmon*, where they are regarded as three ‘aspects of Keter.’ In *Sha’ar haTZaḥtzaḥot* (The Gate of the Shining Lights), Gate 11 of *Pardes Rimmonim*, RMQ cites the responsum of Rav Hai Gaon, who quotes these terms towards a reconciliation of the 13 attributes with the ten *sephirot* - the singularity Above the *sephirot* is expressed triadically in Keter through these three aspects of light; see also R. David ibn Zimra, *Magen David*, Ot 5. In *Sepher haPliah*: Essay on Tipheret, the terms are presented as *aur tzaḥ*, *aur metzuḥtzaḥ*, *aur tzaḥ um-tzuḥtzaḥ*. [↑](#endnote-ref-626)
750. In *TZ* 17a (Second Introduction) we learn that “no thought can comprehend You” which would imply that the inability of created beings to comprehend the Divine is inherent in nature; but here it is implied that such incomprehensibility is actually the consequence of the ‘darkness’ of sin admitted by Adam. [↑](#endnote-ref-627)
751. The following lines in *TZ* Qushta contain words with faintly discernible points inside some letters; they have not been reproduced here, and the reason for their presence is not clear. [↑](#endnote-ref-628)
752. See Z 1:22b (*Tiqqunim*) [↑](#endnote-ref-629)
753. MM points out that the word “All” here is not read by RMQ and GRA, for theological reasons: what is intended here is not the Infinite Essence, but Its light, enclothed in the ‘Ḥokhmah of Primordial Man (*Adam Qadmon*).’ While the Divine Essence could be intended here in the context of that which does not partner with anything, the Infinite itself is beyond any relational concept – even that of ‘Above.’ [↑](#endnote-ref-630)
754. *’ilat ’al kol ha-’ilot* (the Cause above all causes, or the highest above all high-ones) – on this term see *TZ* 17a and note there. [↑](#endnote-ref-631)
755. Rabbi El’azar’s comments here appear to be closer to clarifying the question. There is a level of human intellectual potential above which the Divine is always incomprehensible regardless of merit or sin. [↑](#endnote-ref-632)
756. The term ‘*ilat ha-‘ilot* (Cause of Causes) can also be understood to mean ‘the Highest of the High.’ [↑](#endnote-ref-633)
757. Or perhaps: “what can the imagination do?” The ‘Cause of causes’ is above imagination. [↑](#endnote-ref-634)
758. See *TZ* 93b-94a, and a major point of **Tiqun 61**, that the garment of shame that envelops Adam and Eve becomes the garment of repentance – the new covering. [↑](#endnote-ref-635)
759. MM: Father is like the leather housings of the tephilin which cover the inner scrolls. [↑](#endnote-ref-636)
760. It is the repentance of Adam that heals the cosmic rift at the highest levels! [↑](#endnote-ref-637)
761. Mother is also called ‘the skull of tephilin’ as was Father in the preceding lines. [↑](#endnote-ref-638)
762. The pronoun ‘he’ here presumably refers to Adam, but the sense is not entirely clear. [↑](#endnote-ref-639)
763. This pronoun is uncertain; some later versions of *TZ* read ‘She’. [↑](#endnote-ref-640)
764. Here the act of ‘covering’ Higher Mind, rather than ‘revealing’ it, is considered meritorious; and, at first, this seems awkward to reconcile with the ‘sin’ of separation, which would surely require correction towards full revelation. However, perhaps the intent here is the idea that garments allow for the Divine Flow from Above to be ‘channelled;’ the appropriate covering enables the appropriate level of revelation. The act of wearing *tephillin* is seen as a covering upon Divine nakedness, and thus forms part of the perfection of humanity. [↑](#endnote-ref-641)
765. The descent of Higher and lower Shekhinah was in order to effect *teshuvah* (repentance). [↑](#endnote-ref-642)
766. The word *da* (this) which appears here in *TZ* Qushta is omitted by many other printed editions, because it would render the clause to mean: “nevertheless…” which makes little sense here. *TZ* Margoliot places the entire line in brackets. [↑](#endnote-ref-643)
767. *marei de-dakhyu*. The expression ‘masters of purity’ presumably refers to the righteous who evolve from the souls of Adam and Hevel. See Z 1:77b, based upon *BT* Shabbat 104a, – those who wish to become purified are given assistance – thus, perhaps, ‘masters of purity’ is synonymous with ‘masters of repentance,’ mentioned further. [↑](#endnote-ref-644)
768. I cannot find commentaries that apply the sins referred to in Isaiah 50:1 to the sin of the Golden Calf, but *Sepher haPliah* does relate the verse to the calves made by Jeroboam, as recorded in 1 Kings Ch.12. [↑](#endnote-ref-645)
769. *BT* Berakhot 57a [↑](#footnote-ref-124)
770. As quoted elsewhere, the wordplay is upon *im* (if), which can be read as *eim* (mother); see *BT* Berakhot 57a, *Bemidbar Rabbah* 10:4 and *Commentary of RAaVaD to Sepher Yetzirah* 1:10. [↑](#endnote-ref-646)
771. The rising of the ark is the withdrawal of Higher Mother; see *TZ* 54a and note there on this verse. [↑](#endnote-ref-647)
772. *marei tyuvta* (masters of repentance). [↑](#endnote-ref-648)
773. Interestingly, while the subject here is Higher Mother, the *sephirah* of Binah, the context in Proverbs is ‘wisdom’ (*ḥokhmah*). [↑](#endnote-ref-649)
774. *TZ* Qushta numbers this page as קיו and not as the customary קטז. [↑](#endnote-ref-650)
775. *yakhilna lemeimar* (‘we could say’ or ‘it could be said’) is an expression usually placed in the negative; see *PZ* 1:377, note 256. The expression does not appear to exist prior to medieval Rabbinic literature. [↑](#endnote-ref-651)
776. The Name EHYeH is usually associated with the *sephirah* of Keter. [↑](#endnote-ref-652)
777. The letter Yud is represented by a single point. [↑](#endnote-ref-653)
778. The context of this verse is not the Divine, but the individual who works alone and in futility. [↑](#endnote-ref-654)
779. *Eḥad bela ḥushban* (One without number) is similar but not identical to the phrase found in *TZ* 17a (Second Introduction) *d-ant hu ḥad vela beḥushban* (for You are One, but not in number). [↑](#endnote-ref-655)
780. *Hu bara kola veleit boreih ‘aleih* (He created everything and there is no creator beyond Him). These passages not only echo the language and voice of the composer of the Second Introduction, but also clearly reflect an appreciation of the concepts and terms of medieval Jewish philosophy. [↑](#endnote-ref-656)
781. *mayim it lon ḥeyla lemivrei* (water has the power to create); the creative power of water is seen in its ability to produce growth; see also *TZ* 42a. While much of these passages sounds more philosophical than kabbalistic, the interpretive possibilities towards kabbalistic symbolism are never entirely removed; that water is Ḥesed, the power to create - but not *sui generis* - is reminiscent of the distinction between the ‘worlds’ of Emanation and Creation; indeed the presence of kabbalistic revelation is confirmed by the text further with the words: “to the wise with a hint.” See note below. [↑](#endnote-ref-657)
782. *Borei ‘alminn* (The Creator of Worlds); The use of the plural ‘worlds’ seems to allude to the idea that separate creative domains are considered ‘Worlds,’ forming a connection to the development of the concept of *ABY”A*. See *TZ* 98b and note there. [↑](#endnote-ref-658)
783. On this expression, see *TZ* 107b and note there. [↑](#endnote-ref-659)
784. Since it has been stated that the Cause of All causes creates without partnership, then it is understood that there is a level of the Divine that *does* create in partnership, i.e. through the *sephirot*. The relationship between the Divine Creator and the *sephirot* is expressed through the letters of the word of the act of creation: *BeREiShYT* (In the beginning); and the word is interpreted dynamically, as though it reads *borei shyt* (‘creating six’), the addition of the Vav allows the creative root B-R-A to be understood both in the present tense and as a title: ‘The Creator.’ [↑](#endnote-ref-660)
785. This passage seems to present a highly irregular configuration of the *sephirot*, both in order and composition. [↑](#endnote-ref-661)
786. The *sephirot* themselves are not, strictly speaking, ‘created,’ but are ‘emanated.’ Rabbi El’azar’s question is, therefore: why are the *sephirot* of Keter, Ḥokhmah and Binah represented through the letters of the root B-R-A (creating)? (MM). [↑](#endnote-ref-662)
787. The emphasis placed here on deprioritising the *sephirot* is remarkable. The *sephirot* are a pluralistic domain whose creative power is only possible through co-operation with other. The only force capable of creating without co-operation with other entities is the Infinite Cause of All Causes, the level of Divine Above the *sephirot*. [↑](#endnote-ref-663)
788. *la l-‘eyla, vela letata, vela b-emtza’ita, vela mikol sitra klal* (not Above, and not below, and not in the middle, and not from any side whatsoever); this phrase is typical of the transcendent, philosophical ‘voice’ within the composition of *TZ*, see *TZ* 17a (Second Introduction) and Z 1:24a (*Tiqqunim*), although, on its own, the expression *la l’eyla vela letata* (not Above and not below) is found variously throughout *Zohar*. [↑](#endnote-ref-664)
789. It is not entirely clear who is speaking: Rabbi El’azar (implied from the pattern of the dialogue, and according to MM), or Rabbi Shim’on (from the authoritative tone of the statement, and from the fact that R. El’azar responds further on). [↑](#endnote-ref-665)
790. See *TZ* 50b - which quotes *BT* Sanhedrin 99a - and note there: “to my heart I have revealed it, and to my limbs I have not revealed it.” [↑](#endnote-ref-666)
791. *veraza da* (and this mystery). It is not immediately clear, on the surface at least, which specific mystery is spoken of here. According to MM, it is the intellectual apprehension of how the Infinite is integrated with the ten *sephirot* of Emanation and all is considered One. [↑](#endnote-ref-667)
792. See *BT* Baba Batra 12a: “the sage (*ḥakham*) is preferred to the prophet,” thus underscoring the importance of intellectual attainment, particularly of a mystical nature, as a spiritual imperative. [↑](#endnote-ref-668)
793. See *TZ* 42a and note there on the Yiddish expression *oy vey*. [↑](#endnote-ref-669)
794. By adding the letter Reish, this combination of letters creates *AVYR* (air). [↑](#endnote-ref-670)
795. *aleph ‘ilaah l’eyla min aleph* (Higher Aleph, higher than Aleph); this Higher Aleph is the Aleph of Keter (MM). According to commentators, a distinction is here made between the woeful exclamations of *oy* and *vey*, as though between Keter and the other *sephirot*. [↑](#endnote-ref-671)
796. On ‘large’ and ‘small’ letters, see *TZ* 104b and note there. [↑](#endnote-ref-672)
797. See extensive note in MM for an overview of the issues here concerning textual continuity. [↑](#endnote-ref-673)
798. Here we see adumbrated the schema of *BY”A* – the three Adamic forms of Divine creativity based upon the terms used in Genesis to describe the creation of humanity: ‘Creating’ (*Briyah*), ‘Forming’ (*Yetzirah*) and ‘Making’ (‘*Asiyah*). Whilst not yet denoted fully as ‘worlds,’ these entities, each composed of a full sephirotic compliment, are distinct levels within the unfolding of Emanation. See *TZ* 98b and note there. [↑](#endnote-ref-674)
799. *inun debriyah inun levushin d-inun d-atzilut* (Those of Creation are garments to those of Emanation). Here is taught a key principle of the unfolding of Emanation, that the lower levels are garments of the higher levels, a process understood as ‘enclothement.’ [↑](#endnote-ref-675)
800. *aur levush ’elyon* (light of the supernal garment). See Z 1:22b (*Tiqqunim*) Either ‘this’ refers to the ten *sephirot* of the domain of ‘Creation’ which is a garment to the Supernal light of Emanation, or ‘this’ refers to Emanation as the garment of the even Higher primordial light (as understood by MM). [↑](#endnote-ref-676)
801. See Z 1:22a (Tiqqunim). [↑](#endnote-ref-677)
802. *binyana de-adam* (the building/construction of the human/Adam). [↑](#endnote-ref-678)
803. See NZ n.19, who cites the remarkable statement of GRA (which is not without significant implications for later kabbalistic ideas) that the word *ayin* (nothing) refers to “that which once was, but now isn’t.” [↑](#endnote-ref-679)
804. See *BT* Shabbat 151b [↑](#footnote-ref-125)
805. See *BT* Shabbat 151b. For Rami b. Abba said: ‘A beast has no power over man until it appears to it as an animal.’ (Soncino). [↑](#endnote-ref-680)
806. This remarkable comparison implies that, as a result of sin, man falls to the level of angels! The qualitative difference between humanity and angels seems to be that angels maintain a subject-object relationship to the Divine, whereas humanity carries the essentiality of the Divine within; the Adamic image is a direct expression of Divine creativity, and the Divine relationship is negotiated through self-expression. However, once the Divine essence withdraws, because of sin, man ‘falls’ to the level of subject-object relationship. [↑](#endnote-ref-681)
807. According to MM, ‘Adam’ here refers to the six *sephirot* of Ḥesed to Yesod that compose *Ze’ir Anpin*. See *TZ* 117a – the Middle Pillar is the image of Keter; and this idea is consistent with the conclusion of **Tiqun 69**, that the original human was designated as ShYT (six) from which Yud withdrew as a result of sin, and thus humanity begins its correction from SheT (Seth). [↑](#endnote-ref-682)
808. The ‘two depictions’ derive either from the two Yods of *VaYiYTzeR* (and He formed) or from the two Divine Names mentioned in the verse; see MM. [↑](#endnote-ref-683)
809. See Isaiah 40:18. [↑](#endnote-ref-684)
810. These lines paraphrase the discussion regarding the parallels between God and the soul found in *BT* Berakhot 10a. [↑](#endnote-ref-685)
811. While these lines seem a perfect summation of the idea of imitatio Dei, and an ontic interpretation of ‘in God’s image” towards ethical similitude, this entire passage does not seem to make sense if understood as referring to the human Adam; however, based on the following passage which speaks of the Adam of Creation, Formation, Action, the subject referred to here is the Adam of Emanation (*adam d-atzilut*) – the configuration of ten *sephirot* in Adamic form that is invested in the three lower domains. See Idel, “Adam Above the Sephirot…” [↑](#endnote-ref-686)
812. On the domains of Emanation, Creation, Formation and Action see *TZ* 98b and note there. [↑](#endnote-ref-687)
813. Again, the qualitative difference between the domain of Emanation and the domains of Creation, Formation and Action is emphasised. See *TZ* 3b (Introduction): “For of the ten *sephirot* of Emanation, the King is within them, He and His effect are One within them, He and His life-forces are One within them; which is not so of the *sephirot* of Creation, for they and their life-forces are not One; they and their effects are not One.” [↑](#endnote-ref-688)
814. Punctuation varies here between *TZ* Margoliot and MM, with some possible variation in meaning suggested. I have translated according to the apparent punctuation in *TZ* Qushta. [↑](#endnote-ref-689)
815. The quoting of this verse is curious, since it is about Moses, not Adam. In *BT* Sotah 12a, this verse is actually interpreted to mean that Moses was born circumcised. [↑](#endnote-ref-690)
816. *BT* Sanhedrin 38b [↑](#footnote-ref-126)
817. See *Kissei Melekh*, cited in NZ n.14 – if Adam was stretching his foreskin, it can be inferred that he actually had a foreskin! Thus, the text specifies that this is true only of Adam of the domain of ‘Action’ – actualized man. Another resolution of that paradox would be that priasm is the very act of stretching the existing skin of the circumcised membrum in order to create a new foreskin. [↑](#endnote-ref-691)
818. This seems to refer to the human Adam who was originally regarded as a representation of the Divine, albeit immersed in the husk in order to rule over it. [↑](#endnote-ref-692)
819. Some commentators prefer this alt. version, whose origin appears to be a gloss of MdL, presumably because it speaks of Malkhut, consistent with what follows, see MM; however it does not appear in *TZ*s Mantua or Ortakoy, and in Ms Toronto f75a we find: ‘*he* was enclothed.’ See *TZ* 108b and note there. [↑](#endnote-ref-693)
820. Clearly, Malkhut must have commenced with its own ‘tenth,’ otherwise it would also be nine. [↑](#endnote-ref-694)
821. *u-le-vatar* can mean ‘after’ (in a chronological sense) or ‘since’ (as a relative clause, like ‘because’). [↑](#endnote-ref-695)
822. In context, this Biblical verse speaks of humanity. [↑](#endnote-ref-696)
823. *v-aphilu bekhol qlipin desitra aḥara itlabshat* (and even in all the husks of the other side is She enclothed). The Divine is present in even the darkest places of reality. See Z 3:243b (*RM*), 279b (*RM*) and 305b (*Tosephet*). [↑](#endnote-ref-697)
824. In *Pardes Rimmonim* 16:9, RMQ explains this statement as demonstrating the vertical reflectivity of the gradation of worlds. In later, Lurianic Kabbalah, the configuration of *Ze’ir Anpin*, a manifestation of Tipheret, is modelled after that of *Arikh Anpin*, which is a manifestation of Keter. [↑](#endnote-ref-698)
825. The three ‘domains’ are expressions of the three higher *sephirot*. [↑](#endnote-ref-699)
826. See note in MM on textual continuity: the editorial note “here is missing” found further in the page, actually belongs here. [↑](#endnote-ref-700)
827. *leit briyah b-‘alma deshalta ‘aleih dela itqeriat bishmeih* (“there is no creature in the world over which She rules, that She is not called by its name”). *Shekhinah* is the immanent Divine, present in everything, and the ‘sign’ of everything; this sentiment is surely a sublime expression of the panentheistic tendency within later Kabbalah. [↑](#endnote-ref-701)
828. The ‘darkness’ is the *sitra aḥara* (‘other side’); the fundamental and original separation in the universe is that of good and evil. This gnostic sounding sentiment is tempered by the panentheistic tone of the previous passage. [↑](#endnote-ref-702)
829. *Vaiy leih leman dim-‘arev qlipinn desitra aḥara ‘im dargin desitra dedakhyu* (“Woe to the one who mixes the husks of the other side with the levels of the side of purity”). The side of purity is distinguished by its ‘levels,’ the side of impurity by its ‘husks.’ Humanity’s charge is to preserve the cosmic order that maintains the separation between good and evil. [↑](#endnote-ref-703)
830. *ha-magiyah* (the proof-reader) – it is not clear who the identity of the proof-reader is; but this editorial insertion is already present in *TZ* Mantua. [↑](#endnote-ref-704)
831. ‘Another book’ (*sepher aḥer*); this editorial note is also found in *TZ* Mantua, so it clearly refers to another manuscript or family of manuscripts. Ms Toronto f75b parallels the reading here, and even includes the words “here is missing” prior to the commencement of this textual section. [↑](#endnote-ref-705)
832. See *BT* Yevamot 34a: “a woman does not conceive from the first intercourse.” [↑](#endnote-ref-706)
833. The Divine assumes the mode of the scholar in conjugal relations whose ‘time’ for conjugal relations is the Sabbath night; see *BT* Ketubot 62b and *TZ* 61a. [↑](#endnote-ref-707)
834. The question previously posed is answered, according to MM, because only intercourse for sake of conception and birth is that which really matters; thus Adam ‘knew’ Eve, but didn’t really ‘know’ her. [↑](#endnote-ref-708)
835. *Ishte-mode-‘an* (recognising or acknowledging). This is the same verb as that found just previously as the Aramaic translation of *yad’a* (knew). So the phrase here could mean that Israel have not been ‘knowing’ His power on weekdays. [↑](#endnote-ref-709)
836. *tuqpheih* (“His power”). This is masculine, and thus NH, but MM translates as “*Her* power,” i.e. the power of the Shekhinah. [↑](#endnote-ref-710)
837. What follows is a remarkable syncretisation of two entirely different scriptural verses. [↑](#endnote-ref-711)
838. Or: “he overcame his inclination”. The source of Cain’s soul becomes rectified. The sense and context becomes clearer, it seems, if we understand that ‘his inclination’ is the consequence of the previously mentioned pollution. [↑](#endnote-ref-712)
839. Possibly, “…to him” refers to Adam, following the Midrashic account recorded in *BT* Sanhedrin 38b, of his being ‘shown the generations.’ This idea is not dissimilar to the concept in Jewish mystical literature known as *gilui qetz* (the revelation of the end), the divulgence of the true chronology of the Messianic era. The ‘place [meaning, time] to which extends the pollution’ is followed by ‘the time when there is no pollution’ – the Messianic age. It is also apparent from context that Adam is shown this revelation as a result of his repentance (perhaps for having had sexual relations without intent to impregnate, see note above). [↑](#endnote-ref-713)
840. *BT* Shabbat 146a [↑](#footnote-ref-127)
841. The application of this verse to Lylyt, which seems consistent with the *Zohar*’s view of the *qlipah* (husk), differs considerably from later Kabbalistic interpretations, which understands it to refer to the descent of the Feminine of the World of Emanation into the World of Creation, see, for example, *Pardes Rimonim* 18:6 and *Etz Ḥayim* 11:6. [↑](#endnote-ref-714)
842. See: *Pesiqta d-Rav Kahana* 24:11 – Qayin repented; *Yalkqut Shim’oni Tehillim* 92, Remez 843 – Adam encounters Qayin and learns of the power of repentance. [↑](#endnote-ref-715)
843. See *TZ* 119a; I cannot find a specific Midrashic source for ‘the circumcision of Jethro,’ although Rabbinic tradition indicates that the father-in-law of Moses converted to Judaism, see Z 2:68a and *PZ* 4:379, n.32; and see also Z 1:28b (*Tiqqunim*) and Z 3:121b (*RM*). [↑](#endnote-ref-716)
844. The context of this verse is Judah’s relationship with his daughter-in-law Tamar. [↑](#endnote-ref-717)
845. *TZ* Qushta reads *dileih* (his or its) but some commentators prefer *dilah* (her, i.e. Eve’s) which makes sense. [↑](#endnote-ref-718)
846. See *BT* Shabbat 146a [↑](#footnote-ref-128)
847. See *BT* Shabbat 146a, and see note 2 in Soncino translation ad loc. [↑](#endnote-ref-719)
848. *BT* Berakhot 7a [↑](#footnote-ref-129)
849. A deep association here reveals itself. The book of *Qohelet* (Ecclesiastes) is the source of the discussion upon vanity (*hevel*), while the question of ‘the righteous who suffer and the wicked who prosper’ was posed by Moses to the Holy One Blessed be He, as found in *BT* Berakhot 7a. [↑](#endnote-ref-720)
850. See *TZ* 114a and note there on the composite nature of the presentation of this verse. [↑](#endnote-ref-721)
851. *BT* Ḥullin 139b [↑](#footnote-ref-130)
852. The word *sam* (placing) can be read as *Shem*. The word ha-Sam is also an anagram of Mosheh (Moses), and Moses is a subject of this verse in Isaiah. [↑](#endnote-ref-722)
853. *merkavta shleima* (the complete Chariot). Moses with the Patriarchs completes the Chariot. [↑](#endnote-ref-723)
854. *Vaiy l-‘alma d-iit lon ‘eynin vela ḥazzaan, udnin vela sham’in berazin d-oraiyta* (“Woe to the world [for] they have eyes and do not see, ears and do not hear, the mysteries of Torah”). This expression is a paraphrase of Jeremiah 5:21. [↑](#endnote-ref-724)
855. *bitz’inn*. MM: *’isqei* (occuptions of); NH: *betz’a* (profit). [↑](#endnote-ref-725)
856. See *Shir HaShirim Rabbah* 7:17 and *Commentary of Rabbeinu Beḥaye* on Genesis 4:3. This type of allegoric summary is also reminiscent of Philo, see The Works of Philo (Yonge translation), A Treatise on the Sacrifices of Abel and Cain. [↑](#endnote-ref-726)
857. “For both of them” – the two chambers of the heart (GRA cited in MM). [↑](#endnote-ref-727)
858. *Mishnah* Avot 4:20 [↑](#footnote-ref-131)
859. The end of this quotation from *Mishnah* is paraphrased in Aramaic: *d-it beih* (that is in it) rather than the Hebrew *sheyesh bo*. [↑](#endnote-ref-728)
860. Until the removal of the husk, the inner fruit is perceived in binary terms. [↑](#endnote-ref-729)
861. An interesting ethical elaboration upon this section of *TZ* is found in R. Elijah de Vidas’ *Reishit Ḥokhmah*, Gate of Holiness, Ch.10. [↑](#endnote-ref-730)
862. It is not entirely clear whether the Shin of MoSheH (Moses) refers to Seth or Shem since both possibilities are apparently presented here. Shem, together with his father Noah, and like Moses, was also ‘saved from the waters.’ [↑](#endnote-ref-731)
863. See *Bereishyt Rabbah* 63:6-7. [↑](#endnote-ref-732)
864. A-V-G-Y-T-Tz represents the first letters of six groupings of seven letters. [↑](#endnote-ref-733)
865. See *Avot d-Rabbi Natan* Ch.37:9 [↑](#footnote-ref-132)
866. On the seven firmaments, see *BT* Ḥagigah 12b-13a, and *Avot deRabbi Natan*, 37:9. [↑](#endnote-ref-734)
867. On the seven lands, see *TZ* 76b and notes there. In correspondence to the seven lands are the seven levels of hell, the absolute contrast to the seven firmaments of heaven. [↑](#endnote-ref-735)
868. *havalim demitah* (the breaths of death). This startling term apparently refers to the wasteful and non-productive use of breath in the pursuit of sin; see *TZ* 118b and note there. See also *BT* Baba Qamma 51a, on breath (or dangerous air) that can kill (*hevel lemitah*). [↑](#endnote-ref-736)
869. The formal shape of the letter **ה** (Hei) is composed of **ד** (Dalet) and **ו** (Vav). [↑](#endnote-ref-737)
870. According to MM, these lines teach a cosmic description of the world of *Briyah*. [↑](#endnote-ref-738)
871. The voice is light! See *TZ* 111b, where the voice is compared to a tree. [↑](#endnote-ref-739)
872. This logical textual amendment, absent in earlier printed editions from *TZ* Mantua to *TZ* Qushta, is suggested by GRA. It is not found in the corresponding text of Ms Toronto f76a. [↑](#endnote-ref-740)
873. ‘Voice’ rises from Tipheret and the six *sephirot* that constitute *Z-A*, while ‘speech’ descends from Ḥokhmah, and this process is mediated through Higher and lower Hei (MM). [↑](#endnote-ref-741)
874. See *BT* Qiddushin 39b-40a [↑](#footnote-ref-133)
875. This is a curious reference, since the text which *TZ* appears to be quoting, *BT* Qiddushin 39b-40a or *BT* Ḥullin 142b, is actually saying the opposite; although it is quoted more accurately on *TZ* 118b. See NZ on *TZ* 117b, notes 22 and 23. NZ quotes the amended text (which fits the Talmudic source) and commentary of GRA on this passage – ‘thought’ is a ladder [clearly connected to the ‘ladder’ formed by the Divine Name, as has just been previously taught] that enables the joining of good intention with speech and action, but is ineffective in combining bad intent with action. NZ also points out that the context in *BT* Qiddushin is idol worship. [↑](#endnote-ref-742)
876. *Malkhuta* (kingship, sovereignty). It seems that the *sephirah* of Malkhut is intended here, although since the names of the *sephirot* are words which also carry their own meaning, the use of the Aramaic word *malkhuta* (sovereignty or kingship) here instead of the commonly designated name of the *sephirah*, Malkhut, is unusual. [↑](#endnote-ref-743)
877. This was the sin of Adam, who prematurely plucked the fruit of the tree, see *TZ* 111b and note there. [↑](#endnote-ref-744)
878. *kopher ba-’iqar* (heretic, ‘denier of the essential [faith]’). There is an interesting, mystical distinction made here between the ‘cutter of the shoots’ (*meqatzetz ban-ti’an*) and the heretic (*kopher ba-’iqar*), both of which are terms of heresy. [↑](#endnote-ref-745)
879. There is an apparent wordplay here on *ḥavlei* (ropes) and *havlei* (breaths). See Z 1:5a. [↑](#endnote-ref-746)
880. The following editorial notes also appear in *TZ* Mantua 116b-117b, which represent a different textual location within **Tiqun 69**. The insert has apparently been adapted so at fit the Qushta pagination and line numbering. I have translated the essence of the editor’s point, but I have omitted the list of details of lines and pages containing alt. versions; these can be examined in *TZ* Qushta. [↑](#endnote-ref-747)
881. This framework seems somewhat different from that which was suggested previously, on *TZ* 117b, that Hevel is the good inclination and Qayin is the evil inclination: the two chambers of the heart. [↑](#endnote-ref-748)
882. *BT* Shabbat 146a [↑](#footnote-ref-134)
883. See *TZ* 117a. The circumcision of Jethro, a descendant of Qayin, was the culmination of the correction of Qayin’s sin. Moses, the reincarnation of Hevel, married Jethro’s daughter. [↑](#endnote-ref-749)
884. See Z 3:123a (*RM*). [↑](#endnote-ref-750)
885. For the purpose of translation, the distinction between ‘comprised of’ and ‘included in’ (which appears just further) is suggested by the difference between *kelilan* and *itkelilan*. [↑](#endnote-ref-751)
886. GRA reads “in the mouth of a person.” [↑](#endnote-ref-752)
887. This is a paraphrase of Ecclesiastes 8:14. [↑](#endnote-ref-753)
888. The sense is not entirely clear here, since *b-hon* usually means ‘in them’ or ‘through them’ which would render the meaning strange in this context. What appears to be presented in these passages is an outline of the three types of people – righteous, intermediate, wicked – as expressed through three types of breath: holy, mundane, impure. [↑](#endnote-ref-754)
889. *BT* Pesaḥim 103b-104a and Liturgical: Separation Ceremony (*Havdalah*) at termination of Sabbath [↑](#footnote-ref-135)
890. See *BT* Pesaḥim 104a [↑](#footnote-ref-136)
891. *Bein yisrael lagoyim* (between Israel and the nations) is a formula found in Spanish codifiers, see R. Yitzḥak Al-Fasi on Pesaḥim 21:a and RaMBaM, *Yad haḤazaqah*, Hilkhot Shabbat, 29:3; however in all contemporary rites, the words are *bein yisrael la’amim* (between Israel and the [other] Peoples). [↑](#endnote-ref-755)
892. See Z 1:5a [↑](#footnote-ref-137)
893. See Z 1:5a; human speech, like Divine speech, is endowed with creative power. [↑](#endnote-ref-756)
894. At first, they ‘produce’ (*maphqin*) breath, but here, after they have become corpses, the breath is ‘emerging’ (*naphqin*). [↑](#endnote-ref-757)
895. See *TZ* 117b – ‘the breaths of death’ and note there. [↑](#endnote-ref-758)
896. This is probably a reference to the dark side of ‘practical Kabbalah’ which aims to utilise the Divine Name for vain purposes; see *TZ* 97a and notes there. [↑](#endnote-ref-759)
897. *Raḥamana lesheizvan* (May the Merciful One save us!) – may the Merciful-One save us from such errors; this expression is found in several places throughout *Zohar*, but not earlier. It appears in Z 1:5a, in a passage which is clearly reflected here, however the context there is ‘a sage unworthy to teach.’ [↑](#endnote-ref-760)
898. *Pirqei de-Rabbi Eli’ezer* Ch.21 [↑](#footnote-ref-138)
899. See *Pirqei deRabbi Eli’ezer* Ch.21 – Qayin’s offering was of ‘flax,’ which contrasted with the sheep brought by Hevel, which implied ‘wool;’ the mixing of flax and wool constitutes the Torah prohibition of *sha’atnez*. It is noteworthy that the preceding chapter of *Pirqei deRabbi Eli’ezer* discusses extensively the ceremony of *Havdalah*, which has been mentioned above in the text of *TZ* 118a. [↑](#endnote-ref-761)
900. See *TZ* 112a; Genesis 4:3; *Pirqei deRabbi Eli’ezer* Ch.21 – the offering of Qayin was flax (*pishtan*), (upon which is based the precept regarding the prohibition of mixing flax and wool which represent Qayin and Hevel, respectively, see note above). Since ‘the trousers of linen,’ designed specifically to cover obscenity, were made of flax, that substance is associated with the aspect of obscenity. [↑](#endnote-ref-762)
901. *BT* Qiddushin 40a [↑](#footnote-ref-139)
902. See *BT* Qiddushin 40a. This is more consistent with the Talmudic context than that which is found on *TZ* 117b and see note there. [↑](#endnote-ref-763)
903. Qayin became angry, but this was not considered a sin worthy of punishment in and of itself, because bad ‘intent’ is not conjoined to (considered) as bad ‘action;’ hence, it only elicited a Divine warning. [↑](#endnote-ref-764)
904. This is a remarkable quotation, since in context it implies the opposite of the intent of the teaching here. It would seem to have been appropriate to quote, for example, Exodus 34:7, on the subject of Divine forbearance. But what is discussed here, is the metaphysical idea that bad intent does create a corresponding entity in the realm of action, but that the two are not conjoined to create a reality. Instead, the Divine, representing infinite possibility, ‘bears’ these potential actions. [↑](#endnote-ref-765)
905. *detaman ḥovin dilakh shaltinn ‘alakh*. MM: For there, the destructive angels created from your sins, rule over you to punish you. [↑](#endnote-ref-766)
906. *natrinn devavu* (holding on to hatred). *resha’aya la shalit behon mussar ela natrin devavu* (“the wicked are not governed by ethical rebuke but hold on to hatred”). This is surely a sublime summary of the psychology of anger and sin. *Devavu* is hatred (MM: *sin-ah*) or enmity (NH: *eivah*). See Jastrow p.276: hostility. The expression *natir devavu* also has the sense of bearing a grudge, as in the context in which it is found in Z 1:143a and 167b. [↑](#endnote-ref-767)
907. See *Targum Yonatan* on Genesis 27:41 – Esau held a grudge against Jacob but proclaimed that he would not be like Qayin, who killed his brother in his father’s life time, only to see his father then give birth to a rival claimant in Seth. [↑](#endnote-ref-768)
908. Qayin killed Hevel for the sake the Divine Feminine, who is here referred to as MaH (MM), and, as a consequence of his actions, She rejected him; see Z 1:152b where a similar idea is recorded in relation to King David. [↑](#endnote-ref-769)
909. The consequences of Adam’s sin are actualised through Qayin; thus perhaps suggesting, that Adam brought the very ‘idea’ of sin into the world. [↑](#endnote-ref-770)
910. It is not clear if this question is the interjection of a new speaker, or a continuation of the previous. [↑](#endnote-ref-771)
911. *BT* Berakhot 7a [↑](#footnote-ref-140)
912. There is a possible euphemistic reference here in this Talmudic statement whose literal meaning is: “who grasp the deeds of their fathers in their hands.” It may refer to masturbation. [↑](#endnote-ref-772)
913. *Pirqei de-Rabbi Eli’ezer* Ch. 21 [↑](#footnote-ref-141)
914. In *BT* Baba Batra 16b, in discussing Esau, a connection is also made between ‘the field’ and the unlawful ravishing of a woman. [↑](#endnote-ref-773)
915. Previously we learnt that Hevel died through female influence in two ways: he sinned by gazing at the Shekhinah; and his brother was jealous of his two wives, see *TZ* 102a and notes there. [↑](#endnote-ref-774)
916. The angel that wrestled with Jacob on the eve of his re-encounter with Esau is understood within Rabbinic tradition to have been Esau’s guardian angel, see *Bereishyt Rabbah* 77:3. [↑](#endnote-ref-775)
917. See *Be-reishyt Rabbah* 22:8 [↑](#footnote-ref-142)
918. See *TZ* 112b and notes there. [↑](#endnote-ref-776)
919. *breih deḥivya* (a son of the snake); Qayin was seen as the spiritual offspring of the snake’s encounter with Eve; although, curiously, we have just previously learnt that Qayin’s failing was due to his father being Adam! On the name, *Ben Naḥash* (son of a snake), see 2 Samuel, 10:2. For a later elaboration of the Kabbalistic concept of Eve’s birthing of the ‘son of the snake,’ see *Megaleh ‘Amuqot ‘al haTorah*, Parashat Yitro. [↑](#endnote-ref-777)
920. “...the earth…cursed with nine curses.” See *TZ* 95b; in *Bamidbar Rabbah* 5:4, the earth receives ten curses; and see also R. Beḥayei on Numbers 4:18. *SheLaH* (Tractate Shabbat) quotes (in the name of *Reqanati*) *Pirqei deRabbi Eli’ezer* Ch. 14, as do NZ and MM here, but there it appears it is Eve who receives nine curses and birth; and in Tractate Ḥullin (of *SheLaH*), *TZ* 95b is cited. However, a more accurate source is possibly *Bamidbar Rabbah* 18:21, where of the forty curses received (by Adam, Eve, snake, and earth), one is reduced. On the curses of Eve, see also *BT* ‘Eruvin 100b. [↑](#endnote-ref-778)
921. It is perhaps implied that the strength of the land is weakened by the blood of Hevel having affected it. [↑](#endnote-ref-779)
922. As a consequence of Qayin’s sin, the letters Aleph and Yud rise from the ‘malkhutic’ Divine Name ADNY, leaving DaN (judging), as mentioned on *TZ* 114a. [↑](#endnote-ref-780)
923. See *BT* Shabbat 146a and *TZ* 80a; and see Maharsha on *BT* Yoma 67a. [↑](#endnote-ref-781)
924. As elsewhere, the Aramaic word *talya* means suspended or dangling or hanging from, but the sense is conceptual, and perhaps better expressed here by the word ‘derived.’ [↑](#endnote-ref-782)
925. *Bereishyt Rabbah* 22:13 [↑](#footnote-ref-143)
926. On the circumcision of Jethro, see *TZ* 117a and note there. [↑](#endnote-ref-783)
927. This editorial insertion is found in *TZ* Mantua. [↑](#endnote-ref-784)
928. *ite-taqen* (corrected, fixed). This is an example of the root *t-q-n* as ‘correction.’ [↑](#endnote-ref-785)
929. On the repentance (*teshuvah*) of Qayin see *TZ* 117a and notes there. [↑](#endnote-ref-786)
930. *BT* Sanhedrin 104a [↑](#footnote-ref-144)
931. See *BT* Sanhedrin 104a and *Sifri*, Beha’alotkha: Pisqa 20 – the descendants of Jethro were destined to be judges in Israel. The ‘Hewn Stone Chamber’ (*lishkat hagazit*) was the seat of the Great Court in the Temple, see *Mishnah* Sanhedrin 11:2 and Middot 5:4; the term ‘Hewn Stone Chamber’ follows Blackman’s translation of the *Mishnah*. [↑](#endnote-ref-787)
932. The idea of Qayin’s repentance resolves the apparent contradiction arising from this verse, which speaks of Qayin’s settled existence, and that of Genesis 4:12, where the status of wandering nomad is cast upon him. [↑](#endnote-ref-788)
933. The letter ו (Vav) is Ysod, the phallus, representing the circumcision of Jethro (MM); when added to נד (NaD) (nomadic) it creates נוד(NOD). [↑](#endnote-ref-789)
934. See Z 1:36b, which quotes a statement found in *Pirqei deRabbi Eli’ezer* 21: “Qayin said in the presence of the Holy One, ‘Now some righteous person will arise and recite Your Name and kill me!’ What did the blessed Holy One do? He took one of the twenty-two letters and placed it on Qayin’s arm, so that he would not be killed” (based on Matt’s translation, *PZ* 1:231, n.1002). The word for ‘his arm’ (*z-ra’o*) has the same form as the word for ‘his seed’ (*zar’o*); thus the sign is placed upon Jethro, as a mark of correction; and this is interpreted here to mean the sign of circumcision, such that ‘one of the twenty-two letters’ is Vav. However, see MM who cites the different views of several commentators on this: Tet, or Yud, or ‘letter’ (*ot*) as ‘sign,’ meaning the sign of circumcision. *TZ* here is unambiguous in understanding that the letter referred to is Vav, a symbol of the process of circumcision. [↑](#endnote-ref-790)
935. *toladinn* (descendants/consequences/generations]). [↑](#endnote-ref-791)
936. Thus MM, who relates this to the individual, but context may indicate that the text is also be speaking specifically of Qayin. [↑](#endnote-ref-792)
937. *le-atra’ah* – ‘to find favour’ seems to be the equivalent meaning. From *ra’ava* (will, desire). See MM. [↑](#endnote-ref-793)
938. See *Bereishyt Rabbah* 23:2 – in the generation of the flood, men would take two wives: one for procreation and one for fornication; one would eventually become ignored, and one would eventually be barren - thus were Lemekh’s wives, and Tzilah was the wife of fornication, the pursuit of which *TZ* views as representing ‘a bad education.’ [↑](#endnote-ref-794)
939. Some versions (following GRA) read ‘the evil inclination’ here. Ms Toronto f69b reads as *TZ* Qushta. [↑](#endnote-ref-795)
940. See *BT* Baba Batra 16a [↑](#footnote-ref-145)
941. See *BT* Nedarim 7b [↑](#footnote-ref-146)
942. See *BT* Sukkah 52b [↑](#footnote-ref-147)
943. The name Yaval means ‘withering,’ from the root: *balah*. [↑](#endnote-ref-796)
944. The word *miqneh* essentially means ‘acquisition.’ [↑](#endnote-ref-797)
945. Despite possessing a fortune, a life spent gathering wealth results in poverty of Torah and unfulfilled spiritual potential. [↑](#endnote-ref-798)
946. See *BT* Nedarim 41a [↑](#footnote-ref-148)
947. *leit ‘aniyuta qameih Qudsha Brikh Hu k-‘aniyuta d-oraiyta* (“there is no poverty before the Holy One blessed be He, like poverty of Torah”). See *TZ* 66b and *BT* Nedarim 41a. [↑](#endnote-ref-799)
948. See *BT* Berakhot 18b [↑](#footnote-ref-149)
949. The verse is not quoted precisely. *TZ* uses the simple active form of the verb *shuvu* (return!) and not the causative (*hashivu*) as it appears in the text of Ezekiel. [↑](#endnote-ref-800)
950. See *BT* Sotah 48a [↑](#footnote-ref-150)
951. The actual Talmudic phrase is: “When there is song in a house, there is destruction on its threshold” (Soncino). [↑](#endnote-ref-801)
952. Curiously, this Biblical verse is not about David. And interestingly, the words here which appear parenthesised in both *TZ* Qushta and *TZ* Ortakoj, and which highlight the reference to David, are found in Ms Toronto f69a and *TZ* Mantua without parentheses. This may indicate that the words were bracketed due to a hesitancy to acknowledge them as source text, due to their apparent contradiction of the context of the quoted verse. [↑](#endnote-ref-802)
953. *BT* Qiddushin 30b [↑](#footnote-ref-151)
954. Since Tuval Qayin was the inventor of metal tools, the evil inclination is ‘pulled’ to the House of Study like a plough. [↑](#endnote-ref-803)
955. *pharzela* means ‘iron’ throughout *Zoha*r; but see Jastrow, p. 1223, where the sense is more of an implement, and that seems to better fit the context here (I am not suggesting that the author of this passage of *TZ* was looking at Jastrow, but that some of the sources mentioned there could provide a meaning of the word which is broader than that found, for example, in Z 1:52a). [↑](#endnote-ref-804)
956. The question could be asked: why does Lemekh kill Qayin if the latter has undergone repentance? [↑](#endnote-ref-805)
957. MM: Higher Ḥokhmah. [↑](#endnote-ref-806)
958. This seems to suggest that although Shet was a new beginning, towards correction, the status of humanity had fallen from the potential of BaRA ShYT to just the first letter, Beit [=2], because the word REiShYT, representing Ḥokhmah, the Yud, had withdrawn from it. Humanity is thus reduced from a consciousness of the unity of reality and the Divine, to a binary perception. [↑](#endnote-ref-807)
959. The ‘tip’ of the Dalet is considered a Yud; when it ‘flies away,’ the shape that is left is that of Reish; thus EḤaD (One) becomes AḤeR (another) (MM). [↑](#endnote-ref-808)
960. Since Ḥokhmah had departed, the correction of humanity begins with the *sephirah* of Binah, which is eighth from below to above, and thus there are eight days prior to circumcision (MM). [↑](#endnote-ref-809)
961. The meaning of the word *huḥal* (it was begun) is a subject of disagreement among commentators and the context here would appear to confirm this particular understanding of the *pshat* (literal meaning) of Genesis 4:26. According to MM, the focus here is upon the word *az* (then) because it numerically equals the number represented by Ḥet (i.e. 8). [↑](#endnote-ref-810)
962. *TZ* Qushta actually reads *’avru* (they transgressed) here, which makes little apparent sense. GRA amends to *‘avdu* (they performed). It is a remarkable irony that the difference between the form of the letters Dalet and Reish has just previously been discussed in the text (albeit in relation to a different word). In Ms Toronto f69b, the word looks like *’avdu* (not absolutely, but it seems to me that there is a significant enough difference in the style of the writer’s Reish and Dalet to discern this). [↑](#endnote-ref-811)
963. This entire line is difficult to decipher with certainty; the text reads *lema’alah bedalet vela beḥet*. GRA (see MM) changes *lema’alah* to *l-a’alah* and that is easy to understand as ‘to enter.’ But GRA also removes the words *bedalet vela*, so that the line reads “to enter into the Ḥet,” meaning Binah, the beginning of humanity’s correction. However, the meaning of “to enter into Dalet and not into Ḥet” is not clear, even those this formula is found clearly stated in Ms Toronto. Perhaps the meaning is that the concept of ‘foreskin and membrane’ should be prevented from accessing ‘the eighth’. [↑](#endnote-ref-812)
964. This understanding of the word *huḥal* follows the commentary of R. Avraham ibn Ezra. See note above and *TZ* 110b and notes there. For an alternative understanding of the meaning of this verse, see Rashi on Genesis 4:26. [↑](#endnote-ref-813)
965. Whereas this verse is discussed by commentators as referring to prayer because of the words *to call in the Name of HVY”H*, see Exodus 32:11: *And he* [Moses] *pleaded…*, which is the word *vayeḥal*, related to *huḥal* here. [↑](#endnote-ref-814)
966. *Ro’eh noqim lero’eh* (shepherd avenging shepherd): The killing of Hevel, the First Shepherd, is avenged by Moses, the Faithful Shepherd, through the covenant of Abraham, a Shepherd. [↑](#endnote-ref-815)
967. Here ‘Amaleq is identified with ‘the mixed multitude.’ [↑](#endnote-ref-816)
968. **Tiqun 70** is one of the most obscure texts in the Jewish cannon, and while its structure is the result of considerable editing, its overall form remained more or less stable from *TZ* Mantua to *TZ* Qushta and beyond. Before attempting to decipher the mystical and complex physiognomy presented in this Tiqun, the reader is advised to read sections dealing with this topic in *Zohar*, particularly those passages found in Z (*Parashat Yitro*) 2:70a to 78b (*PZ* 4:389-421). **Tiqun 70** commences with a review of some of the major teachings regarding reincarnation arrived at in **Tiqun 69**. Much of the discussion on physiological characteristics, and their classification, is then presented in the form of exegesis upon Exodus 18:21. On 120a is found the sublime summary of the process of creation and its relation to reincarnation and redemption: “At that time, that which had originally withdrawn, returned to its place, and all was corrected.” Between 120a and 121a is found only part of what was probably once a much longer teaching on the relationship of the *sephirot* to the ‘Chambers.’ On 121a-b, in anticipation of the extensive discussions on physiognomy that follow, we find a long editorial warning (composed for *TZ* Mantua) regarding anthropomorphism. Throughout **Tiqun 70**, as elsewhere in *TZ*, there is an ongoing project of synthesis between various symbolic systems, such as those of the Divine Chariot, elements and colours, the Zodiac, the letters of the Hebrew alphabet and their vowel symbols, the notes of the *shophar*, the angelic hierarchy, and the *sephirot*; while underpinning all is the relationship between the Divine Name and the adamic form, its limbs, senses and functions. Much emphasis is given to colour. In all of the discussions on ‘body,’ there seems to be a constant shifting between referents that are both cosmic and personal, yet the ideal is always a ‘dimension of structure’ that is balanced and harmonious. Amongst the wide range of related or other topics discussed in this eclectic *tiqun*: the merging of philosophically informed and highly anthropomorphic ideas – 123a; raven divination - 124b; the ‘denial of the order of creation’ – 124a-b; body language – 132b; the remarkable passages on ‘the black one without legs’ - 132b; the spiritual explanation of homosexuality – 133a; the symbolic relationship of the Adamic form to trees – 134b; a deep discussion on the *sephirah* of Keter and its relation to both the Divine and creation – 135b; the remarkable story of the visit to the mother of Rabbi Kruspedai – 136a-b; the spiritual nature of angels – 137b; the messianic Noah – 138b. Perhaps more than any other *tiqun* in *TZ*, **Tiqun 70** emphasises that the struggle of Israel against its enemies is a reflection of the individual’s own inner struggle against the evil inclination; just as the exile of Israel in the world is a reflection of the cosmic exile of the Divine. The remarkable conclusion to **Tiqun 70** points to the immanence of the Divine in the world and in human history. [↑](#endnote-ref-817)
969. *Sepher Yetzirah* 6:1 [↑](#footnote-ref-152)
970. This expression is found in *Sepher Yetzirah* 6:1. In Z 3:229b (*RM*), the expression refers to Metatron; see also Z 1:126b (*MhN*). [↑](#endnote-ref-818)
971. See note on *TZ* 119a. [↑](#endnote-ref-819)
972. For a kabbalistic discussion of Hevel’s prenatal circumcision, see R. Naphtali Bacharach, *‘Emeq haMelekh*, Gate 14, Ch.136. [↑](#endnote-ref-820)
973. Compare with that which is stated on *TZ* 119a, that the descendants of Qayin merited to enter the Chamber of Hewn Stone, and that Qayin himself eventually entered the Garden of Eden. [↑](#endnote-ref-821)
974. Qayin has both good and evil within him; in order to expunge himself of the pollution of Eve he engenders offspring throughout history who strive for his correction. [↑](#endnote-ref-822)
975. *ḥinukha le-bish* (lit. an education for bad)See *TZ* 119a, there is mention of a good and a bad education - *ḥinukh* (education) shares the same root as *Ḥanokh* (Enoch). The two Enochs represent the good and evil inclination, each of which is referred to as an ‘education.’ This dual aspect of Enoch is a dialectical progression towards the transformation of Enoch into the Angel Metatron (see note below), whose nature is somewhat dual, and who wields (in fact, *is*) the switching staff that administers punishment and reward. [↑](#endnote-ref-823)
976. In an extensively cited tradition throughout Jewish mystical literature – the textual origins of which are considered by most scholars to be the work known as *Sepher Heikhalot* (*Book of Chambers*) or 3 Enoch - the Biblical figure of Enoch (see Genesis 5:24) was transformed into the ambiguous angel Metatron, euphemistically referred to as *Na’AR* (the youth); for an extensive discussion of this theme, see Scholem, “Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition,” p. 49-50, and Idel, ‘Enoch is Metatron.’ See also P. Alexander’s ‘Introduction to 3 Enoch’ in James Charlesworth (ed.) *The Old Testament Pseudepigrapha* Vol.1. The expression, regarding Enoch, that ‘his flesh was transformed to a torch’ is found in *The Commentary of Rabbbeinu Beḥaye* on Genesis 5:24, *Ma’arekhet Elohut* Ch.8, *Sefer haPliah*: Essay on Ḥokhmah, the Second *Sephirah*, and in *Massekhet Atzilut* (Jellinek) 5. [↑](#endnote-ref-824)
977. *ityaḥasu* (interrelated). Humanity’s journey and interconnectedness through reincarnation begins with Enosh, see MM. In *Pirqei deRabbi Eli’ezer* Ch.22, this statement is made of Seth. [↑](#endnote-ref-825)
978. See *Pirqei deRabbi Eli’ezer* Ch.22 [↑](#footnote-ref-153)
979. See *Targum Yonatan* on Genesis 5:24 and *Heikhalot Rabati* Ch.31 Ot:3 [↑](#footnote-ref-154)
980. See note above; see also Z 1:27a (*Tiqqunim*) [↑](#endnote-ref-826)
981. See note above. The Hebrew word here for transformed (*nehepakh*) is not the same as the Aramaic expression just previously stated (*it-hapakh*). [↑](#endnote-ref-827)
982. See *Malakhei ’Elyon*? [↑](#endnote-ref-828)
983. As understood of angels, from Ezekiel 1:14, their movements are in the form of a dialectical rushing to (*ratzo*) and from (*vashov*) the Divine. These two processes are often seen as two aspects of all spiritual quests. Nuriel and Metatron are apparently two dimensions of the same being, each of which expresses one of the unique aspects of its movements; see *Batei Midrashot* 1, and the *midrash* on ‘Like an Apple in the Trees of the Forest,’ Ot 4. It seems that on ascent towards the Divine (*ratzo*), the Enochian transformation is called Nuriel, and when descending towards humanity from the Divine (*vashov*), is called Metatron. See note below on Nur and Metatron. On the relationship between Metatron and the process of *vashov* (and returning), see the lucid explanation of ARY quoted in note below. [↑](#endnote-ref-829)
984. 314 is the Numeric value of ShaDaY (Almighty). [↑](#endnote-ref-830)
985. The NOR of MeNORaH is the RON of MeTaTRON; see notes above on the dual nature of Metatron, particularly in relation to fire, and the dialectical movement of angels. There is a Lurianic text that elucidates this entire passage well, see *Otzrot Ḥayim* (Ahavat Shalom, 1995) p.164: “Know that Metatron is of the numeric value 314 (ShaDaY) which is in the Supernal Foundation (*yesod*) which is called *ḤaiY* (18), and they are the mystery of Tet (9) [and] Tet (9) of MeTaTRON, and the remaining letters are RiMON and they are of the numeric value of Nuriel. And this what the verse [of Ezekiel 1:14] means by *the ḥayot were rushing* (*ratzo*) *and returning* (*vashov*), because *ratzo* (rushing) is the numeric value of Nuriel, who is the mystery of the letter Rimon of Metatron; and *vashov* (and returning) is the numeric value of ShaDaY which is [equals] the whole name of Metatron.” [↑](#endnote-ref-831)
986. These letters are uniquely interpreted in *BT* Sanhedrin 4b. [↑](#endnote-ref-832)
987. In *TZ* Mantua, **Tiqun 70** commences with the text corresponding to here in *TZ* Qushta. [↑](#endnote-ref-833)
988. See Z 1:41a. MM understands these Chambers to be related to the symbolic framework found in the *Heikhalot* sections of *Zohar*; see Z 1:41a-45b and the section commencing Z 2:244b, and lists them as the Chambers of: Brick of Sapphire (*Livnat HaSapir*), Essence of Sky (*Etzem HaShamayim*), Glow (*Nogah*), Merit (*Zekhut*), Love (*Ahavah*), Desire (*Ratzon*). But see *TZ* 26b and notes there, in Z 1:23b (*Tiqqunim*), a different set of six Chambers is listed. [↑](#endnote-ref-834)
989. As pointed out elsewhere, this verse is not precisely quoted, and for the purpose of its exegesis it appears to conflate Ecclesiastes 2:15 and Genesis 6:3. See *TZ* 110b and note there. [↑](#endnote-ref-835)
990. *BT* Ḥullin 139b [↑](#footnote-ref-155)
991. See above: *TZ* 119b (**Tiqun 69**) [↑](#footnote-ref-156)
992. This was the first reincarnation of Hevel (PQM). As seen previously, Genesis 4:26 narrates, on a mystical level, the beginning of humanity’s journey into reincarnation. [↑](#endnote-ref-836)
993. The word hushtat could more consistently be translated as ‘placed’, but I could not resist the inter-lingual word-play implicit in the (still appropriate) equivalent ‘set’. [↑](#endnote-ref-837)
994. The context (subject) of the verse is Joseph, who represents the *sephirah* of Yesod. See MM. [↑](#endnote-ref-838)