

ספר
יתגבר פארי

Tikkun 5 Av---Yartzeit of HaAri HaKadosh

The All-Night Study in Honor of the Arizal

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Hadkamah/Introduction

During the *Tikkun Hatzot* prayers said at noon on weekdays during these Three Weeks, we read from *Yirmeyahu* 25:30: “*Hashem* יִשָּׁג (Yishag) roars from on high and sends out His voice from His holy Abode: He is יִשָּׁג יִשָּׁג (Sha-og Yishag) roaring over His Lodging.” This is the roaring of a lion, a lion in pain, for Hashem is mourning over the destruction of His House (Rashi). These are the 22 Days of punishment and of tremendous restriction. In these days of the most yearly light, we are plunged into extreme darkness. “*I clothe the heavens in blackness and make sackcloth their garment.*” (*Yeshayah* 50:3). “*Over the disaster of my people have I been shattered; I am blackened.*” (*Yirmeyanu* 8:21)

Yet embedded into the coal-black garb of mourners we find at least 4 points of light, for during this period we celebrate the passing of Rashi HaKadosh (29 Tammuz), the RaMaK (23 Tammuz), Aharon HaKohen (Rosh Hodesh Av), and the Arizal HaKadosh (5 Av). These are 4 points of light to keep our inner candle burning—a *yartzeit* candle at that—to show us how a little light of holy Torah can dispel a whole lot of darkness of the external forces.

The *Ben Ish Hai* (z'l) has compiled an evening of commemorative learning in the merit of the last of these points of the light, the Arizal “the Ari”¹ (lion), most of which has been translated in this book, which takes its title from the opening of the *Shulkan Arukh*, the halakhic guidebook to Daily Living. In the laws of waking up in the morning, first things first:

יִתְגַּבֵּר כְּאַרִי *One should strengthen himself like a lion to get up in the morning to serve his Creator, so that it is he who awakens the dawn.*

For our purposes, *Yitgabeir K'Ari* we are holding, “One should strengthen himself like the Ari.” And what was the secret of the Ari’s success in achieving such amazing heights of *ruhniut*/spirituality? He served Hashem בְּשִׂמְחָה *beSimhah*. (Cf. *Tehillim* 100:2). In all his ways, the Ari served Gd with joy. This has tremendous meaning for us during these three weeks, when we are supposed to reduce joy. (Ta’anit 29b) Here we read to rejoice בְּשִׂמְחָה “*beSimhah*” to mean to reduce joyously, to begin to restrict our pleasurable activities with the joy of the Ari, in everything we do. And why? Because of the famous story of Rabbi Akiba who with his

¹Rabbi Yitzhak Luria is commonly known as the Ari, an acronym standing for *Elo-ki* Rabbi Yitzhak, the G-dly Rabbi Isaac. No other master or sage ever had this extra letter *aleph*, an abbreviation for *Elo-ki* [G--dly] prefacing his name. This was a sign of the esteem in which his contemporaries held him. Later generations, fearful that this appellation might be misunderstood, substituted Ashkenazi, his family name, for the *aleph*, indicating that his family had originated in Germany, as indeed it had. Alternatively, some explain that the *aleph* stands for *Adoneinu*, “our master.” To this day among Kabbalists, Rabbi Yitzhak Luria is only referred to as *Rabbeinu HaAri*, *HaAri HaKadosh* (the holy Ari), the Ari (which also means “lion”), or the *Arizal* (the Ari, of blessed memory).

colleagues saw a fox rummaging around the ruins of the Temple. His colleagues' cries of woe were matched by Rabbi Akiba's laughter of joy, joy in the knowledge that just as negative prophecies were fulfilled about the Temple's demise, so too will the positive prophecies be fulfilled about the coming of Mashiah and the World to Come. The end result of our restriction of the 22 Days culminates on the 9th of Av, a day where there is no *tahanun*/supplication, and the day where—according to the Ari—our Mashiah is destined to be born.

This is a reason to strengthen ourselves like the Ari *בשמחה* *beSimhah*, for even in the heart of *Eikha*/ Lamentations which we cry over twice on the 9th of Av, we find “*Hashem's kindness surely has not ended nor His mercies exhausted. They are new every morning,* *רבה אמונתך* *Rabba Emunatekha/ great is Your faithfulness.*” (3:22-23) This last phrase is familiar, for it is the declaration of gratitude which is to be upon our lips immediately upon arising each day. It is the strength of faith that the Ari used to get up in the morning to serve his Creator, like a lion roaring to awaken the dawn. And it is this strength of faith which is the determinant of the *tzaddik*/ righteous one, who lives by his faith, (*יחיה* *באמונתו* *יצדיק* *-Habbakuk 2:4*), the “one-liner” fundamental of all the Torah.

The Ben Ish Hai's collection of precious learning from Mishnah, Gemara, and Zohar—here adapted and modified extensively from translations by Soncino—revolves around the role of the *tzaddik*, in the merit of the Ari. Also included is his collection *Tikkun HaYesod*, the healing of one's sexual Covenant, for *Mishlei 10:25* proclaims *Tzaddik Yesod Olam*/ the righteous is the *Yesod*/ foundation of the universe. A *tzaddik* is balanced and healthy with his *Yesod*/sexual energies. So may we be healed after our study this night.

Our job on this night and day of 5 Av which is approaching 9 Av is to see the world with the eyes of the *tzaddik*, to strengthen our faith with the heart of the *tzaddik*, and to bond with all of Yisrael like the soul of the *tzaddik*.

Tzaddik KaTamar Yifrah: “*The righteous flourish like the palm tree.*” (*Tehillim 92:13*). Bless my wife *Tamar* for supporting all of my projects.

For the sake of the elevation of the main *tzaddik* in my life, *Mori v'Avi Shemuel ben Mosheh Yaakov*, my teacher and father Samuel Drizin,

Rahmiel Hayyim Drizin
Av 5770

We light a Yartzeit candle in memory of the Arizal.

Tzaddikim do *teshuvah*/return constantly, so we too begin our learning by personal confession:

Viddui [R. Avraham Sutton translation]

We beseech You, Hashem our Gd and Gd of our ancestors! Let our prayers come before You. Our King, do not ignore our supplications, for, Hashem our Gd and Gd of our ancestors, we are not so arrogant and stiff-necked as to think that we are completely righteous and have not erred. On the contrary [we want to admit to You and to ourselves that] we have erred (*chet*), we have sinned intentionally [in order to satisfy our lust] (*avon*), and we have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness] (*peshah*).

This goes for us, our parents, and the members of our families [whether now or in previous lifetimes].

We wish to admit our guilt [but not to fall into excessive guilt which actually prevents us from doing *teshuvah*]. We have been ungrateful [for all the good done to us and even repaid bad for good]. We have robbed. We have been two-faced and spoken slander [behind others' backs]. We have caused others to deviate [from the right path]. We have caused others to do wrong. We have acted maliciously. We have acted violently [and fraudulently to get what we want]. We have framed lies and been deceitful [in order to save ourselves and get others in trouble]. We have advised others to do things that were harmful to them. We have spoken falsely and not kept our word. We let our anger get the best of us. We have scoffed [and made light of serious matters]. We have rebelled [against You]. We have compromised Your truth for our own convenience. We have shown contempt [and thereby provoked Your displeasure]. We have committed adultery [and other sexual offenses]. We have been stubborn [and turned our hearts away from You]. We have sinned intentionally [in order to satisfy our lust, and have gotten caught in the web of our own rationalizations]. We have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness]. We have damaged [the very things which are most sacred and precious to us]. We have oppressed and harassed. We have caused our parents grief and anguish. We have been stiff-necked [and obstinately ignored all of Your reminders to repent and better our ways]. We have acted wickedly [and become twisted inside]. We have corrupted [and destroyed our innate sense of right and wrong]. We have lost our human dignity [and stooped to the level of animals]. We have completely gone astray [and lost our way in life]. We have misled others to go astray as well.

[In sum] we have turned away from Your good commandments and ethical laws—all to no avail. But You are just with regard to any punishment that befalls us, for You have acted truthfully while we have just hardened our hearts and become more enmeshed in our sins.

Pirke Avot (from www.chabad.org)

Chapter 1:

1. Moses received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly. They [the Men of the Great Assembly] would always say these three things: Be cautious in judgement. Establish many pupils. And make a safety fence around the Torah.
2. Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness.
3. Antigonus of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you.
4. Yossei the son of Yoezer of Tzreidah, and Yossei the son of Yohanan of Jerusalem, received the tradition from them. Yossei the son of Yoezer of Tzreidah would say: Let your home be a meeting place for the wise; dust yourself in the soil of their feet, and drink thirstily of their words.
5. Yossei the son of Yohanan of Jerusalem would say: Let your home be wide open, and let the poor be members of your household. And do not engage in excessive conversation with a woman. This is said even regarding one's own wife--how much more so regarding the wife of another. Hence, the sages said: One who excessively converses with a woman causes evil to himself, neglects the study of Torah, and, in the end, inherits purgatory.
6. Joshua the son of Perahia and Nitai the Arbelite received from them. Joshua the son of Perahia would say: Assume for yourself a master, acquire for yourself a friend, and judge every man to the side of merit.
7. Nitai the Arbelite would say: Distance yourself from a bad neighbor, do not cleave to a wicked person, and do not abandon belief in retribution.
8. Judah the son of Tabbai and Shimon the son of Shotah received from them. Judah the son of Tabbai would say: When sitting in judgement, do not act as a counselor-at-law. When the litigants stand before you, consider them both guilty; and when they leave your courtroom, having accepted the judgement, regard them as equally righteous.
9. Shimon the son of Shotah would say: Increasingly cross-examine the witnesses. Be careful with your words, lest they learn from them how to lie.
10. Shmaayah and Avtalyon received from them. Shmaayah would say: Love work, loath mastery over others, and avoid intimacy with the government.
11. Avtalyon would say: Scholars, be careful with your words. For you may be exiled to a place inhabited by evil elements [who will distort your words to suit their negative purposes]. The

disciples who come after you will then drink of these evil waters and be destroyed, and the Name of Heaven will be desecrated.

12. Hillel and Shammai received from them. Hillel would say: Be of the disciples of Aaron--a lover of peace, a pursuer of peace, one who loves the creatures and draws them close to Torah.

13. He would also say: One who advances his name, destroys his name. One who does not increase, diminishes. One who does not learn is deserving of death. And one who make personal use of the crown of Torah shall perish.

14. He would also say: If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when?

15. Shammai would say: Make your Torah study a permanent fixture of your life. Say little and do much. And receive every man with a pleasant countenance.

16. Rabban Gamliel would say: Assume for yourself a master; stay away from doubt; and do not accustom yourself to tithe by estimation.

17. His son, Shimon, would say: All my life I have been raised among the wise, and I have found nothing better for the body than silence. The essential thing is not study, but deed. And one who speaks excessively brings on sin.

18. Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace. As is stated (Zachariah 8:16), "*Truth, and a judgement of peace, you should administer at your [city] gates.*"

Chapter 6

1. The sages expounded in the language of the *Mishnah* (blessed is He who chose them and their learning):

2. Rabbi Meir would say: Whoever studies Torah for Torah's sake alone, merits many things; not only that, but [the creation of] the entire world is worthwhile for him alone. He is called friend, beloved, lover of G-d, lover of humanity, rejoicer of G-d, rejoicer of humanity. The Torah enclothes him with humility and awe; makes him fit to be righteous, pious, correct and faithful; distances him from sin and brings him close to merit. From him, people enjoy counsel and wisdom, understanding and power, as is stated (Proverbs 8:14): "*Mine are counsel and wisdom, I am understanding, mine is power.*" The Torah grants him sovereignty, dominion, and jurisprudence. The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.

2. Said Rabbi Joshua the son of Levi: Every day, an echo resounds from Mount Horeb (Sinai) proclaiming and saying: "Woe is to the creatures who insult the Torah." For one who does not occupy himself in Torah is considered an outcast, as is stated (Proverbs 11:22), "*A golden nose-*

ring in the snout of a swine, a beautiful woman bereft of reason." And it says (Exodus 32:16): "*And the tablets are the work of G-d, and the writing is G-d's writing, engraved on the tablets*"; read not "engraved" (*harut*) but "liberty" (*hairut*)---for there is no free individual, except for he who occupies himself with the study of Torah. And whoever occupies himself with the study of Torah is elevated, as is stated (Number 21:19), "*And from the gift to Nahaliel, and from Nahaliel to The Heights.*"

3. One who learns from his fellow a single chapter, or a single law, or a single verse, or a single word, or even a single letter, he must treat him with respect. For so we find with David, king of Israel, who did not learn anything from Ahitofel except for two things alone, yet he called him his "master," his "guide" and his "intimate," as is stated (Psalms 55:14), "*And you are a man of my worth, my guide and intimate friend.*" Surely we can infer *a fortiori*: if David, king of Israel, who learned nothing from Ahitofel except for two things alone, nevertheless referred to him as his master, guide and intimate, it certainly goes without saying that one who learns from his fellow a single chapter, a law, a verse, a saying, or even a single letter, is obligated to revere him. And there is no reverence but Torah, as is stated (Proverbs 3:35; 28:10), "*The sages shall inherit honor*" "*and the integral shall inherit good*"; and there is no good but Torah, as is stated (ibid. 4:2), "*I have given you a good purchase; My Torah, do not forsake it.*"

4. Such is the way of Torah: Bread with salt you shall eat, water in small measure you shall drink, and upon the ground you shall sleep; live a life of deprivation and toil in Torah. If so you do, "*fortunate are you, and good is to you*" (Psalms 128:2): fortunate are you in this world, and it is good to you in the World To Come.

5. Do not seek greatness for yourself, and do not lust for honor. More than you study, do. Desire not the table of kings, for your table is greater than theirs, and your crown is greater than theirs, and faithful is your Employer to pay you the rewards of your work.

6. Torah is greater than the priesthood or sovereignty, for sovereignty is acquired with thirty virtues, the priesthood with twenty-four, and Torah is acquired with forty-eight qualities. These are: study, listening, verbalizing, comprehension of the heart, awe, fear, humility, joy, purity, serving the sages, companionship with one's contemporaries, debating with one's students, tranquility, study of the scriptures, study of the *Mishnah*, minimizing engagement in business, minimizing socialization, minimizing pleasure, minimizing sleep, minimizing talk, minimizing gaiety, slowness to anger, good heartedness, faith in the sages, acceptance of suffering, knowing one's place, satisfaction with one's lot, qualifying one's words, not taking credit for oneself, likableness, love of G-d, love of humanity, love of charity, love of justice, love of rebuke, fleeing from honor, lack of arrogance in learning, reluctance to hand down rulings, participating in the burden of one's fellow, judging him to the side of merit, correcting him, bringing him to a peaceful resolution [of his disputes], deliberation in study, asking and answering, listening and illuminating, learning in order to teach, learning in order to observe, wising one's teacher, exactness in conveying a teaching, and saying something in the name of its speaker. Thus we have learned: One who says something in the name of its speaker brings redemption to the world, as is stated (Esther 2:22), "*And Esther told the king in the name of Mordechai.*"

7. Great is Torah, for it gives life to its observers in this world, and in the World To Come. As is stated (Proverbs 4:22): *"For they are life to he who finds them, and a healing to all his flesh."* And it says (ibid. 3:8): *"It shall be health to your navel, and marrow to your bones."* And it says (3:18): *"She is a tree of life for those who hold fast to her, and happy are those who support her."* And it says (1:9): *"For they shall be a garland of grace for your head, and necklaces about your neck."* And it says (4:9): *"She shall give to your head a garland of grace, a crown of glory she shall grant you."* And it says (9:11): *"With me, your days shall be increased, and years of life shall be added to you."* And it says (3:16): *"Long days in her right hand; in her left, wealth and honor."* And it says (3:2): *"For long days, years of life and peace, they shall add to you."*

8. Rabbi Shimon the son of Judah would say in the name of Rabbi Shimon the son of Yochai: Beauty, strength, wealth, honor, wisdom, sageness, old age and children are becoming to the righteous and becoming to the world. As is stated (Proverbs 16:31): *"Old age is a crown of beauty, to be found in the ways of righteousness."* And it says (20:29): *"The beauty of youths is their strength, and the glory of sages is their age."* And it says (17:6): *"The crown of sages are their grandchildren, and the beauty of children their fathers."* And it says (Isaiah 24:23): *"And the moon shall be abashed and the sun shamed, for the L-rd of hosts has reigned in Zion, and before his elders is glory."*

Rabbi Shimon the son of Menasia would say: these seven qualities enumerated by the sages for the righteous were all realized in Rabbi [Judah HaNassi] and his sons.

9. Said Rabbi Yossei the son of Kisma: Once, I was traveling and I encountered a man. He greeted me and I returned his greetings. Said he to me: "Rabbi, where are you from?" Said I to him: "From a great city of sages and scholars, am I." Said he to me: "Rabbi, would you like to dwell with us in our place? I will give you a million dinars of gold, precious stones and pearls." Said I to him: "If you were to give me all the silver, gold, precious stones and pearls in the world, I would not dwell anywhere but in a place of Torah. Indeed, so is written in the book of psalms by David the king of Israel: *'I prefer the Torah of Your mouth over thousands in gold and silver'* (Psalms 118:72). Furthermore, when a person passes from this world neither silver, nor gold, nor precious stones, nor pearls accompany him, only Torah and good deeds, as is stated (Proverbs 6:22): *'When you go it will direct you, when you lie down it will watch over you, and when you awaken it shall be your speech.'* *'When you go it will direct you'*---in this world; *'when you lie down it will watch over you'*---in the grave; *'and when you awaken it shall be our speech'*---in the World To Come. Also it says (Haggai 2:8): *'Mine is the silver and Mine is the gold, so says the L-rd of Hosts.'* "

10. G-d acquired five acquisitions in his world. These are: one acquisition is the Torah, one acquisition are the heavens and the earth, one acquisition is Abraham, one acquisition is the people of Israel, and one acquisition is the Holy Temple. The Torah, as it is written (Proverbs 8:22), *"G-d acquired me as the beginning of His way, before His works of yore."* The heavens and the earth, as it is written (Isaiah 66:1), *"So says G-d: The heavens are My throne and the earth is My footstool; what house, then, can you build for Me, and where is My place of rest?";* and it says (Psalms 104:25), *"How many are your works, O G-d, You have made them all with wisdom; the earth is filled with Your acquisitions."* Abraham, as it is written (Genesis 14:19),

"And he blessed him, and said: Blessed be Abram to G-d Most High, acquirer of heavens and earth." Israel, as it is written (Exodus 15:16), "Till Your nation, O G-d, shall pass, till this nation You have acquired shall pass"; and it says (Psalms 16:3), "To the holy who are upon earth, the noble ones, in whom is all My delight." The Holy Temple, as it is written (Exodus 15:17), "The base for Your dwelling that you, G-d, have achieved; the Sanctuary, O L-rd, that Your hands have established"; and it says (Psalms 78:54), "And He brought them to His holy domain, this mount His right hand has acquired."

11. Everything that G-d created in His world, He did not create but for His glory. As is stated (Isaiah 43:7): "All that is called by My name and for My glory, I created it, formed it, also I made it." And it says (Exodus 15:1): "G-d shall reign forever and ever."

Gemara

Berakhot 17A A favorite saying of Rab was: [The future world is not like this world.] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the **righteous** sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, *And they beheld God, and did eat and drink.*

When R. Yohanan finished the Book of Job he used to say the following: The end of man is to die, and the end of a beast is to be slaughtered, and all are doomed to die. Happy he who was brought up in the Torah and whose labor was in the Torah and who has given pleasure to his Creator and who grew up with a good name and departed the world with a good name; and of him Solomon said: *A good name is better than precious oil, and the day of death than the day of one's birth.*

18A

For the living know that they shall die: these are the **righteous** who in their death are called living as it says. *And Benaiah the son of Jehoiada, the son of a living man from Kabzeel, who had done mighty deeds, he destroyed the two altar-hearths of Moab; he went down and also slew a lion in the midst of a pit in the time of snow. The son of a living man*: are all other people then the sons of dead men? Rather *'the son of a living man'* means that even in his death he was called living. *'From Kabzeel, who had done mighty deeds'*: this indicates that he gathered [kibbez] numerous workers for the Torah. *'He destroyed two altar-hearths of Moab'*; this indicates that he did not leave his like either in the first Temple or in the second Temple. *'He went down and also killed a lion in the midst of a pit in the time of snow'*: some say that this indicates that he broke blocks of ice and went down and bathed; others say that he learned the entire the Sifra of the School of Rab on a winter's day.

36b

R. Hiyya b. Abba said in the name of R. Yohanan: All the prophets prophesied only on behalf of one who gives his daughter in marriage to a scholar and who conducts business on behalf of a scholar and who allows a scholar the use of his possessions. But as for the scholars themselves, *Eye has not seen, God, beside You what He will do for him that waits for Him.*

R. Hiyya b. Abba also said in the name of R. Yohanan: All the prophets prophesied only for the days of the Messiah, but as for the world to come, *'Eye has not seen, God, beside You'*. These Rabbis differ from Samuel; for Samuel said: There is no difference between this world and the days of the Messiah except [that in the latter there will be no] bondage of foreign powers, as it says: *For the poor shall never cease out of the land.*

R. Hiyya b. Abba also said in the name of R. Yohanan: All the prophets prophesied only on behalf of penitents; but as for the wholly **righteous**, *'Eye has not seen, oh God, beside You'*. He differs in this from R. Abbahu. For R. Abbahu said: In the place where penitents stand even the wholly righteous cannot stand, as it says: *Peace, peace to him that was far and to him that is near* — to him that was far first, and then to him that is near. R. Yohanan, however, said: What is meant by *'far'*? One who from the beginning was far from transgression. And what is meant by *'near'*? That he was once near to transgression and now has gone far from it. What is the meaning of *'Eye has not seen'*? R. Joshua b. Levi said: This is the wine which has been preserved in its grapes from the six days of Creation. R. Samuel b. Nahmani said: This is Eden, which has never been seen by the eye of any creature, perhaps you will say, Where then was Adam? He was in the garden. Perhaps you will say, the garden and Eden are the same? Not so! For the text says: *And a river went out of Eden to water the garden* — the garden is one thing and Eden is another.

Shabbat

152A

Because man goes to his long home. R. Isaac observed: This teaches that every **righteous** person is given a habitation as befits his honor. This may be compared to a king who enters a town together with his servants. They all enter through the same gate, [yet] when they spend the night [there] each is given a lodging as befits his honor.

But our Rabbis taught: *'And the dust return to the earth as it was, and the spirit return unto God who gave it'*: Render it back to him as He gave it to you in purity, so do you [return it] in purity. This may be compared to a mortal king who distributed royal apparel to his servants. The wise among them folded it up and laid it away in a chest, whereas the fools among them went and did their work in them. After a time the king demanded his garments: the wise among them returned them to him immaculate, [but] the fools among them returned them soiled. The king was pleased with the wise but angry with the fools. Of the wise he said, 'Let my robes be placed in my treasury and they can go home in peace'; while of the fools he said, 'Let my robes be given to the fuller, and let them be confined in prison.' Thus too, with the Holy One, blessed be He: concerning the bodies of the **righteous**. He says, *He enters into peace, they rest in their beds*; while concerning their souls He says, *yet the soul of my Lord shall be bound up in the bundle of life with Hashem your Gd*. It was taught, R. Eliezer said: The souls of the **righteous** are hidden under the Throne of Glory, as it is said, *yet the soul of my Lord shall be bound up in the bundle of life*.

Taanit

25

R. Hiyya b. Luliani expounded: What is the meaning of the verse, *The righteous shall flourish like the palm tree; he shall glow like a cedar in Lebanon*? If it is said, 'Palm tree' why is also said 'Cedar'? And if 'Cedar' why also 'Palm tree'? Had it been said, 'Palm tree' and not 'Cedar' I might have argued that just in the same way as the stem of the Palm tree does not renew itself so too the stem of the **righteous**, Heaven forbid! does not renew itself; therefore it is said 'Cedar'. Had it been said 'Cedar' and not 'Palm tree', I might have argued that just in the same way as the Cedar does not yield fruit, so too **the righteous** do not yield fruit; therefore it is said, 'Palm tree' and 'Cedar.'

31

Ulla Bira'ah said in the name of R. Eleazar: In the days to come the Holy One, blessed be He, will hold a circle dance for the **righteous** and He will sit in their midst in the Garden of Eden and every one of them will point with his finger towards Him, as it is said, *And it shall be said in that day: This is our Gd, for whom we waited, that He might save us; this is Hashem for whom we waited, we will be glad and rejoice in His salvation*.

Yoma

38 B

R. Eleazar further said: Even for the sake of a single **righteous** man would this world have been created for it is said: *And God saw the light that it was [for one who is] good*, and 'good' means but the **righteous**, as it is said: *Say of the righteous that he is the good one*. R. Hiyya b. Abba said in the name of R. Yohanan: No **righteous man** dies out of this world, before another, like himself, is created, as it is said: *The sun also rises, and the sun goes down*, — before the sun of Eli set, the sun of Samuel of Ramathaim rose. R. Hiyya b. Abba also said in the name of R. Yohanan: The Holy One, blessed be He, saw that the **righteous** are but few, therefore He planted them throughout all generations, as it is said: *For the pillars of the earth are Hashem's, and He has set the world upon them*.

R. Hiyya b. Abba said also in the name of R. Yohanan: Even for the sake of a single **righteous** man does the world endure, as it is said: *But the righteous is the foundation of the world.* R. Hiyya himself infers this from here: *He will keep the feet of His holy ones*. 'Holy ones' means many? — R. Nahman b. Isaac said: It is written: *His holy one*.

Megillah

15B

R. Eleazar further said in the name of R. Hanina: Gd will in the time to come be a crown on the head of every **righteous** man, as it is said, *In that day shall Hashem of Hosts be for a crown of glory* etc. What is meant by a 'crown of glory' [zebi] and a 'diadem [zefirath] of beauty'? For them that do his will [zibyono] and who await [mezapin] his glory. Shall He be so to all? [Not so]. since it says, *'unto the residue of [lish'ar] his people'*: that is, to whoever makes of himself a mere residue [shirayim]. *'And for a spirit of judgment'*: this indicates one who brings his inclination to trial. *'To him that sits in judgment'*: this indicates one who gives a true verdict on true evidence. *'And for strength'*: this indicates one who subdues his evil passions. *'That turn back the battle'*: this indicates those who thrust and parry in the war of the Torah. *'At the gate'*: these are the disciples of the wise who are early and late in synagogues and houses of study.

Ketuvot

5 Bar-Kappara expounded: The work of the **righteous** is greater than the work of heaven and earth, for in [regard to] the creation of heaven and earth it is written, *My hand has laid the foundation, of the earth, and My right hand has spread out the heavens*, while in [regard to] the work of the hands of the **righteous** it is written, *The place which You have made for You to dwell in, Hashem the sanctuary, Lord, which Your hands have established*.

111A

R. Anan said; Whoever is buried in the Land of Israel is deemed to be buried under the altar; since in respect of the latter it is written in Scripture, *At altar of earth you shalt make for me*, and in respect of the former it is written in Scripture, *And his does make expiation for his people*.

R. Hiyya b. Joseph said: A time will come when the just will break through [the soil] and rise up in Jerusalem, for it is said in Scripture, *And they will blossom out of the city like grass of the earth*, and by 'city' only Jerusalem can be meant for it is said in Scripture, *For I will defend this city*.

R. Hiyya b. Joseph further stated: The just in the time to come will rise [dressed] in their own clothes. [This is deduced] a from minor premise to a major premise from a grain of wheat. If a grain of wheat that is buried naked sprouts up with many coverings how much more so the just who are buried in their shrouds.

Yevamot

96B

For Rab Judah stated in the name of Rab: What is the meaning of the Scriptural text, *I will dwell in Your tent for ever?* Is it possible for a man to dwell in two worlds! But [in fact it is this that] David said to the Holy One, blessed be He, ‘Lord of the Universe, May it be Your will that a traditional statement may be reported in my name in this world’; for R. Yohanan stated in the name of R. Shimon b. Yohai: The lips of a [deceased] scholar, in whose name a traditional statement is reported in this world, move gently in the grave. Said R. Isaac b. Ze’ira, or it might be said, Shimon the Nazirite: What is the Scriptural proof of this? *And the roof of your mouth like the best wine that glides down smoothly for my beloved, moving gently the lips of those who are asleep* like a heated mass of grapes. As a heated mass of grapes, as soon as a man places his finger upon it, exudes immediately so with the scholars as soon as a traditional statement is made in their name in this world, their lips move gently in the grave.

B. Batra

78 A

Rabbah in the name of R. Yohanan further stated: The Holy One, blessed be He, will make seven canopies for every **righteous** man; for it is said: *And Hashem will create over the whole habitation of Mount Zion, and over her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.* This teaches that the Holy One, blessed be He, will make for everyone a canopy corresponding to his rank. Why is smoke required in a canopy? — R. Hanina said: Because whosoever is stingy towards the scholars in this world will have his eyes filled with smoke in the world to come. Why is fire required in a canopy? — R. Hanina said: This teaches that each one will be burned by reason of [his envy of the superior] canopy of his friend. Woe, for such shame! Woe, for such reproach!

In a similar category is the following: *And you shall put your honor upon him*, but not all thy honor. The elders of that generation said: The countenance of Mosheh was like that of the sun; the countenance of Joshua was like that of the moon. Woe, for such shame! Woe for such reproach!

Rabbah said in the name of R. Yohanan: Jerusalem of the world to come will not be like Jerusalem of the present world. [To] Jerusalem of the present world, anyone who wishes goes up, but to that of the world to come only those invited will go.

Rabbah in the name of R. Yohanan further stated: The **righteous** will in time to come be called by the name of the Holy One, blessed be He; for it is said: *Every one that is called by My Name, and whom I have created for My glory. I have formed him, I have made him.*

R. Samuel b. Nahmani said in the name of R. Yohanan: Three were called by the name of the Holy One; blessed be He, and they are the following: The **righteous**, the Messiah and Jerusalem. [This may be inferred as regards] the **righteous** [from] what has just been said. [As

regards] the Messiah — it is written: *And this is the name whereby he shall be called, Hashem is our righteousness.* [As regards] Jerusalem — it is written: *It shall be eighteen thousand reeds round about; and the name of the city from that day shall be 'Hashem is there.'* Do not read, 'there' but 'its name'.

R. Eleazar said: There will come a time when 'Holy' will be said before **the righteous** as it is said before the Holy One, blessed be He; for it is said: *And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, 'shall be called Holy.*

This is the prayer to be said before learning Kabbalah:

For the sake of the unification of the Holy One, blessed be He, and his Shekinah—the Divine Presence (ו"ה יאהדונה"י) in awe and love (יאההויה"ה) and in love and awe (איההיה"ה), for the sake of uniting the letters Yod and Heh (י"ה) with Vav and Heh (ו"ה) (by the energy of the light of Ayn Sof—Infinite One that strengthens them and unites them) in a perfect unity (יהו"ה), in the name of all Israel. And for the sake of raising the Shekhinah—the Divine Presence—out of the dust. Now I am prepared to study Kabbalah, which corresponds to the Tiferet/Beauty of the World of Atzilut/Nearness, which relates to the Name MaH

(יו"ד ה"ה וא"ו ה"ה). Hashem, may I become Your merkava/chariot. May it also be favored before You, Adonai , our Gd, and Gd of our fathers, that You purify our spirits and souls that they may be able to raise up the lower feminine waters by our learning Kabbalah. "And may the pleasantness of Adonai our Gd be upon us, may He establish the works of our hands [above] , may the works of our hands [below] be established." Blessed are you Adonai forever, and ever. Amen. Nezaḥ . Selah. Waed.

Zohar I

Vayera 97

The sages began their interpretation of this passage: *"Your oils are fragrant. For your flowing oil you are renowned"* (Shir Hashirim 1:3). Our sages have taught that when the soul of a human being rises from earth to heaven, it stands in the Divine Illumination. The Holy One, blessed be He, visits it.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]

Rabbi Shimon bar Yochai said: When the soul of a **righteous** person stands in the place where the Shekhinah of His blessed Glory rests and is worthy of sitting by Her. The Holy One, blessed be He, calls upon the patriarchs. And He says to them: Go and visit so-and-so, the **righteous** person who has come, and welcome him in peace in My Name. And they claim it is not proper for a father to go and visit his child, but rather the child should seek after his father to see him.

The Holy One, blessed be He, then calls upon Ya'akov and says to him: You, who suffered the sorrow of children, go and welcome so-and-so, the **righteous** person who has come here, and I shall go along with you, as it is written: *"those who seek your face Ya'akov, Selah"* (Tehilim 24: 6). It does not say *"seek"* in the singular, but in the plural. Rabbi Hiya said: This we understand from the first part of the verse. as it is written: *"This is the generation of them that seek him."*

Rabbi Ya'akov said in the name of Rabbi Hiya: Ya'akov, the patriarch, is the Throne of Glory. And the teachings of Eliyahu also state: Ya'akov the patriarch is a Throne by himself, as it is written: *"Then will I remember my covenant with Ya'akov"* (Vayikra 26: 42). The Holy One, blessed be He, established a covenant with Ya'akov alone, more with all his fathers. He made him a Throne of Glory, distinguishing him from his predecessors.

Rabbi Eliezer was sitting and studying Torah when Rabbi Akiva arrived. He said to him: Sir, what are you studying? He replied: The passage where it is written: *"and to make them inherit the throne of glory"* (I Shmuel 2:8) --what does *"and to make them inherit the throne of glory"* mean? This is Ya'akov, the patriarch for whom he made a Throne of Glory by himself that would receive Torah for the souls of the righteous.

And the Holy One, blessed be He, goes with on the first day of every month. And when the soul sees the glory of the mirror, which is the Shekhinah of Master, praises Him and bows down in front of the Holy One, blessed be He. This is *"Bless Hashem, my soul..."* (Tehilim 104:1)

Rabbi Akiva said: The Holy One, blessed be He, stands over. And the soul begins by saying: *"Hashem my Gd, You are very great..."*, continuing with all the verses to the end, as the passage reads, *"Let the sinners be consumed out of the earth..."* (104: 35) Rabbi Akiva continued: As well as this, it praises the Holy One, blessed be He, thanks Him for the body that is left in this world, and says: *"Bless Hashem, my soul, and all that is within me, bless His Holy Name"* (Tehilim 103: 1).

And the Holy One, blessed be He, goes. How do we know this? From the passage where it is written: *"And Hashem appeared to him by the terebinths of Mamre."* This is Ya'akov. Why is the name *Mamre*? Because Ya'akov inherited two hundred worlds in Eden, and he is the Throne. And Rabbi Yitzhak explains: The numerical value of Mamre is 281. So there are the two hundred of Eden, as it is written: *"and those that guard the fruit thereof two hundred,"* (Shir Hashirim 8:12) and 81 is the numerical value of *Kise* ('throne'). For this reason *"And Hashem appeared to him by the terebinths of Mamre."* And for this reason, he is called Mamre. Rabbi Yehuda asked:

What is the meaning of: "*by the terebinths*" (*elonei*)? It meant to say '*his might*,' as it is written: "*by the hands of the mighty one of Ya'akov*" (*Beresheet* 49:24). The verse, "*and he sat in the tent door*" is as it is written: "*Hashem, who (mi) shall abide in Your tabernacle ('tent').*" (*Tehilim* 15:1)

The verse, "*in the heat of the day*" is as written: "*But to you that fear My name shall the sun of righteousness arise with healing in its wings*" (*Malachi* 3:20).

Rabbi Yohanan ben Zakai said: At that time, the Holy One, blessed be He visited. And when the patriarchs, Avraham, Yitzhak, and Ya'akov, heard the Holy One, blessed be He, move towards -- they asked Ya'akov to go with them and welcome in peace.

And they stand over. As it is written: "*And he lifted up his eyes and looked*"----"*and lo, three men stood over him.*" The "*three men*" are the patriarchs, Avraham, Yitzhak, and Ya'akov, who stood by him, observing the soul and the good deeds it has performed. "*...and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,*" because he saw the Shekhinah of His Blessed Glory with them. Hence, it is written: "*...therefore do the young maidens love you*" (*Shir Hashirim* 1:3).

Another explanation of "*And Hashem appeared to him by the terebinths of Mamre.*" The sages began with this verse that speaks of the time of one's demise. We learned that Rabbi Yehuda said that at the time of a person's death, which is the day of the Great Judgment when the soul is separated from the body, no one leaves the world before he sees the Shekhinah, as it is written: "*...for no man shall see me and live*" (*Shemot* 33: 20). And three ministering angels accompany the Shekhinah to welcome the soul of **the righteous**, as it is written: "*And Hashem appeared to him...in the heat of the day.*" This is the Day of Judgment that burns like a furnace in order to separate the soul from the body.

The verse, "*and he lifted up his eyes, and looked, and lo, three men stood by him,*" refers to those who criticize his behavior and examine his deeds as he confesses them with his mouth. And because the soul sees all this, it leaves the body and reaches the gullet (pharynx), where it remains until it confesses and retells all that the body did together with it in this world. Then the soul of **the righteous** is happy with what it has done, and is happy with its deposit. We have learned that Rabbi Yitzhak said: The soul of the **righteous** feels great desire for the moment when it shall leave this world, which is worthless, so that it may enjoy itself in the world to come!

The sages discussed the time when the great Rabbi Eliezer became ill. The day was Shabbat Eve, and Rabbi Eliezer made his son, Horkenos, sit to his right. He then revealed great and deep secrets to him. But his mind was not ready to hear him because he thought that his father's mind was not sufficiently clear. Only after he saw that his father's mind was completely clear did he receive 189 sublime secrets from him.

When he reached the marble stones that are mixed with the supernal waters, Rabbi Eliezer wept and stopped talking. He said: Get up and go over there, my son! He asked him why. He replied, I see that I am soon to pass from the world. Go along and tell your mother that my Tefilin shall disappear and reach a higher place. And after I have departed from this world, I shall come to see them, but they should not cry. Because those above are near, not those below, though the human mind cannot grasp this.

As they were still sitting, the wise men of the generation came by to visit him. However, he cursed them for not coming to serve him. As we have learned, it is greater to serve the Torah than study it. In the meantime, Rabbi Akiva arrived. He asked: Akiva, Akiva, why have you not come to attend to me? He responded: Rabbi, I had no spare time. He was angry and said: Indeed, I wonder whether you shall die naturally. On that account, he placed a curse on him so that his death would be the worst of them all.

Rabbi Akiva wept and said to him: Rabbi, teach Torah to me! Rabbi Eliezer opened his mouth about the works of the divine Chariot, a fire surrounded them both. The wise men said: From this we learn that we are not worthy; nor do we have the privilege. So they sat outside the gate. After everything was over, the fire disappeared.

And he taught of impure white spots as bright as the snow, 300 halachic rules, and 216 explanations of the verses of *Shir Hashirim*. Rabbi Akiva's eyes poured with tears like water. Then the fire reappeared again. When he reached the verse "*stay me with raisin cakes, comfort me with apples, for I am sick with love,*" (*Shir Hashirim 2:5*) Rabbi Akiva could not bear any more. He raised his voice and burst out bellowing. And he could not speak out of fear of the Shekhinah that was there.

And he taught him all of the deep and sublime secrets that exist in *Shir Hashirim*, and made him solemnly swear that he would never use any of these verses. If he did, then Holy One, blessed be He, would destroy the world because of him, as it is not His desire that people use it, because of its supreme holiness. Afterward, Rabbi Akiva left and burst out crying, his eyes pouring with tears, and said: Woe my teacher, woe my teacher, for the world is to remain an orphan without you. All the other wise men entered and stood by him. They asked him questions about Torah and he answered.

Rabbi Eliezer felt confined. He raised both his arms and laid them on his heart. He said: Woe to the world. The upper world has again concealed and hidden all light and illumination from the lower. Woe to my two arms. Woe to the two parts of the Torah, as you shall be forgotten by the world on this day. that Rabbi Yitzhak said: During the entire lifetime of Rabbi Eliezer, the Halacha would shine from his mouth as on the day it was given on Mount Sinai.

He said: I have learned so much Torah, gaining wisdom and serving teachers, that even if all the people of the world were to be writers, there would not be enough to write of it. And my pupils have no lack of my wisdom; only as a pencil in the eye, And I lack very little of the wisdom of

my teachers, perhaps only a person can drink from the sea. That he said this only to show gratitude to his teachers and to hold them in more favor than himself.

And they were asking him of footwear of *Yibum*. As his soul left him, he announced: It is pure. Rabbi Akiva was not there. As the day of Shabbat ended, Rabbi Akiva found him dead. As he ripped his clothes and tore his flesh, the blood started to roll over his beard. He wept and shouted as he stepped outside, and said: Heavens, O heavens, tell the sun and the moon that the light that shone more than they is darkened.

Rabbi Yehuda said: When the soul of a **righteous** person wishes to leave, it feels happy, because the **righteous** is confident that he shall receive his reward as he dies. Therefore, it is written: "*when he saw them, he ran to meet them,*" with happiness, as he welcomed. Where? As we have learned, at "*the tent door,*" where he "*bowed himself toward the ground,*" toward the Shekhinah.

Vayehi 217b,

We learned "*And the time drew near for Yisrael to die.*" Rabbi Yehuda said: Woe to the world, who do not see, nor hear or know that on each and every day, a herald resounds in 250 worlds. We learned about a certain world above. When the herald goes forth, the world shudders and trembles. Two birds come out from that world, that live under the tree in which is the appearance of life and death. One bird goes to the south side, and the other bird to the north side; the one goes with daybreak and the other when the day darkens. Each cries out what it heard from the herald.

Later, they wish to return to their place but their legs stumble on a hollow in the great abyss and they are trapped there until midnight, when the herald proclaims, "*And like the birds that are caught in the snare; so are the sons of men snared*" (*Kohelet 9:12*). Rabbi Yehuda said: When man's legs are trapped and his time draws near, that day is called "*the day of Hashem*" when he returns the spirit to Him. We have learned that at that time, the holy crown visits the spirit. What is it? According to the verse, "*The days of our years are seventy*" (*Tehilim 90:10*) it is the seventh crown of all.

If it comes from the side of **Gevurah**, it is written: "*Or if by special strength (gevurot), eighty years*" (*Tehilim 90:10*) since the crown of **Gevurah** is the eighth. From that time onward, life cannot be prolonged, as it says, "*Yet their pride is but trouble and wretchedness*", for when there is no foundation, the building will not endure.

Rabbi Yehuda said: Happy are the **righteous** when the Holy One, blessed be He, wishes to take back their spirits to Himself and suck their spirits from within them. For we have learned that when the Holy One, blessed be He, desires to recall the spirit if it be a **righteous** spirit, it is written: "*And the spirit returns to the Gd who gave it*" (*Tehilim 12:7*).

If it is not found to be **righteous**, woe to that spirit, which must bathe in the burning fire and be purified in order to be sucked into the body of the King. If it is not corrected, woe to that spirit, which rolls like a stone in the hollow of the sling, as it is written: "*And the souls of your enemies, them shall he sling out, as out of the hollow of a sling*" (I Shmuel 25:29). We learned that if the spirit is worthy, much good is stored for it in that world, as it is written: "*Neither has the eye seen, that a Gd, beside You, should do such a thing for he that waits for Him*" (Yeshayah 64:3)'

Zohar III **Balak 197B**

And Balak...saw" (Bemidbar 22:1): Rabbi Elazar said, Certainly what Rabbi Hiya said is a concealed matter. However, it is written: "*Even the sparrow has found a home, and the swallow a nest for herself*" (Tehilim 84:4). Did King David then say this about a simple bird? It is only as we were taught, how beloved are the souls to the Holy One, blessed be He. If you say all the souls in the world, it is not so. It is only the souls of the **righteous** whose dwellings are with Him. Their dwellings are above and their dwellings are below, as we were taught. "*Even the sparrow has found a home*" refers to the spirits of the **righteous**.

We were taught that there are three outer walls to the Garden of Eden. Between each one of them, many spirits and souls walk leisurely there and derive pleasure from the fragrance enjoyed by **the righteous** that are inside the Garden of Eden, although they themselves did not earn the merits to enter. However, it is written of the enjoyable pleasure of the just that are inside: "*Neither has the eye seen, that Gd, beside You*" (Yeshayah 64:3).

There are designated days during the year, which are the days of Nissan and Tishrei, when these spirits wander and visit the place they should. Even though there are lots of occasions when they wander, these days are marked and are visible on the outer walls of the Garden, each one individually in a depiction of chirping birds, regularly each morning.

That chirping is praise to the Holy One, blessed be He, and a prayer about the lives of the human beings in this world, because in these days, the children of Yisrael are busily involved in the precepts and commandments of the Master of the world. Then, these birds appear to be chirping happily and they chirp and whisper praises and gratitudes and pray for the living of this world on the walls at the Garden of Eden.

Rabbi Shimon said, Elazar, you certainly spoke well, since these spirits are definitely there. But what would you say: "*And the swallow (dror) a nest for herself*"? He said, This is what I was taught: that refers to the holy soul, that rises above and ascends to a hidden and stored area, where "*neither has the eye seen, that Gd,, beside You...*"

Rabbi Shimon said, Elazar, you certainly spoke well and that is lovely. However, all this is in the Garden of Eden below, and it is as you said, and most definitely so: "*Even the sparrow has found a home*" refers to the holy spirits that deserved afterwards to enter and leave, following their wanderings. They are depicted as birds and these spirits have now found a dwelling place. Each

individual definitely has a specified residence within.

In spite of all this they get burned from the adjoining canopies of their neighbors, from these that have freedom and liberty of all. And the Holy One, blessed be He, allows them to see one hidden chamber in the palace that is stored away, which *"neither has the eye seen, that Elohim, beside You."* That palace chamber is called 'bird's nest' and from there come crowns that are adorned for Messiah in the future to come, because on designated days, three times a year, the Holy One, blessed be He, wishes to enjoy merrily with these **righteous** and show them that palace that is hidden and stored away. It is not recognized by all the **righteous** that are there.

"Where she may lay her young. Your altars" (Tehilim 84:4). These are the **righteous**, who laid their foundations with holy sons that earned the merit of the written and oral Torah in this world. Are considered the two altars, and get adorned before the Holy King, because they earned merits of their sons in this world protect them, and they get decorated there. Which spirit earns the benefits of all this? The one that lays her young. *"Your altars"*.

Zohar Hadash : Recommended to read with the commentary *Metok MiDevash*

Parshat Noah 26 B, 28 A
Lech Lecha 30B

Zohar I :Tikkun of Yesod
Beresheet 32 A

Rabbi Shimon said: The world was created and is sustained by the covenant, as it is written, *"If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth"* (Yirmeyah 33:25). Who is the covenant? He is the **righteous**, the everlasting ('of the world') foundation, the secret of 'Remember'. Therefore, the world is established on the covenant day and night as one. It is written: *"If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth"* and *"the ordinances of heaven"* which flows from the upper Eden.

"Louder than the voice of the archers; in the places of drawing water, there let them recite the righteous acts of Hashem..." (Shoftim 5:11). He said, *"The voice of archers"* is the voice of Ya'akov, because *"archers"* means as it is written: *"And there went out a champion..."* (I Shemuel 17:4). *"In the place of drawing water,"* means that Ya'akov dwells among those who draw water on high. He travels along the two sides, combines them within himself.

In the verse: *"There let them recite the righteous acts of Hashem,"* "there" is the place of faith to cling to. *"There let them recite the righteous acts of Hashem,"* is that they absorb the righteous acts of Hashem from there. *"The righteous acts towards the inhabitants of his villages,"* alludes to the **righteous** of the world who is the covenant and is holy. He draws and takes everything and discharges into the great sea these supernal waters. *"in Yisrael,"* is that Yisrael shall inherit this covenant and the Holy One, blessed be He, gave this to them as an everlasting inheritance.

The children of Yisrael abandoned when they performed circumcision, but neglected the uncovering of the corona. Therefore, it is written "*When the people of Hashem went down to the gates,*" (*Shoftim 5:11*), to the gates of **righteousness**, as they sat at the gates but did not pass through them. It is written of that time: "*And they forsook Hashem*" (*Shoftim 2:12*). Devorah then came and donated this to them as it is written: "*In time of tumultuous strife (pera'ot) in Yisrael*" (*Shoftim 5:2*). Thus, it is written: "*The inhabitants of the villages ceased, they ceased in Yisrael*" (*Shoftim 5:7*) refers to the inhabitants of his villages, as has already been explained. "*The inhabitants of the villages*" "*ceased*" from the holy covenant because they circumcised but did not uncover the corona (*Periah*). Thus, it is written: "*Until Devorah arose, I arose a mother in Yisrael.*" Why "*a mother*?" Because I have drawn down supernal waters from above to sustain the worlds. "*In Yisrael*" is a general term above and below, to show that the world exists only by this covenant. And the secret of all this is found in the phrase: "*But the righteous is an everlasting foundation (foundation of the world)*" (*Mishlei 10:25*). Three emerge from One; One exists within three. It enters between the two, the two feed the One and the One feeds many aspects. Then they all become One, as it is written: "*And there was evening and there was morning, one day*" (*Beresheet 1:5*), as were united as one. This is the secret of "*if my covenant be not day and night*", because within it they are one.

33A

Rabbi Hiya said, The "*gathering together (mikveh) of the waters*" is the **righteous** because when it reaches the gathering, it is written: "*And Gd saw that it was good*" (*Beresheet 1:10*). It is also written: "*Say of the righteous, that is shall be good with him...*" (*Yeshayah 3:10*). Rabbi Yosi said: Yisrael is '*the gathering together*' (*mikveh*) of the waters, as it is written: "*O Hashem, the hope (mikveh) of Yisrael*" (*Yirmeyah 17:13*). Rabbi Hiya, is the **righteous**, as it is written: "*And the gathering together of the waters he called seas.*" The streams, the springs and the rivers are all taken by who is the source of all of them. It receives them all and it is called the seas. Based on this, "*And Gd saw that it was good.*"

Because it is so marked it represents the division between the first and third day. It is not said "*good*" in between. On the third day, the earth produced fruit from the power of this righteous as it is written: "*And Gd said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit*" (*Beresheet 1:11*). What is the "*fruit tree*?" This is the Tree of knowledge of good and evil. "*Yielding fruit*" means the **righteous**, the foundation of the world.

"*Yielding fruit after its kind*" leaves an imprint on every human being who has a spirit of holiness and who is a fruit of that tree. "*After its kind.*" Just as it is a holy covenant and a covenant of peace, so are the people of faith "*after its kind*". They enter into its kind and they never separate themselves from it. The **righteous** yields fruit. That tree becomes pregnant and produces that fruit after its kind, after the kind of it, which yields the fruit that becomes like it.

Happy is the lot of he who resembles his father and mother. Therefore, the sacred impression on the eighth day is for the purpose of making him resemble his mother. Thus, the splitting of the membrane and exposure of the sacred imprint is done to make him resemble his father. This is why the "fruit tree" is one's mother, and "yielding fruit" in the holy Covenant, is one's father. It is "after its kind" so that he may resemble his father, and be imprinted by him.

"Whose seed is in itself, upon the earth" (Beresheet 1:11), "Whose seed (zar'o) is in itself," when it should have been written 'a seed'. Because the seed of Vav is in it. "Upon the earth." This is certainly so, because this seed has been cast upon the earth. Happy is the lot of Yisrael, who are holy and resemble holy beings. Because of this, it is written: "And your people shall also be all **righteous**" (Yeshayah 60:21). They are certainly all **righteous** because their souls come forth through the **righteous**. This is why they resemble them. They are blessed in this world and in the world to come.

Rabbi Hiya said: It is written, "He has made the earth by his power" (Yirmeyah 10:12): What is, "He has made the earth?" This is the Holy One, blessed be He, above, and "by his power" is the **righteous**, "He has established the world by his wisdom", "the world" to the earth below and "his wisdom" is **righteousness**, as it is written: "And he will judge the world in **righteousness**" (Tehilim 9:9). "He has made the earth" refers to the Holy One, blessed be He, who fully establishes the earth and mends its ways. "By his power," as we have explained.

Rabbi Yehuda said: In 'the engraved letters' of Rabbi Elazar, there are knots by which all 22 are bound together as one. Two letters: one ascends and the other descends. That which ascends descends, and that which descends ascends, as is noted in the verse: "Surely El is in you" (Yeshayah 45:14).

Rabbi Yosi said: The tip of the scales stands in the middle. Its meaning may be found in the verse, "In weight, or in measure" (Vayikra 19:35), in which "in weight (mishkal)" is the tongue of the scales is in the middle. This is the secret of "After the shekel of the sanctuary..." (Shemot 30:13); and the scales that weigh are set upon. What are the scales? This is according to what is written: "Just scales" (Vayikra 19:36).. And all are established by this weight "after the shekel of the sanctuary." Rabbi Yehuda said that the phrase: "After the shekel of the sanctuary ('holy shekel')" is an allusion to the Holy Spirit.

Rabbi Yitzhak said: It is written, "By the word of Hashem were the heavens made; and all the host of them by the breath of his mouth" (Tehilim 33:6). "By the word of Hashem were the heavens made" refers to the lower heavens, which were made by the word of the upper heavens. They were made "By the breath" that produces a voice until it reaches the river that ebbs and flows, and whose waters never cease, "And all the host of them by the breath of his mouth" all lower beings, who exist by the breath, which is the male.

In discussing the verse, "*He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works*" (Tehilim 104:13). What are "*his upper chambers*?" This is consistent with "*who lays the beams of his upper chambers*". "*The earth is satisfied with the fruit of your works*" is the secret of the river that ebbs and flows downward. Thus, it is written: "*And the fruit tree yielding fruit after its kind, whose seed is in itself.*"

47B

Rabbi Shimon further elucidated "*who keeps the covenant and the Hesed (kindness)*" (Devarim 7:9). He explained that "*who keeps*" refers to the congregation of Yisrael. "*The covenant*" is the foundation of the world, and **Hesed** is Avraham. Because the congregation of Yisrael is the keeper of the covenant and **Hesed** is called the Protector of Yisrael. It protects the gateway to all. Upon it depends the functioning of the world. Hence, "*that Gd created to make,*" corrects and finalizes each and every day. These words give birth to Holy spirits and souls; even evil spirits and demons.

And it is not true that they play no role in correcting the world. Even they were created for the correction of the world to slap the hands of the wicked of the world and admonish them, so they will follow correct paths. Whoever veers to the left side will find himself adhering to the left side, who will punish him. In this way, they help correct. Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] what was written about Solomon: "*I will chasten him with the rod of men and with the plagues of the children of men*" (II Shmuel 7:14). Those "*plagues of the children of men*" are the harmful pests.

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**]: At the time they were being created, the day was being sanctified. The demons and evil spirits were left without bodies. They are creatures who were not finalized, come from the left, and are considered the refuse of gold. Thus, because they were not finished and remained defective, the Holy Name cannot rest upon them, and they cannot cleave to it. They are terrified of the Holy Name and sweat with fear upon its mention. Furthermore, the Holy Name cannot prevail in an imperfect place.

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**]: A man who is imperfect because he does not leave a son behind him when he leaves this world cannot cleave to the Holy Name and will not be allowed beyond the curtain because he is defective and was not completed. And a tree that was uprooted, has to be replanted, second time, because the Holy Name is perfect in all aspects. The defective man cannot therefore cleave to Him.

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**]: Those creatures are defective above and below. Thus, they cannot join the upper or the lower. Of them, it was written, "*that Gd created to make,*". These creatures were not completed above or below. And if they are spirits, why are they not completed above? Because they were not perfected below on earth they cannot be completed from above.

They all come from the left side and are invisible to the human eye. They stand in opposition to people so that they can harm them. They have three of the characteristics of the ministering angels and three features in common with people, has been explained.

After their creation, these spirits are left behind the millstones of the chasm of the great abyss. When the sanctity of the Shabbat day has passed these incomplete come into the world and fly around in all directions. People should beware of them. Then, once again, the entire left side reawakens and the flames of Gehenom blaze. All from the left side float around the world; they want to clothe themselves with bodies, but they are unable to do so. At this time, people must protect themselves against them. Thus, the Sages prescribed the saying of the "*Psalm for afflictions*" (*Tehilim 91*), whenever one fears them in the world.

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**] : When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. What is this tabernacle of peace? It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs from the other.

Thus, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was prescribed for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower.

Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem." Why over Jerusalem? Because it is the abode of this tabernacle. It behooves one to summon the Tabernacle, so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing from any side. Therefore one says, "who spreads the tabernacle of peace over us."

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**] : When Yisrael bless and call the Tabernacle of Peace, the Holy say, "He who spreads the Tabernacle of Peace." Then the supernal sanctity comes down, spreads its wings over Yisrael,

and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the Holiness of their Master. Consequently, this Tabernacle of Peace gives new Neshamot (souls) to her children. What is the reason? That souls dwell in and issue from her. And because it dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shemitah and Yovel are equal to one another, so are Shabbat and the world to come.. The extra soul comes from the secret of remembering to the Tabernacle of Peace that extends from the world to come. The additional gives them to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "*On the day that Hashem shall give you rest from sorrow and from your troubles*" (Yeshayah 14:3).

On the evening of Shabbat, one should taste of all, to show that this Tabernacle of Peace embraces all. This is as long as nothing is lacking from the Shabbat day meal. Others say further that from the two meals of the day, and it is well. And it is needless to say that if one has more than two on day, he can still taste of all the foods, as long as two dishes remain for the day of Shabbat. This was fully expounded upon.

The Shabbat candles were given to the wives of the Holy people to light, and the friends have given a reason for that. They explained that when Havah extinguished the candle of the world and darkness to the world, and this is good. Nevertheless, a deeper interpretation is that the Tabernacle of Peace is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother should light the candles. By doing so, she stands in the stead as she does. A woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory is hers. It is a great merit to herself to beget holy sons who are the shining candles of Torah and Piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] : The evening and day of Shabbat combine "Remember" and "Keep." It was written, "Remember the Shabbat" (Shemot 20:8) and it was written, "Keep the Shabbat" (Devarim 5:12). "Remember" is the male and "Keep" is the female, when "Remember" joins "Keep," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "*Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Gd*" (Tehilim 144:15).

Noah 59 B

"*These are the generations of Noah...*" (*Beresheet 6:9*). Rabbi Hiya opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] with the verses: "*Your people also shall be all **righteous**: they shall inherit the land forever*" (*Yeshayah 60:21*).: Happy are the people of Yisrael, who occupy themselves with the Torah and are familiar with its paths, through which they will merit the world to come.

Rabbi Hiya continued: Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] ! All Yisrael have a portion in the world to come. Why is this so? Because they observe the covenant on which the world is established. This is as it is written in the verse: "*If my covenant be not day and night, it were as if I had not appointed the ordinance of heaven and earth*" (*Yirmeyah 33:25*). Therefore, Yisrael, who has accepted the covenant and observes it, has a portion in the world to come.

Furthermore, as a result, they are called '**righteous**.' We deduce from this that whoever observes the covenant upon which the world is established is called '**righteous**.' How do we know this? We know this from Yosef, who observed the "covenant of the world," and was therefore called '**righteous**.' And this is why it is written: "*Your people also shall be all **righteous**: they shall inherit the land forever.*"

Rabbi Elazar said that we have learned that whenever the term "*These (eleh)*" appears, it always annuls something previously mentioned. Now, it is written in *Beresheet* , "*A river comes out of Eden to water the garden and from thence it was parted*" (*Beresheet 2:10*). This river is drawn and comes out, and enters the garden to water it from the supernal waters and bring it pleasure, making it produce fruit and seed. This gives delight to everyone. The garden is pleased with its fruit, which brings pleasure to the river, because it made the fruit. As it is written: "*Because in it he has rested*" (*2: 3*). And it is also written: "*And He rested on the seventh day.*" This is the secret of the matter of the river that comes out of, for it produces offspring and no other.

Come and behold [**picture the arrangement of the Tree of Life diagram of the sefirot**] so it was with Noah below. Noah was the sacred covenant below as was above. And he is called "*Man of the Earth*." So now we have learned a secret, that Noah needed the ark, so he could unite with it and preserve the seed of the whole world. As it is written: "*To preserve seed.*"

What is the ark? It is the ark of the Covenant. And Noah and the ark below were like above. The covenant is mentioned in relation to Noah, as it is written: "*And I will establish my covenant with you.*" As long as the covenant was not established in Noah, he did not enter the ark, as it is written: "*And I will establish my covenant with you and you shall come onto the ark.*" Only then does the ark become the ark of the Covenant.

So the ark and Noah are joined below, as are above. And because the covenant above brings forth offspring, so Noah below bore generations. That is why: "*These are the generations of Noah.*", Noah was **a righteous man.**" This is assuredly so, for his **righteousness** corresponds to above. That is why it is written: "*the righteous are the foundation (Yesod) of the world*" (*Mishlei 10:25*), and the earth is established upon him. He is the pillar that upholds the world. That is why he is called the foundation of the world. And what is this? It is the **righteous**. Thus, Noah is the **righteous** below,.

And the secret of all this is revealed in the words, "*Noah walked with Gd,*" which mean to teach us that he never separated himself from Him,. And he merited being called a **righteous** man on earth, as did the supernal **Yesod**, the 'Foundation of the World.' He is the covenant of peace and the peace of the world. Thus, he is called "Man of the Earth," And that is why the verse is written: "*Noah found favor in the eyes of Hashem.*"

What is the meaning of "*his generations*", "*perfect in his generations*? They are his descendants, who issued from him, all of whom he perfected and by whom he was also perfected.

Perfect that he was born circumcised. As it is written: "*Walk before me and be perfect,*" (*Beresheet 17:13*) . "*In his generations*" includes only Noah's descendants and not the generations in the world in general.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**: from the day the world was created, Noah was destined to be joined in union with and to enter the ark. And until they were joined as one, the world had not reached a fully stable condition. And as soon as this occurred, it is written: "*From these was the whole earth overspread*" (*Beresheet 9:19*). What is meant by "*overspread*?" These words are analogous to the verse: "*And from there the river parted*" (*Beresheet 2:10*), For from that point in the text onward, we find the separation and diffusion of descendants into all quarters of the world.

And all is one and one is like the other. "*These are the generations of Noah.*" "*These*" . Only **Yesod** produced the fruit that still exists in the world. Rabbi Aba approached and kissed him saying, 'The lion in his might has pierced through the rock and broke it asunder'. All this is certainly true, Even the measurements of the ark correspond to their roots above.

Why is the name of Noah written twice? Each and every **righteous** person in the world has two spirits. One stays in this world, while the other is in the world to come. And so we find that the Holy One, blessed be He, named all the **righteous** twice: "*Mosheh, Mosheh*" (*Shemot 3:4*), "*Ya'akov, Ya'akov*" (*Beresheet 46:2*), "*Avraham, Avraham*" (*I Shemuel 3:10*), "*Shemuel, Shemuel*"--with the exception of Yitzhak. He is not named twice because when he approached the altar to be sacrificed, the soul that was within him in this world left him. And because it is said of Avraham, "blessed are you who resurrects the dead", so only the soul of the world to come was returned to him. And that is why you shall find that the name of the Holy One, blessed

be He, was not unified. It was unified only on Yitzhak, because he was already considered as dead. The verse states: "*Even in His holy ones He has no trust.*" (Iyov 15:15)

A different explanation given is that because he was **righteous**. He praised him twice "*perfect he was in his generation,*" but if he had lived in any other generation, such as that of Avraham or Moshe or King David, then he would not have been considered at all. Still another explanation is that if this is what he was able to perform in a generation in which all were wicked, how much more he could have done in a generation in which all were **righteous**.

Rabbi Elazar opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**]. "*Come, behold the works of Hashem, who has made desolations in the earth*" (Tehilim 46:8)., "*Come behold*": what is the meaning of "*behold*?" It is related to the verse, *a grievous vision has been declared to me* (Yeshayah 21:2). Because by His deeds, the Holy One, blessed be He, reveals his prophecy to Man. "*Who has made desolations (Hashamot)*" surely alludes to the word *shemot*, for a name is the cause of everything that happens.

"*And He called his name Noah, saying: This...*" (Bereshheet 5:29). Why does the verse read, "*saying: This?*" And he answered: The word "*saying*" refers to the female, while "*This*" refers to the '**righteous**,' is that it is written here and elsewhere, "*This shall comfort us.*" "*This is Hashem; we have hoped for Him*" (Yeshayah 25:9). Blessed are the **righteous** who are marked with the imprints of the ring of the King, for they are marked with His name. And He has put "*names*" on earth, meaning in Man's mouth, so that everything can be called by its name correctly.

The verse states: "*And He called the (et) his name Noah*" (Bereshheet 5:29), and it is also written: "*And He called his name Ya'akov*" (Bereshheet 25:26). Why does it not say "*the*"? Because each one refers to a different level. As it is written in the verse: "*I saw (Et) Hashem*" (Yeshayah 6:1). It does not say 'I saw Hashem,' but "*Et Hashem.*" Here too, it is written of Noah: "*And he called (Et) his name Noah.*" As for, "*And he called his name Ya'akov,*" in reality his level is that of the Holy One, blessed be He, and this is why the word "*the*" is not mentioned there. But with Noah, the particle "*Et (the)*" is mentioned so as to connect him with the Shekhinah.

61B

"*But with you will I establish my covenant*" (Bereshheet 6:18). Rabbi Elazar said that from this we learn that the establishment of the Covenant above is equivalent to the establishment of that below. This is concluded from the term, "*with you.*" Rabbi Elazar continued to say that from this we learn that when there are **righteous** in the world, the worlds above and below are firmly established.

Rabbi Shimon said that this is a hidden matter, because the arousal of the male to the female happens when he feels jealousy toward her. Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: When there is a **righteous** person in the world, the Shekhinah immediately attaches Herself to him and never leaves him. And She therefore desires him. The upper desire is then aroused toward her with love that is similar to the desire of the

male for the female when he feels jealousy toward her. That is why it is written: *"But with you will I establish my covenant."* My desire is aroused because of you. The verse, *"My Covenant will I establish with Yitzhak,"* has a similar meaning that it is because of Yitzhak, as by Noah.

"But with you will I establish my covenant," you shall be My Covenant in the world. And after that, *"and you shall come into the ark."* Because had he not been **righteous**, he would not have entered the ark, as only a **righteous** man may be connected with the ark. That is why it is written: *"you shall come into the ark."*

Rabbi Elazar said that as long as the people hold on to the Covenant, no nation nor tongue in the world can harm them. And because Noah kept and protected the Covenant, the Holy One, blessed be He, protected him. But the rest of his generation did not observe the Covenant, so the Holy One, blessed be He, removed them from the world. And it has been said that in the same way that they sinned, they were also erased from the world.

Rabbi Yehuda was sitting before Rabbi Shimon, and both were studying the text, in which it is written: *"And he repaired the altar of Hashem that was broken down"* (I Melachim 18:30). What is the meaning of the term 'repaired' in this verse? Come and see **[picture the arrangement of the Tree of Life diagram of the sefirot]** In the days of Eliyahu, all Yisrael left the Holy One, blessed be He, and in so doing, left their Holy Covenant. And when Eliyahu came and saw that the sons of Yisrael had left the Holy Covenant and therefore it had been taken away from them,

Because he brought it back to its place all was healed! This is why it is written: *"And he repaired the altar of Hashem that was broken..."*--a reference to the Covenant that had been forsaken. It is therefore written: *"And Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'akov"* (I Melachim 18:31), which alludes to the repair of the altar of Hashem, *To which the word of Hashem came and said, Yisrael shall be your name"* (I Melachim 18:31). What is the reason for mentioning the name 'Yisrael' upon the altar? And he answered: Surely, *"Yisrael shall be your name..."* signifies to raise her up, and to return the Holy Covenant to its place. That is why it is written: *"For the children of Yisrael have forsaken your Covenant"* and have therefore *"ruined your altars"* (I Melachim 19:10).

Come and see**[picture the arrangement of the Tree of Life diagram of the sefirot]** As long as Yisrael respects the Holy Covenant, the worlds above and below are permitted to exist. But when they disregard the Covenant, the worlds above and below cannot exist. As it is written: *"If My Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth"* (Yirmeyah 33:25). This is why it is written: *"And he repaired the altar of Hashem that was broken down."* He asked if this is considered to be *"healing?"* Yes, most certainly! Because he maintains the place upon which faith is dependent.

Come and see **[picture the arrangement of the Tree of Life diagram of the sefirot]** : The same applies to Pinhas, who was zealous because of what Zimri had done. By his action, he reinstated the Covenant and returned it to its proper place. That is why it is written: *"Behold, I*

give to him my covenant of peace" (Bemidbar 25:12). Can one really accept the idea that Pinhas was the reason for the peace? And upon what is this controversy between Pinhas and the covenant based? That here everything was connected to its right place, meaning "Behold, I give to him my covenant of peace." But what is it that is given? "Peace," so that the Covenant can be connected to its proper place. That is why it is written: "I give to him my covenant of peace." And what is "peace?" It is the place with which to connect; it is was disconnected from 'Him' , as a result of the sins was attached to it by. He was the person who returned the Covenant to its place for all time. "And he shall have it, and the Covenant of an everlasting priesthood shall belong to his seed after him, because he was zealous for his Gd. " (Bemidbar 25:12).

Vayetze 162A

Rabbi Yesa Junior frequently visited Rabbi Shimon. He said to him: It is written, "*Blessings are upon the head of the **righteous**" (Mishlei 10:6), when it should have been written: 'upon the **righteous**'. Why, then, is it written: "*head of the **righteous**?*" He replied: The "*head of the **righteous**" is the holy crown. This has already been explained. Moreover, Ya'akov is the head of the **righteous**. He is because he receives blessings and showers them on the **righteous** from where they flow in every direction. Thus, all the worlds are blessed.**

We also explained that the verse, "*Blessings are upon the head of the righteous,*" refers to the place, which is the covenant, called '**righteous**', from which rivers flow. As the mouth of the pitcher, from which the wine is poured, is at the top, so is the head of the righteous. The place from which springs gush into the Nukva is called the '*head of the **righteous**'*. The **righteous** is the head because all the blessings dwell therein.

.We should further explain that a man who succeeded in keeping the sign of the Covenant and observing the precepts of the Torah is called '**righteous**', and is considered **righteous** from head to feet. For when blessings flow into the world, they dwell on his head, and it is because of him that blessings abide in the world--through the holy, **righteous** children that are his issue.

Rabbi Yesa further said: It is written, "*I have been young, and now am old...*" (Tehilim 37:24). This verse was said to have been uttered by the Minister of the World. He said it with greater wisdom than most people think. Rabbi Shimon said: My son, indeed because the words, "*I have been young, and now am old,*" refer to the holy union.

The verse, "*yet I have not seen a just (**righteous**) man forsaken" (Tehilim 37:24), praises the union there is no day, without night. For night always clings to day,. The **Righteous** is attached above and below. What is the meaning of the verse: "*and his seed begging bread" (Tehilim 37:24)? As long as his seed flows, he claims and asks not for the Nukva, because she is with him in a never ending union. She is then ready for him, because the seed is not ejaculated until the female is ready. Their passion is as one, in unending devotion. Therefore, he does not have to ask for her.**

He said to him: This is not so in exile. It is written, "*his seed*," rather than, 'he'. When is it ejaculated? When the female is united with the male. It may be said that the scripture also reads, "*yet I have not seen a just man forsaken*," how it is in exile?

Even during he is attached above who never forsakes him. At another time the **righteous** are never forsaken by the Nukva. He is then attached above and below. We therefore find that at the time of exile, he is attached above, and at another time, he is attached to both sides, above and below. In either case, he is never left alone.

It is written: "*And Gd set them in the firmament of heaven*" (*Beresheet 1:17*). This is the **Righteous** even though it says, "*in the firmament of heaven*." But it is surely called "*the firmament of heaven*," being the final part of the body.

164 A

Rabbi Yitzhak and Rabbi Yesa were walking along the road. Rabbi Yesa said: The Shekhinah is with us. Let us study the words of the Torah, for whoever studies the Torah and shines in her draws the Shekhinah nearer. Rabbi Yitzhak opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] the discussion with the verse: "*Hashem lives; and blessed is my rock; and let the Elokim of my salvation be exalted*" (*Tehilim 18:47*). This verse contains a mystery. It is written: "*Hashem lives*". Do I not know that the Holy One, blessed be He, lives? Even the **righteous** is referred to as "*living (hay)*," "*Living*" refers to the **righteous** above and below-high. The Holy One, blessed be He, above is called "*living*," And the **righteous** below is called "*living*," as it is written: "*And Benayahu the son of Yehoyada, the son of a living man*" (*II Shmuel. 23:20*). Why is He called "*living*?" Because He is **righteous**, and the **righteous** is called "*the life of the worlds*." The phrase, "*and blessed is my rock*," has a similar meaning. These are all one because the living and the blessed are never separated. . When "*they*" are joined together it becomes a well of living water. The water flows from the inside and fills it.

The verse, "*and let the Elokim of my salvation be exalted*," refers to the supernal world, which is exalted and uplifted. Everything is issued from it, and every spring that fills the well is blessed from there and shines upon all those beneath. When everyone is filled from her, then "*the Elohim of my salvation be exalted*."

Rabbi Yesa opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] the with the verse: "*He withdraws not His eyes from the righteous: but with kings on He throne the establishes them for ever, and they are exalted*" (*Iyov 36:7*). Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: when the wicked lose their power and perish from the world, the **righteous** then rules the world. This is the meaning of the verse: "*He*

preserves not the life of the wicked: but gives to the poor their right.” It is then written: *"He withdraws not His eyes from the righteous,"* which is similar to the verse, *"The eyes of Hashem are towards the righteous"* (Tehilim 34:16).

The verse *"but with kings on the throne,"* refers to the ruling kings, settled upon the throne; *"He establishes them for ever"* means that they sit upon their throne firmly; and *"they are exalted"* in order to rule the world and so that the throne shall be established on its supports. Another explanation for the phrase, *"and they are exalted,"* is that they take the throne place it up high and put it in its proper place

Vayehi 240

They opened, *"Out of the eater came forth food, and out of the strong came forth sweetness"* (Shoftim 14:14). The boy said to them: You have spoken now explain it. They said to him: The Holy One, blessed be He, appointed us a path of life, you speak!

He opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] saying: *"Out of the eater came forth food, and out of the strong came forth sweetness."* There is another verse which shows that the eater is the **righteous**, which says, *"The righteous eats to satisfy his soul"* (Mishlei 13:25). The righteous indeed eats and takes all. Why? *"To satisfy his soul"* and to satisfy that place called David's soul. *"Came forth food"*: Were it not for the **righteous**, no food would be provided for the world, and the world would not have been able to endure. *"And out of the strong came forth sweetness."* This is Yitzhak, who blessed Ya'akov *"of the dew of heaven, and the fatness of the earth"* (Beresheet 27:28).

Further, though all one. Were it not for the strength of the strict judgment no honey would have come forth. What is this honey? It is the Oral Law, of which it says, *"Sweeter also than honey and the honeycomb"* (Tehilim 19:11). According to this, *"the strong"* is the Written Torah, as it is written: *"Hashem gives strength to His people"* (29:11), give strength. *"Came forth sweetness:"* The Oral Law. They went together for three days until they reached the village of his mother. When she saw them she prepared the house and they stayed there for three more days, blessed him and went. They related what happened to Rabbi Shimon. He said: Surely he inherited the Torah. Were it not for ancestral merits he would have been punished from above. But the Holy One, blessed be He, is with those who follow the Torah. They inherit it and their descendants after them forever, as it is written: *"As for me, this is my covenant with them, says Hashem; My spirit that is upon you"* (Yeshayah 59:21).

Vayehi 241B

Rabbi Aba rose one night to study the Torah. While he was sitting, Rabbi Yosi knocked on the door. He said: In the prince's chest there are jewels. They sat, occupied with the Torah. The son of the innkeeper rose and sat before them. He asked, What is the meaning of the verse, *"And that you*

will save alive my father, and my mother" (Yehoshua 2:13) and before that "and give me a true token". What did she ask of them? Rabbi Aba said: You have asked a good question, but tell me son, if you have heard something. He said: here is another question: They did not give her what she asked for, but "you shall bind this cord of scarlet thread in the window." (2:18)..

I have learned that she asked for a token of life, as it is written: *"And that you will save alive my father, and my mother."* She also said that the token of life rests only upon the letter of Truth, which is Waw where there is life. I have learned that she asked for the token of Mosheh... Why did they give her the cord of scarlet thread?..

They told her that Mosheh passed away from the world, since the sun has set. The time has come for the moon to rule. Therefore we give you the token of the moon. What is it? The cord of scarlet thread, as it is written: *"Your lips are like a thread of scarlet."* You shall have the token of Yehoshua because now is the rule of the moon. Rabbi Aba and Rabbi Yosi rose and kissed him. They said: Surely you shall be a head of a Yeshivah, or a great man in Yisrael. Who is he? Rabbi Bon.

Vayehi 244

Rabbi Elazar and Rabbi Aba entered a cave in Lod to escape the bright sun upon the road. Rabbi Aba said: Let us encompass this cave with words of the Torah. Rabbi Elazar opened the discussion saying: *"Set me as a seal upon your heart, as a seal upon your arm... its coals are coals of fire, the very flame of Hashem"* (Shir Hashirim 8:6). We have already explained this verse. Yet one night, when I was attending to my father I heard from him that the Congregation of Yisrael had no perfection, desire and passion towards the Holy One, blessed be He, but from the souls of the **righteous**, who excite the flow of the lower waters toward the supernal waters. Then is a time of complete desire and passion to become one and produce fruit.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: After they cleaved to each other, and she was desirous she said: *"Set me as a seal upon your heart."* Why a seal? Because a seal, when it is imprinted, even after it is removed, its impress remains there, and is never erased, but its shape and likeness stay. Thus said the Congregation of Yisrael, Now that I have cleaved to you, even though I shall leave and go into exile, *"set me as a seal upon your heart"* so that my likeness will remain with you, like the seal which leaves its imprint wherever it is pressed.

"For love is strong as death." It is as strong as the spirit taking leave of the body. For we have learned that when time comes for a man to depart from the world and he sees certain sights, the spirit goes to every limb in the body and courses on waves like a passenger at sea, without oars, helplessly going up and down. Nothing is more difficult than the day when the spirit takes leave of the body. So the love of the Congregation of Yisrael to the Holy One, blessed be He, is as strong as death is, when the spirit departs from the body.

"Jealousy is cruel as Sh'ol..." Whoever loves and is not jealous, his love is not true love. When he

is jealous, love is perfected. From this we have learned that a man should be jealous of his wife, so as to be attached to her in complete love. For this way he does not look at other women. What is "*cruel ('hard') as Sh'ol*"? As it is hard for the wicked to descend to Sh'ol, so it is hard for the jealous lover to part from his love.

Another explanation for "*jealousy is cruel as Sh'ol*" is that when the wicked are brought down to Sh'ol, their sins are announced to them, for which they are brought down. They find it hard, so he who is jealous demands reckoning for sins, and enumerates all the things, and his love grows strong.

"Its coals are coals of fire, the very flame of Yah." What is the *very flame of Yah*? It is the burning flame which comes out of the Shofar. Once it is aroused, it burns. What is it? The Left, as it is written: "*His left hand is under my head*" (*Shir Hashirim* 8:3). It burns the flame of Yisrael's love for the Holy One, blessed be He.

Therefore, "*many waters cannot quench love*" (*Shir Hashirim* 8:7), for when the right comes, which is water, it adds to the burning of love, instead of extinguishing the flame of the left, as it says "*and his right hand embraces me*" (8: 3). Hence "*many waters cannot quench love.*" All are in this manner.

As they were sitting, they heard Rabbi Shimon, who was coming this way together with Rabbi Yehuda and Rabbi Yitzhak, approached the cave, and Rabbi Elazar and Rabbi Aba came out. Rabbi Shimon said: From the walls of the cave I see that the Shekhinah is here. They sat. Rabbi Shimon asked, What are you studying? Rabbi Aba said: The Congregation of Yisrael's love for the Holy One, blessed be He. Rabbi Elazar explained the verse, "*Set me as a seal upon your heart*" as referring to the Congregation of Yisrael. Rabbi Shimon said: Elazar, you have looked upon sublime love and the bond of amity.

Rabbi Shimon was silent for a while, then said: Silence is good everywhere, except in relation to the Torah. I have a hidden secret, which I do not wish to be lost from you. It is a supernal matter, which I found in the book of Rav Hamnuna Saba (the elder).

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: the male always chases after the female and arouses her love. Yet here I found that she arouses his love and courts him. According to custom, it is not proper that the female runs after the male. But this is a deep matter, a supernal matter among the King's treasures.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: There are three souls which pertain to certain supernal grades. The three are really four. The first is a supernal soul, which cannot be perceived by the higher treasurer, much less by the lower one. It is the soul of all the souls, hidden and never revealed to be known. All stem from it.

It is wrapped in a garment made of the splendor of the Carmel, which drips pearls, all linked as one like the limbs of the body. The supernal soul enters them, and displays through them its works. It and they are one with nothing to divide them. This is the supernal soul, the most hidden. Another soul is the Nukva, which hides among her armies. She is their soul and receives a body from them. So as to display through them her handiwork to all the world, just as the body is a vessel which executes its works through the soul. They are like the hidden ones above are attached.

Another soul is the souls of the **righteous** below. The souls of the **righteous** come from the supernal souls, the soul of the female and the soul of the male. For this reason, the souls of the **righteous** are higher than all the armies and legions of angels above. You may say that if the souls are elevated on two sides, why then do they descend into this world, and why leave it? A king who begot a son. He sent him to be raised in a village until it was time for him to be taught the ways of the palace. When the king heard his son is grown up, out of love for him, he sent the Matron his mother to fetch him. She brought him to the palace, where he rejoiced with every day.

The Holy One, blessed be He, also begot a son by the Matron. Who is he? The Supernal Holy Soul. He sent him to the village to this world, to be raised and be brought up in the ways of the King's palace. When the King saw that his son was grown up in this village, and that it was time to bring him to the palace, what did he do? Out of love for his son, he sent the Matron, who fetched him to his palace. The soul never leaves this world until the Matron comes for it, and brings it to the King's palace where it remains forever. Yet it is the way of the world that the inhabitants of the village weep when the King's son parts from them. There was a wise man there, who said: Wherefore are you crying, is he not a king's son? It is not meet that he shall dwell among you any longer, but in his father's palace. Mosheh too, who was wise, saw the inhabitants of the village crying, and said to them, "*You are the children of Hashem your Gd: you shall not gash yourselves*" (*Devarim 14:1*).

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] : if all the righteous knew that they would be glad when the day comes for them to depart from this world. For is it not a high honor that the Matron comes for them to escort them into the King's palace, and that the King will daily rejoice in them? For the Holy One, blessed be He, amuses Himself only with the souls of **the righteous**.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: the love of the Congregation of Yisrael for the Holy One, blessed be He, is stirred by the souls of the **righteous** below. Since they come from the side of the King the side of the male, the female is aroused from the side of the male, and love is stirred. Thus the male incites affection and love within the female and she is united in love with the male.

In the same manner, the desire of the female to pour forth lower waters towards the upper waters is aroused solely by the souls of the **righteous**. Happy are the **righteous** in this world and in the World to Come, for they support the upper and lower. Therefore it just says, "*The righteous is the foundation of the world*" (*Mishlei 10:25*),

The secret thereof is that the **righteous** is **Yesod** above, and **Yesod** below. The Congregation of Yisrael comprises the upper and lower **righteous**. The **righteous** on this side, and the **righteous** on that side inherit. Hence it says, "*The righteous shall inherit the earth*" (*Tehilim 38:29*), and assuredly they will inherit earth. Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] The **righteous** inherits the earth, pours blessings upon it every day and furnishes it with delights and dainties which he draws upon it. We have already explained this.

This is the secret of the verse, "*Out of Asher his bread shall be fat, and he shall yield royal dainties*", as it is written: "*The daughters saw her, and called her happy*" (*Shir Hashirim 6:9*). Leah therefore said "*for the daughters will call me happy (oshri)*" (*Beresheet 30:13*). This is correct. Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] : From the World to Come issues a flow upon the **righteous** to pour delicacies and dainties upon the earth, which has been bread of poverty turned millet bread. This is the meaning of, "*Out of Asher his bread shall be fat, and he shall yield royal dainties*." We have already explained this.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: "*Out of Asher his bread shall be fat*." This is the place which everyone calls happy. What is it? It is the World to Come which the upper and lower call happy and yearn for. "*His bread shall be fat*". Whose? It does not specify the place. There is bread and bread, and in the same way there is a tree and tree. There is The Tree of Life, and the tree upon which death depends. There is bread which is called bread of poverty and there is bread called millet bread. What is it? It is Vav. This is "*his bread (lahmo)*": the *bread (lehem) of Vav*. Hence it says "*Behold, I will rain bread from heaven*" (*Shemot 16:4*), from heaven indeed.

Hence, "*out of Asher his bread shall be fat*." "*His bread*" includes the syllables *lehem* and the letter Vav, since from him the tree is nourished, and he adorns it as it says "*the crown with which his mother crowned him*" (*Shir Hashirim 3:11*). When he receives, he shall surely yield royal dainties ('of the king'). Who is the king? The Congregation of Yisrael which is nourished who gives to her via the **righteous**, the holy grade of the sign of the covenant and from the other unto the other grades below, which resemble the ones above.

In the book of Rav Hamnuna Saba he said the following: "*Out of Asher his bread shall be fat*" refers to the Shabbat bread, which is doubly delightful, as it is written: "*They gathered double bread*" (*Shemot 16:22*). There are two kinds of breads, bread from heaven, and bread from the earth. This is millet bread, is the bread of poverty. On Shabbat, the lower bread is included within the upper bread, and the lower is blessed by the upper. This is double bread.

He also said that the double bread of Shabbat, receives from the supernal Shabbat, which flows and shines upon everything. The bread is united with the bread and becomes double. that uniformly the secret of bread is the Nukva, Hence it is written: "*Shall be fat*" with a feminine suffix. It also says "*save the bread which he did eat*" (*Beresheet 39:6*), the wife.

One may ask about the verse: "*For the bread is spent in our vessels*" (I Shmuel 9:7), not feminine. Other food are also called bread. It can be noticed what would be other food and what would be bread, for upper bread is uniformly male., The lower bread is uniformly female. We find that it is sometimes written as masculine and sometimes as feminine. All is the same, and the one is like the other, and all is correct.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] : Asher is mentioned above and mentioned below in relation to the adornments of the bride, since the sea, rests upon and is supported by all the twelve tribes. This is the meaning of: "*And the sea was set above upon them*" (I Melakhim 7:25) The secret of the matter is that it is established above and below on earth through certain amendments after the pattern of the supernal world. It is established below through the twelve tribes after the supernal pattern. Hence there is the Shekhinah above, and there is the Shekhinah below, through which Yisrael is included and established by the twelve tribes, and Asher is part of her support like the other tribes.

.If it were not for Mosheh who revealed it would not be made known. Thus it says, "*And let him dip his foot in oil*" (Devarim 33:24) to indicate his attachment to his place, which pours the anointing oil from above. Therefore it says, "*Be Asher blessed above sons.*"

Rabbi Shimon opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] with: "*Naftali is a hind let loose: he gives goodly words*" (Bereshheet 49:21). We have learned that the supernal world is the world of the male. Once something rises from the Congregation of Yisrael, it becomes male. How do we know that? From the burnt offering (olah). Why is it called *olah*? Because it rises up from the Nukva. Therefore, "*let him offer a male without blemish*" (Vayikra 1:3).

Why say "*without blemish*"? Was there any intention of bringing it in pieces, that it admonishes "*without blemish ('perfect')*"?: What is perfect? It is expressed by the words: "*Walk before me, and be perfect*" (Bereshheet 17:1). When was he perfect? At the time he was circumcised, since a male exists and is recognized only by the place called perfect, the sign of the covenant, which indicates the difference between male and female. Hence it says, "*Noah was a righteous perfect man*" (Bereshheet 6:9), Therefore, the words "*a male without blemish*" allude to the virile member which must not be castrated.

Yet it also says "*a female without blemish.*" Assuredly, as it is called "**righteous perfect**," so does the Nukva, since she receives everything from him. Hence, the burnt offering which rises from the female unto the male since from that place upwards, all is male. From the Nukva downward all is female, as has already been explained.

But there is also a female above. The final part of the body shows that the whole body is male. The head and body, are feminine until the final part, and when the final part shows all turns into male, the head and end are considered feminine, for her whole body is female.

Come and see [picture the arrangement of the Tree of Life diagram of the sefirot] : There is a supernal secret in this, for we notice that Ya'akov blessed Yosef together with his brothers. But when the Holy One, blessed be He, ordered the four standards of the Shekhinah for the twelve tribes, through which to adorn the Shekhinah, he omitted Yosef and put Efraim in his place. Why did he omit Yosef? If you say that it was for his sins, this is not so, for he was **righteous**.

The secret meaning of this is that Yosef was the imprint of the male, as it is written: "*Yosef is a fruitful bough, a fruitful bough by a well,*" and "*from thence he fed the stone of Yisrael.*" The stone is the Congregation of Yisrael, of which David said: "*The stone which the builders rejected has become the head stone of the corner*" (Tehilim 118:21). Since Yosef was the imprint of the male, he is called Yosef the **righteous**, for indeed he was **righteous**, "*From there he fed the stone of Yisrael.*"

Since all the adornments of the Shekhinah are female, Yosef was removed from them and Efraim was assigned in his place to the adornments, for he is of the aspect of the female. He was then stationed on the west side, the dwelling of the female and the impress of the male, was removed from the adornments, which are all of the world of the female and not of the world of the male. All adornments need to bear the aspect of the female.

Hence Yosef the **righteous** was removed from the adornments and Efraim was put in his stead. Therefore all the twelve tribes are the adornments of the Shekhinah, and must bear the likeness of above, except the grade of **righteous**, which turn all the members of the body into male and should not be counted among the twelve implements so that there will be no need to deduct *him*. *Naftali is a hind let loose: he gives goodly words*" as it says "*and your mouth (speech) is comely*" (Shir Hashirim 4:3), for the voice guides the speech. There is no voice without speech. The voice is sent from a deep place above, to guide the speech, since there is no voice without speech nor speech without voice. This is the whole needing the part, and the part in need the whole. The voice comes forth from the south, and leads the west, which inherits the two sides. Hence it is written, "*And of Naftali he said... possess you the west and the south*" (Devarim 33:23). Therefore it is said that "*Naftali is a hind let loose,*" below. In the same manner, the male above. Hence, "*he gives goodly words*" is written in the masculine, instead of the feminine.

Come and see [picture the arrangement of the Tree of Life diagram of the sefirot] : Thought is the beginning of all. Thought is hidden inside and inscrutable. When thought further expanded, it came to where the spirit dwelt, and was there named **Binah**. Now it is not concealed as before, and though it is somewhat hidden, the spirit expands and utters a voice, which is composed of fire, water and wind, north, south and east. This voice includes all forces, and guides the speech. It gives word its fixing, since it was sent from the place of the spirit and came to guide the word and utter correct words.

When you look at these grades, you shall find that thought, **Binah**, voice and speech are all one. This is the thought in the beginning of all. There was no separation but all was one and united. That very thought was attached to naught never to separate. This is meant by: "*Hashem shall be one, and His name One*" (Zecharyah 14:9), and "*he gives goodly words*" refers to the body.

The ending of the body is referred to in the verse: "*Yosef is a fruitful bough, a fruitful bough by a well.*" Why does it say twice? There is a fruitful bough above and a fruitful bough below. Why is there no fruitful bough below among the implements of the Matron, "*The daughters advanced upon the wall,*" females are used as her implements, and not sons. Hence it says, "*Many daughters have done virtuously*" (*Mishlei 31:29*). "*Many daughters have done virtuously*" are the twelve tribes,

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: the holy **Malkhut** does not attain perfection as holy **Malkhut** until it is united with the patriarchs. When it joins them, the kingdom was turned into a complete building by the upper world, which is the world of the male. The supernal world is called seven years since it includes all seven years,

This is indicated by: "*And he built it seven years*" (*I Melachim 6:38*). This is the upper world. It therefore does not say '*in seven years*' as in: "*For six days Hashem made heaven and earth*" (*Shemot 31:17*), instead of '*in six days*.' It is written: "*These are the generations of the heaven and of the earth when they were created (be'hibar'am),*" the letters of "*be'avraham ('in Avraham),*" for Avraham is called seven days, and by him the upper world, was built. They are called the 'World of the Male'.

Likewise there are seven years below, the secret of the lower world. This is the secret meaning of the words: "*Seven days and seven days, fourteen days*" (*I Melachim, 8:66*). From "*seven days and seven days,*" do I not know they amount to fourteen? To indicate the upper and lower worlds, which are seven days and seven days. Those are males and those are females. This world, is above the females, as it is written: "*Many daughters have done virtuously.*" This refers to the twelve tribes, that "*have done virtuously,*" as "*all that were numbered in the camp of Yehuda...*" (*Bemidbar 2:9*) and the others. You may say that the verse says "many" yet they are but twelve, excepting their virtuous deeds. Why does it say "*many (rabot) daughters*"? Like in the verse: "*Because the cry of S'dom and Amorah is great (rabah)*" (*Beresheet 18:20*), "many" means that they are great, above all and greater than all. These are the great living creatures. They "*have done virtuously*", are called '*small living creatures*', which join as one the great living creatures, so that the Matron will be established by them. The upper and lower will rejoice in them. Hence it says, "*There is the Livyatan, whom you have made to play therein*" (*Tehilim 104:26*). Therefore "*many daughters have done virtuously...*"

Hence "*the daughters advanced upon the wall. The daughters advanced* (singular) This is the reflection of that which is written above. What is this? It is the well of justice, gives to the well which advances to take daughters for its adornment. "*The daughters advanced*":but not with sons, for daughters are worthy to establish her, but sons are not. "*They fiercely attacked him*" by looking lovingly at him, as it is written "*Turn away your eyes from me, for they have overcome me*" (*Shir Hashirim 6:5*), and "*the archers hated him.*" "*But his bow abode in strength.*" The bow. Why say "*his bow*"? It is his spouse. "*In strength*" means that she clothed him in strength and might, and so his strength will not be enfeebled since his sign of the covenant turns both right and left.

What do the words "*were made supple (vayafozu)*" mean? As it says, "*More to be desired are they than gold, even much fine gold (paz)*" (Tehilim 19:11) and "*nor shall it be valued with pure gold (paz)*" (Iyov 28: 18)., as his hands were precious with the sublime pearl,"*by the hand of the mighty One of Ya'akov*" from the two sides, by which Ya'akov was strengthened. "*From there he fed the stone of Yisrael,*" from there that precious stone, was fed, like we said. We should further explain that the precious stone was fed by the twelve sides, north and south, is put in their midst to be blessed by them, fed by them via the **righteous**.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] : Yosef was bestowed yet another blessing "*by the El of your father, and He shall help you,*" This verse is hard to understand, since it says "*by the El of your father,*" when it should have been 'the El shall of your father help you.' It says "*Et Shadai*" instead of the particle 'el' as in "*and El Shadai give you Mercy before the man*" (Beresheet 43:14). "*And He shall bless you*" should have been '*He shall bless you.*'

He inherited both above and below. He inherited above, as it says "*by the El of your father,*" which is the supernal inheritance, a place called heaven., "*And He shall help you*": He shall not exchange it for another place, and His help shall be from this place and no other.

And (et) Shadai": What is the meaning of this phrase? But this is another lower grade, as we have learned that uniformly "*Et (the) Hashem*" is the Shekhinah, as in "*I saw (et) Hashem*" (Yechezkel 6:1), *Et* includes. "*And the (et)*", thus comprising day in night, and night in day, as it is written: "*and (et) Shadai*", since from there blessings issue into the world.

We should explain further. Why it does not say '*And El Shadai*', seeing that it has the same meaning as we said as it is written: "*and El Shadai give you mercy.*" All is the same. Why then omit the Lamed and replace with Tav? It is a mystery, that when these paths come from above, the whole of the Torah, is inherited by heaven as it is written: "*the (et) heaven*" (Beresheet 1:1) including all the 22 letters. From here, they depart to the Oral Law, called earth, as it says "*and the (et) earth*", including the 22 letters. Heaven includes them all as one, and then the moon, is adorned by them all and dwells in perfection. Blessings are then drawn from there, and thus it says "*and (et) Shadai.*"

"*And (Vav) he shall bless you*" for further lasting prevalence. For wherever there is Vav ׀ it is an indication of an increase and maintenance. Up to this point, it was said in general. Now he gives details, as is written: "*blessings of heaven...*"*The blessings of your father are potent above the blessings of my progenitors*" The blessings of your father are surely more potent, since Ya'akov inherited more praises than the patriarchs, he being perfect in all. He gave it all to Yosef. Why? Because this is fit, for the **righteous**, takes and inherits all together and all blessings dwell in him. He draws them from the head above, and all the members of the body prepare to pass the blessings, and then it turns into a river which flows from Eden.

"From Eden (delight)." When all the limbs are linked together in delight and desire from the abundance in the head above and from below, they all pour their delight and desire, and it becomes a river which flows and comes out from Eden. Further the word "from Eden" that from supernal Hokhmah called Eden, all flows and turns into a river, which pours down until it reaches the grade, and then all are blessed, and all is one.

"To the utmost bound ('desires') of the everlasting ('world') hills" is the passion for the two everlasting hills. What are they? The two females, one above and one below each called 'world'. The desire of all the members of the body is for these two mothers. They desire to suck from the upper mother and desire to be attached to the lower mother. These desires of them all is the same, and therefore "they shall be on the head of Yosef," who will receive them all as befits.

Happy are those who are called **righteous**, for only those who keep the grade of the sign of the holy covenant are so called. They are happy in this world and in the World to Come. They came out of the cave. Rabbi Shimon said: Let each of us discourse as we walk.

Rabbi Elazar opened [**opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.**] with the following verse, "Binyamin is a ravenous wolf." Why is Binyamin called a wolf? Because it was so engraved upon the throne. For all the great and small living creatures are imprinted, as it is written "both small and great beasts" (Tehilim 104:25). The throne made by Solomon was also engraved in the same manner, after the pattern of the above.

Another explanation for "a ravenous wolf" is that the altar was in Binyamin's portion, and the altar is a wolf. If you say that Binyamin is a wolf, it is not so, the altar on his territory was the wolf, since it consumed flesh every day. Binyamin used to feed it, because it was in his territory. It was as if he nourished and fed that wolf.. Another explanation for "a ravenous wolf" is that 'he shall feed the wolf'. Who is the wolf? Those sworn to enmity who are ready to accuse Yisrael from above. They are all appeased by the sacrifices, aroused with the arousal above.

"In the morning he shall devour the prey (ad), and at night he shall divide the spoil" What is the meaning of: "In the morning he shall devour the prey"? In the morning, when Avraham stirs in the world, and it is time of goodwill, the offering causes stirring and pleasure. It rises to 'ad', the place of which it says "and you shall return to (ad) Hashem your Gd" (Devarim 30:2).

"In the morning" refers to Avraham like we said:, as it is written: "And Avraham rose up early in the morning" (Bereshheet 22:3) when it is time of grace and no one else eats the sacrifice. Who would eat it? The place called Ad would. It is the supernal throne 'adey ad (forever)', Ad eats in the morning. Ad is above as it is written: "Trust in Hashem for ever (aday-ad)."

(*Yeshayah 26:4*). In the morning, there is a sacrifice unto Hashem, "*he shall devour ad* (*ad shall devour*)," and no other. The smoke rises, love is aroused above and connects, and they stand facing each other. The candle is kindled and shines from the awakening below. The priest is stirred and the Levites praise with joy. The wine is mingled with water. The wine illumines and brings joy'. Therefore good wine should be poured from below, so as to gladden the other wine above. All then are aroused to connect the left with the right.

The bread of fine flour, which is **Malkhut**, was roused by the stirring. She is taken by left and right, and attached to the body,. Then supernal oil is poured and she receives it through the righteous. Therefore, awakening below should be performed with fine flour in oil. All is attached together, and there is delight and pleasure in the unison, and the crowns receive that delight and pleasure of the unison. They are attached to each other; the moon shines and joins the sun, and all settled delightedly.

This is the sacrifice unto Hashem, and to no one else. Therefore "*in the morning he shall devour the prey (ad)*," and none other. That first *Ad* shall eat and be delighted in his union in the morning, for the holy name should be the first to be blessed. Then will the others be blessed, This is why it is forbidden for a man to greet his neighbor in the morning before blessing the Holy One, blessed be He, who should be blessed first, as "*in the morning he shall devour ad*" (or: as shall devour). The others shall be blessed later; "*at night he shall divide the spoil*" for the first sacrifices are offered entirely to the Holy One, blessed be He, and the stirring rises there. Once he is blessed, he links by knots all the other supernal armies and confers blessings, each according to his worth. The worlds are sweetened and the upper and lower are blessed.

This is the secret of the verse, "*I have drunk my wine with my milk*" first. Then, dividing amongst them all, he says, "*Eat, O dear ones, and drink; drink deep, O loving companions*" (*Shir Hashirim 5:1*), thus conferring blessings upon them all and allotting each with his fitting share. Therefore, "*at night he shall divide the spoil*" for the holy name is blessed first and then imparts blessings amongst all the worlds. Do not say that the sacrifice is offered them nor to any other force, but all is offered to the Holy One, blessed be He, who bestows blessings and divides them to all the worlds. Therefore it is a sacrifice to Hashem, and to no other.

Rabbi Shimon said: You have spoken well, my son. There is another awakening brought about by the sacrifice, that draws and incites blessings so that all the worlds shall be blessed. But first there is the sacrifice unto Hashem, and to no other. "*Shall you bring your offering*" (*Vayikra 1:2*), so that the worlds will be connected together and the upper and lower shall be blessed.

Rabbi Aba opened **[himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson]** with the following verse: "*All these are the twelve tribes of Yisrael...*" Why say "*All these?*" Should it not have been, '*These are the twelve tribes.*' What means "*All*"? It attaches the tribes to the place whence all blessings issue from." Indeed there are "*twelve*" knots in the implements of the Matron and she herself is attached to them. Hence it says, "*Twelve...and this is that which their father spoke to them, and blessed them.*" For in this place speech dwells.

We should explain the words: "*That which (he) spoke.*" There is a link here which connects the lower to the upper and the upper to the lower. The lower via the twelve tribes, which was attached to them. "*That which he spoke*" indicates the union between male and female. It is attached to two sides from below, and from above. Finally, he connected them to the supreme place, male and female. Hence it says "*every one according to his blessing...*": What is "*his blessing*"? "*His blessing*" is his spouse. "*Every one according to his blessing*" means they are both as one.

He opened [**himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**] saying: "*Hashem shall bless you out of Tzion: and you shall see the good of Jerusalem*" (*Tehilim 128:5*). "*Hashem shall bless you out of Tzion,*" for from it all blessings come forth to water the garden, and it includes all blessings and passes to her. Then "*you shall see the good of Jerusalem,*" to show that all blessings issue from male and female. Similarly, "*Hashem bless you, and keep you*" (*Bemidbar 6:24*). "*Hashem bless you*" by the male, "*and keep you*" by the female. All this is one, for blessings issue from both into the world. Therefore "*every one according to his blessing he blessed them.*"

Zohar II

Mishpatim

122B

The lips of the King. We learned that when the light of Aba sheds light, it does so with three lights; from one light, kindles supernal **Hesed**; from one light, a light shines called the brain of the King. One light, remains suspended until the light of Ima ignites. When the light, it shines with five lights.

From what does give light?: From one concealed path that Aba clings to, as the verse writes, "*There is a path which no bird of prey knows*" (*Iyov 28:7*), as the male clings to female. And she conceives and gives forth five lights. From these five lights are engraved fifty gates of manifold lights. They are fifty, facing them are 49 pure aspects and 49 impure aspects of the Torah. There remains one. The one sheds lights to all, Aba remains suspended. When join and become clothed with the King, they are called lips of the King and as a result, He decrees truthfully.

The mouth allow for a mouth opening. What is the mouth? Da'at is concealed in the mouth of the King, called **Tiferet**, the extension of **Tiferet**. All treasures and colors are united within, as it is written, "*and by knowledge (Da'at) are the chambers filled*" (*Mishlei 24:4*). This Da'at is concealed in the mouth of the King and fills all the chambers and porches,. When the light of Da'at is stirred and emerges, it is then referred to as 'the mouth of Hashem' and the lips, being the two lights of Aba and Ima, when they meet the light of Da'at, they join together, and the matter is pronounced in truth, through **Hokhmah**, **Tevunah**, and Da'at. Then all words of the Holy One, blessed be He, are pronounced.

These three shed light and enter in the most inner areas, and adorn with the one. When they join in one crown, then it is called "*His mouth is most sweet*" (*Shir Hashirim* 5:16). They are the palate of the King and called the sweetness of the King, and so it writes; "*O taste and see that Hashem is good*" (*Tehilim* 34:9). And to this palate are linked all the appointees and officials of the King, as it is written, "*and all the hosts of them by the breath of His mouth*" (*Tehilim* 33:6).

Within the palate, all perfection is present, so the perfection of all letters found in this place, is discernible. Aleph, Het, Hei, Ayin: Aleph is the light of the most concealed Atika Kadisha. Het is light of Hokhmah, not found nor grasped, as it is written, "*Man cannot know its price*" (*Iyov* 28:13). Hei is the light of Ima, that sheds light, comes out, waters everything, nurtures the children until the anointing comes and fills the **righteous**, then joins the lower Nukva, that is blessed from it, and they do not separate from each other. It is white from within the **red**, as it is written: "*the mountain of myrrh, and to the hill of frankincense*" (*Shir Hashirim* 4:6). Ayin refers to the light of seventy 'faces', nourished from the breath departing from the mouth, they are the seventy names of the Holy One, blessed be He corresponding on earth to, "*all the souls of the house of Jacob who came into Egypt were seventy*" (*Beresheet* 46:27). Jacob is the tree on earth, his seventy souls are the seventy branches.

From these letters, other. From the Aleph-Gimel shines being good reward (*gemul*) to the **righteous**, called '*Gemul*'; about this is written "*Then shall you delight yourself in Hashem*" (*Yeshayah* 58:14). From Het, Yod shines, which is Hokhmah, that becomes entirely enclosed within the Yod, as it is closed on all sides, so is not to be found, as the verse writes, "*nor is it found in the land of the living*" (*Iyov* 28:13). From Hei, Kaf shines being the light and anointing oil poured from Ima to that place called 'horn' and called "ram's (Jubilee's) horn". This is a Kingdom of David. Hence, so anointing of kings needs to be with the secret of Kaf.

The Kof shines from the Ayin. Just as Ayin is seventy so the Kof is one Hundred,. It is so because the palate has the total perfection. Whoever is familiar with this secret and is mindful of it, happy is his portion.

The body of the King is the extension of **Tiferet** wherein the colors are linked,. The arms of the King are the lights of **Hesed** and **Gevurah**; they are therefore Right and Left. The intestines are arranged with Da'at that enters through the head, and extends to the interior within the body,.

The legs join with two lights, literally two lights. The legs and two kidneys join in one. There gather the anointment and all oil of the body, and from there,flows anointing oil to a place called the foundation of the world, **Yesod**, from that place called 'world'. What is this? It is **Netzach** and **Hod** and so, Hashem Tzevaot is His name. Blessed be He and His name to all eternity.

All these arrangements join in the one, until **Yesod** receives all the holy anointing oil and pours it to Nukva, which is blessed from it. When is she blessed from it? When judgments are arranged below; and when judgments are rendered below, they are arranged above. All adornments of the King, which are the Holy Name, are with joy and perfection. Then He dwells in their midst, as it is written, "*Gd stands in the Congregation of Kel; He judges among the judges*" (*Tehilim* 82:1).

When judgments are not rendered below, so to speak, the same occurs above, that all arrangements are not working properly. Ima then deserts the children, the children do not suckle, Yesod does not pour into the Nukva, judgments are stirred up, and the mighty serpent controls; the adornments of the King are removed due to the judgment. Since the Nukva is not blessed, the righteous, does not receive, the mighty serpent has power. Woe to the world that is nurtured from them.

Rabbi Elazar said, my father revealed all these arrangements, so he will not enter the World to Come in shame. But why is it necessary now to reveal? Rabbi Aba replied: This is what I wrote from the Holy, I said it is for the friends as they know these matters. It is important to know them as it is written, "that you may know that I am Hashem" (*Shemot 10:2*), and, "And they shall know that I am Hashem" (*Shemot 29:46*). Thus we understand the things said. From this point on, the matters are treasured among us. Fortunate is our lot in this world and the world to come. Until this point, the Holy Luminary was adorned with this matter among us.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] When I had seen him in a dream, I asked Rabbi Shimon: Master, I learned that Yod represents **Hokhmah**. And this is surely so. Hei, why is it **Binah**? He told me: Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**] It is written, "And a river went out of Eden to water the Garden" (*Beresheet 2:10*). What is this river flowing from Eden? It is **Binah**.. As a result, the Yod, is enclosed within that river. This Yod spreads this light on all sides,. It is now a Dalet. Later **Binah** begets a son beneath her, a Vav, becoming now like a Hei. Now it is Yod-Hei,. Later, she brings forth that son before her. Now we have Yod-Hei-Vav; the Vav sat before her in order to suckle. About this we learned in our Baraita that the Hei was a Dalet. When the male, merged with it, it became pregnant with one son, and is called Hei; later it gave birth to the Vav and placed it before itself. Thus writes the verse, "And a river went out of Eden" it surely came out to water the Garden, to nurture it.

I seized his hand, and kissed it. During this period, I was stirred, cried, laughed, for three days I did not eat anything, because of the ecstasy and also since I merited not to see him again. Still I feel bonded to him. I see his image rising before me. Fortunate are the **righteous** in this world and next world. Of them it is written: "Surely the **righteous** shall give thanks to Your name: the upright shall dwell in Your presence" (*Tehilim 140:14*).

Teruma 135A

"And this is the offering which you shall take of them": If you ask, '...which you shall take of him' should have been said, what is the meaning of "of them"? From these two names, Rav Yeba Saba (the elder) said "of them" from final Mem, which is the secret of the Supernal World, the dwelling place of that righteous who is adorned with Samekh. For he receives life from them to feed all the worlds. It is all one thing. The secret is given to the wise and happy is their portion.

Even though they take Her they can do so only with the permission of her husband, and with His approval. It is necessary to perform a service of love toward Him, and then with His love, "take My offering," We do all this during the service of prayer, and the improvements that Yisrael perform daily. Another explanation: "Of them" means from the principle of the six supernal extremities.

"Of them" Of these holidays and Shabbatot, and it is all one secret "*gold, and silver, and brass, and blue, and purple, and scarlet...*" (Shemot 25:3). **Gold** is in the secret of the day of Rosh Hashanah (the Jewish New Year), which is the day of gold, the Day of Judgment. That side dominates, as it is written: "*Gold comes out of the north*" (Iyov 37:22). Silver refers to Yom Kippur, when the sins of Yisrael become white like snow, as it is written: "Though your sins be like **scarlet**, they shall be as white as snow" (Yeshayah 1:18). It is also written "*For on that day will He forgive you, to cleanse you*" (Vayikra 16:30).

"And **brass**" refers to the offerings on Sukkot, which are the Chariots of the heathen peoples, and they are called '*the secret of the brass mountains*'. Therefore, progressively lessen every day. "**And blue**" is Pesach (Passover), for the dominion of the secret of faith, is the secret of the color blue. It is blue. It did not dominate until it killed and destroyed all the first-born of Egypt, as it is written: "*And Hashem will pass through to smite Egypt*" (Shemot 12:23). Therefore, all the colors are good in a dream except blue.

"And **purple**" is Shavuot which is the secret of **purple**, because the Written Torah, which was given through it, is combined of two sides, right and left, as it is written: "*From His right hand went a fiery law for them*" (Devarim 33:2). This is **purple**,. "**And scarlet**" is the fifteenth day of Av, when the daughters of Yisrael used to go out in garments of **scarlet**, as it is written: "*That were brought up in scarlet*" (Eikhah 4:5).

Until here, six sides. From here and further is the secret of the ten days of Atonement, which are "*fine linen, and goats' hair, and rams' skins dyed red, and badger skins, and Acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set*" (Shemot 25:4-6). Until here are nine corresponding to nine days, which Yom Kippur completes to ten.

We take the offering of Hashem from all these. We take it at every time in order to cause it to dwell over us. At Rosh Hashanah, we take the offering of Hashem, which is the secret of New Year that comes from the side of **Gold**. On Yom Kippur, we take Her for She is the Yom Kippur, because the daughter inherits Her mother. On Sukkot we take Her for She is a tabernacle that covers and shields us. It is written: "*On the eighth day you shall have a solemn assembly*" (Bemidbar 29:35). This is the offering of Hashem.

On Pesah also, we take Her and She is 'Pesah'. We have already established that She is the secret of the color of the light of **blue**. We take Her on Shavuot, and She is the two loaves of bread., it is written: "*And Gd spoke all these words, saying...*" (Shemot 20:1). We take the Oral Torah from the Written Torah. On the fifteenth day of Av, stands in joy upon the daughters of Yisrael, and all the other days are there to establish. Therefore, it is written: "*You shall take of them.*"

Just as they unite above unto one, also unites below in the secret of one, in order to be with them above, one in correspondence with one. For the Holy One, blessed be He, who is one above, does not sit on His Throne of Glory until She also becomes in the secret of one like Him so it would be One in One. We have already established the secret of "*Hashem is One and His Name One*".

This is the secret of Shabbat. 'Shabbat' She is united in the secret of one, so that it should dwell upon Her, which is the secret of one. The prayer of Shabbat eve, because then the Holy Throne of Glory, in the secret of one, is united into one. This was established so that the supernal Holy King, shall dwell upon Her.

When the Shabbat enters, She unites and separates from the Other Side. All the Judgments pass away from Her, and She remains united with the holy light and becomes adorned with many crowns before the Holy King. All the dominions of anger and the instigators of judgment flee, and there is no other dominion in all the worlds.

And Her face shines with the supernal light and becomes adorned with the holy nation below, for they all become adorned from Her with new souls. Then the prayer begins of blessing Her with joy, with shining face and saying, 'Bless the blessed Hashem;' the particle 'Et' before Hashem is precise, in order to address Her with a blessing.

It is prohibited for the holy people to start addressing Her with a judgment passage, such as: "*But He was full of compassion...*" (*Tehilim 78:38*), because She has already separated from the secret of Other Side. All the prosecutors have separated and passed away from Her, and one who arouses Judgment below causes a similar arousal above. The Holy Throne cannot then become adorned with the Holy Crown, for the prosecutors below are aroused, were absent, and all went to conceal themselves in the hole of sand of the great abyss, they all return to dwell in their place and the Holy Place is distanced by them that seeks rest.

Do not say that only this One, but rather there is no one aroused above unless Yisrael awaken below, as we have established in the passage: "*At the full moon on our feast day*" (*Tehilim 81:4*). It does not say '*the feast day*' but rather "*our feast day*". Therefore, it is forbidden for the holy people, who adorn themselves with the holy crowns of souls in order to arouse rest, to arouse Judgment. They should all be rather having goodwill and great love, so that they should arouse blessings above and below together

'*Bless (Et) Hashem*': 'Et' is concise. As we have established is the Shabbat at the entrance of the Shabbat. Blessed be the blessed Hashem: is the source of blessings from the source of life, and the place from which all waterings go forth to water everything. It is the source in the secret of the sign of the covenant which we call 'the blessed,' for it is the fountain of the well. When they reach there, the well certainly becomes filled, for the water never stops flowing,

Therefore, it does not say, '*Blessed be (Et) Hashem who is blessed*,' but rather '*Blessed be Hashem*.' If the flow from the upper source,, would not reach there then the well would not become filled at all,. Therefore, 'who is Blessed'. Why is He Blessed? It is because it fills and waters 'forever and

ever'. Forever and ever is the Shabbat of the entrance of Shabbat, and we bring the blessings to the place called 'Blessed'. When they arrive there, they are all forever and ever. This is the meaning of: 'Blessed be Hashem who is blessed' until here reach the blessing of the upper world, and they are all drawn to 'forever ('for the world') and ever,' so it would become blessed and watered and to be filled properly, full on all sides.

'Blessed' is the upper source, from which all the blessings emerge. When the moon is full, we call it in relation to those below, but this 'blessed' is the upper source as we have said. 'Hashem' is the center of all the upper sides. 'Who is blessed' is household peace, the fountain of the well, to fill and water everything. 'Forever and ever' is the lower world that needs to be blessed and the oil and greatness, that is drawn by 'Blessed be Hashem' and 'who is blessed'. It is all 'forever and ever',

Therefore, it is incumbent upon the entire nation to make this blessing at the commencement of the Shabbat. We must start at the beginning with this blessing with the desire of the heart and joy, so that this Shabbat of the commencement of the Shabbat, is blessed by the Holy Nation properly with this blessing.

When Yisrael begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. Happy are you, the Holy Nation, that you bless and sanctify below, in order that many holy supernal camps become blessed and become sanctified above. Happy are they in this world and happy are they in the World to Come. Yisrael do not make this blessing until they become adorned with the crowns of the holy souls, as we have said. Happy is the nation that merits in this world, so that they merit in the World to Come.

That night is the time for Sages to perform marital duties, when they become adorned with these holy souls. Even though we have already established this, it is all one. In every place this subject is found about the Sages, sometimes in one way and sometimes in another way, it all amounts to the same thing, and we have already established this subject. When they all become adorned with new holy souls and spirits, that are additional it is their time to perform marital duties, in order to draw upon this union a flow of holiness, in supernal rest. This should produce holy children, as is proper.

This secret was given to the Sages. At midnight of this night, the Holy One, blessed be He, desires to enter the Garden of Eden. This secret is that the Holy One, blessed be He, enters the Lower Garden of Eden, on the weekdays to amuse Himself with the **righteous** who dwell there. On Shabbat and on the eve of Shabbat, the Holy One, blessed be He, enters the Upper Garden of Eden, in the secret of the Supernal Source.

During the weekdays, all the souls of the **righteous** dwell in the terrestrial Garden of Eden. When the day becomes sanctified at the commencement of the Shabbat, all these camps of holy angels that are appointed in the Lower Garden of Eden elevate these souls that dwell in the Lower Garden of Eden, to bring them to that firmament that stands over the Garden of Eden. Holy Chariots that surround the Throne of Glory of the King, come from there and elevate all these souls to the Upper Garden of Eden.

When these spirits ascend, other holy spirits descend, to become adorned with the Holy People. These ascend, and those descend. And if you ask: But then during the Shabbat day, is the terrestrial Garden of Eden empty of the souls of the **righteous**? It is not so. Rather souls go and souls come, souls ascend and souls descend, souls go from the Garden and other souls come into the Garden. All these souls of the **righteous**, who cleanse themselves during the weekdays and have still not entered of Eden, will enter the Garden at the moment that these souls leave. The Garden does not remain empty, and it is like the shew-bread on the day it is taken.

And if you ask: When the souls return during the weekdays, how do the places expand in length and breadth and height in the Garden, yet it is not noticeable? It is like the Land of the Deer that was stretched in all directions, yet it was not noticeable. Like a deer, as much as it grows, its skin grows with it to every side, yet it is not noticeable. There are many souls that no longer descend, once they have ascended.

Souls ascend and souls descend so that the Holy People should adorn themselves with them. At the commencement of the Shabbat a turning of souls. Some are going and some are coming, some ascend while others descend. Who has seen how many Holy Chariots float here and there, all of them in joy, all of them with good will? These souls are the adorning of the Holy People, to adorn many **righteous** in the Lower Garden of Eden, until the moment that an announcer proclaims, 'Sanctified, sanctified.' Then rest and quiet is prevalent for all, while the wicked in Gehenom all become quiet in their place and have rest. All the souls become adorned those above and those below. Happy are the people that possess this portion.

At midnight of Shabbat Eve, when the Sages awake to perform marital duties, there is a Supernal Spirit with which they become adorned when the day was sanctified. While they are sleeping in their beds and their other souls wish to ascend and see the glory of the King, the Supernal Spirit that descended at the commencement of the Shabbat takes that soul and they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see.

When it descends to dwell in its place at midnight, that soul also returns to its place. The Sages must say a passage of arousal of that supernal Holy Spirit of the Shabbat crown, namely: "*The spirit of Hashem Gd was upon me; because Hashem has anointed me to announce good tidings to the meek...*" (Yeshayah 61:1). "*When those moved, these moved; and when those stood still, these stood still; and when those were lifted up from the earth*" (Yehezkel 1:21) and "*wherever the spirit was minded to go, they went*" (1:12), because they adorn themselves with that spirit, with their awakening to the gladness of the mating. There should be the drawing of that Supernal Spirit of Shabbat in that copulation of merit.

When Rav Hamnuna Saba rose from the river at the commencement of Shabbat, he would sit for a moment and raise his eyes, and he was happy. He would say that he was sitting to see the joy of the supernal angels, those ascending and these descending. Man sits in the world of souls during the entire commencement of the Shabbat. Happy is he who knows the secrets of his Master.

When the day of Shabbat dawns, the joy ascends in all the worlds with satisfaction and gladness. Then "*The heavens declare the glory of El; and the firmament proclaims His handiwork.*" (Tehilim 19:2). Who are the heavens? They are these heavens, in which the supernal Name is visible and in which the Holy Name is marked: What is "*declare ('tell')*"? If you say it is like one who is telling a story, it is not so. But rather they illuminate and sparkle in the glitter of the supernal light, and ascend in the Name that is included in the shine of the supernal perfection .

What is the tale? They sparkle in the shine of the 'supernal Book'. Therefore, they ascend in a complete Name and they illuminate with a complete light,. They sparkle in a complete sparkle. They sparkle and illuminate by themselves from the light of the sparkle of the supernal Book, and sparkle and illuminate in every side to which they are attached, because every single ring lights up and sparkles from that shine and from the light, because on this day the heavens become adorned and ascend in the Holy Name more than on the other days.

"*His handiwork*" the supernal Dew that illuminates from all the concealed sides, which are the works of His hands, and His establishment that is established on this day more than on all the other days.

"*The firmament proclaims*". What means "*proclaims*"? He draws and it flows down from the head of the King and it becomes filled from all sides. "*The firmament*" is the fountain of the well, , and this is the river that emerges from Eden. This is the one that draws and spills downward the flow of the supernal Dew that illuminates and sparkles from all sides. This firmament draws it with a drawing of love and longing to water a potion of joy to Shabbat Eve.

When the dew of that crystal is drawn and flows, everything becomes filled and perfected with the Holy Letters,, in all the holy paths. Since everything is attached to Him, a way to water and bless below is formed within Him.

"*Day to day utters speech*" (19:3): Day to day and ring to ring. The passage is now talking in how that firmament draws and causes a flow from the supernal Dew. So it says, "*Day to day utters speech,*" meaning day to day and level to level will hasten to combine with each other, and illuminate one from the other from that gleam that the heavens sparkle and illuminate upon that glory,. *Yabia* ('utter') is as in '*Maba* ('quickly') done'. They hasten to illuminate one from the other and to sparkle one from another from that gleam and sparkle.

"*Speech (omer, Aleph-Mem-Resh)*" the whole of the letters and paths that emanate from Aba and Ima and that head,', that emanates from them, which is the first-born son'. The Aleph of '*omer*' alludes to Aba. When he ascends and descends, then the Mem, which is Ima, is joined with the Aleph. The Resh alludes to the first-born son. When all these letters combine, they are '*omer*.' which is the light of Aba and Ima and the first-born son, and they illuminate to each other in one bond. They dominate on the Shabbat Day. Therefore, they are all included in each other in order to be one, Therefore, they hasten to each other, which are the supernal Dominion, in order that everything should be one.

When all this is drawn and flows to this firmament, it waters and illuminates below *"the glory of El"*, in order to create offspring in the images of these heavens, that illuminates *"the glory of El"*.

"And night to night expresses knowledge", Her Chariots, which are the body of the throne. They are called 'nights', as it is written: *"My reins also admonish me in the nights"* (Tehilim 16:7). The supernal Chariot, are called 'days' as in, *"Day to day,"* while the Lower Chariot, are called 'nights': *"Night to night."*

"Expresses knowledge". *"Yehaveh ('expresses')"* *"Yehayeh"* ('to give life'), for it will bring to life offspring from the heavens. If you say that *Yehaveh* does not mean *Yehayeh*, come and see **[picture the arrangement of the Tree of Life diagram of the sefirot]** : *"And the man called the name of his wife Eve; because she was the mother of all living (hay)"* (Beresheet 3:20). That Eve and Hayah are the same, for the Yod is removed and the Vav enters. This is as it should be, as the Vav surely signifies life. Therefore of Eve and Hayah, because the Yod takes life from the Vav. Here also, *Yahaveh* is *Yahayeh*.

"Knowledge" is the secret of the heavens,, as the heavens have six sides. Also here, with six ends through the offspring that the night enlivens, similar. Therefore, *"day to day"* is included in the highest level 'Omer', *"And night to night"* is in the secret of the male that illuminates her; that is, heaven and knowledge.

This 'Omer' is a supernal secret, and is not like other sayings; therefore, the Torah repeats it and says, *"There is no speech nor are there words"* (Tehilim 19:4). It is not like the other sayings of the world, but rather 'Omer' ('speech') is a supernal secret in the highest levels, where there are no speeches nor words. They are not heard like the other levels, which are in the secret of faith, which are an audible voice. But it is never heard. This is what is meant by: *"Their voice is not heard"* .

"Their line is gone out through all the earth" Even though they are supernal and concealed, and are never known their flow and drawing is drawn and flows downward. We have complete faith in this world, because of this drawing. All the people of the world speak of the secret of the faith of the Holy One, blessed be He, of these levels as if they were revealed instead of hidden and concealed there, hence: *"And their words to the end of the world."* From the beginning of the world until the end of the world, the scholars discuss these concealed levels, even though they are not known. But in what are they known? *"In them He has set a tent for the sun"* because the holy sun, is the abode to these supernal holy levels. It is light that takes all the concealed lights. That drawing is theirs and the faith is revealed to the whole world due to it. He who receives the sun is like one who has received all the levels, because the sun is like a tent, in which the levels are included in it. It receives everything and illuminates to all the kinds of lights below. Therefore, he is *"like a bridegroom coming out of his canopy"* with the shines and glitterings of all the concealed lights. For they all give him their desire and their lights with complete pleasure and will, just as a groom has desire and pleasure to give his bride gifts and presents. Therefore, he is *"like a bridegroom coming out of his canopy."*

What is "His canopy"? This is Eden, and this is the secret of: "And a river went out of Eden" (Beresheet 2:10). Eden is a canopy that covers all. "And rejoices like a strong man to run a race" (Tehilim 19:6). "Rejoices" comes from the side of primordial light in which there is no Judgment at all. "Like a strong man" is from the side of **Gevurah**, and although **Gevurah (Might)** is wholly judgment, it is written: "Like a strong (mighty) man" instead of 'a strong man.' This is because he has sweetened the judgment in **Hesed** and has taken everything together, with complete desire and pleasure. And all this "to run a race (way)" as it is written: "Who makes a way in the sea" (Yeshayah 43:16)', in order to water and fill the shine of the moon, in all the sides, and to open in it "a way" to illuminate below.

"His going forth is from the end of the heavens..." (Devarim 4:32), that from the end of these supernal heavens he brings forth, because at the end of 'body', He brings forth, as at that place there is a difference between male and female. This is what is written: "And from the end of the heavens to the end of the heavens" (Devarim 4:32). "The end of the heavens" is the upper world, . "To the end of the heavens" is His peace. Just as this one receives all the lights and they are all in Him, so does that one, take all the lights and they are all in it. It goes forth from the end of the heavens. "And His circuit" (Tehilim 19:7) is that He encircles all the holy sides that are worthy of being illuminated and worthy to be watered and to glitter from Him. "And there is nothing hid" there is none that can be covered from this light, because it lights under one principle to each and every one as is fitting for it.

When they are perfected and illuminating from the sun, the moon, becomes adorned like the supernal Ima, and becomes completed in fifty gates. This is the meaning of the verse: "The Torah of Hashem is perfect" for it is now perfect from all the sides in the secret of the five levels, like supernal Ima. These five are the secret of the fifty.

Therefore, it is composed of five words each, in order to complete the secret of fifty. "The Torah of Hashem is perfect, restoring the soul": Here are five. "The testimony of Hashem is sure, making wise the simple" Here are five. "The statutes of Hashem are right, rejoicing the heart": Here are five. "The commandment of Hashem is pure, enlightening the eyes": Here are five. "The fear of Hashem is clean, enduring forever" Here are five. "The judgments of Hashem are true, and are righteous altogether": Here are five. They all come in multiples of five, in order to be included just like supernal Ima.

Therefore Yod and Hei and Vav and Hei is six times, for they correspond to the six supernal extremities, which are the secret of the supernal Name. The moon becomes full from them,, and becomes perfected in the supernal order properly. This occurs during the Shabbat Day, when everything is properly completed in the secret of Shabbat above and below. On this day, light is increased in everything, as we have said. The heavens first receive from the source of life. They illuminate and construct the supernal glory from the secret of the supernal Book, which is Aba of them all and from the secret of the Book is supernal Ima. And He, is derived from the secret of the tale. Therefore, "Declare ('tell')," as we have said. It is in the secret of the three names who dominate on the Shabbat Day over all the other days.

Therefore, David recited this praise inspired by the Holy Spirit, about the shine and sparkle and domination of the Shabbat Day over all the other days. Because the secret of the supernal Name, illuminates with light and sparkles with sparkles and becomes complete above and below. Then *"the Torah of Hashem is perfect,"* which is the Shabbat of Shabbat Eve which is of the same secret as we have said.

And the friends decreed that the praises start with the praises of David, with this secret. The heaven, takes first and illuminates all the rest. Afterwards the river that comes out of Eden, and this is the secret of: *"Rejoice in Hashem, you righteous" (Tehilim 33:1)*. This river gathers and takes everything from the secret of the heavens, in the supernal secret, and the source of life,, and all as is proper on this day. The sun perfects to illuminate properly on this day.

Afterwards, that is separated from the Other Side on this day, in order to shine from the sun. It is written: *"Of David, when he changed his demeanor..." (Tehilim 34:1)*. After it was separated from the Other Side, it joined with the sun. This praise is in the 22 letters that the sun brings them into the moon. This praise also has the separation of the moon from the Other Side, and the praise of the 22 letters that the sun brings into the moon.

Afterwards the Queen elevates and joins with Her husband, and it is written: *"A prayer of Moses, the man of Gd" (Tehilim 90:1)*, the joining and cleaving of the wife to her husband, and the spreading of the right and left hands to receive her and to be together in one bond.

It is written: *"A Psalm, Sing to Hashem a new song" (Tehilim 98:1)*. We have already established this praise. Although we have observed it, the observations of the friends who observed about this is that the cows that were transporting the ark rose to recite this praise, as it is written: *"And the cows took the straight (a'sang') way" (I Shmuel 6:12)*. What was the song that they were reciting? It was: *"Sing to Hashem a new song; for He has done marvelous things."* This secret is similar to above for at the time the living creatures carry the throne to raise it above they recite this praise.

If you ask: Why is it written here "new"? Are they not constantly saying this praise? Certainly it is new, for it is called 'new' only with the renewal of the moon when it illuminates from the sun. Then it is new, and this is *"a new song,"* *"His right hand, and His holy arm have gained Him the victory" (Tehilim 98:1)*. This is the arousal of right and left to receive Her. They did praise Him with this praise when they carried the ark and were going up to Bet Shemesh, like the wagons ('heifers'). They went up to Bet Shemesh, and it all amounts to the same, for the elevation of the Throne to ascend above occurs on Shabbat the order of this praise is on the Shabbat. All these praises were composed for Shabbat, for the unique nation of the world to praise him.

Zohar III

Vayikra 10B

We have learned from the book of Enoch that when he was shown the wisdom of high mysteries and saw the tree in the Garden of Eden, he was shown wisdom. by a high mystery. And he saw that all the worlds are interconnected. He asked them: Upon what are they established? They said to him that they all are established on Yod, from which they were established and evolved, as written, "*In wisdom have You made them all*" (*Tehilim 104:24*). He saw that they all trembled for fear of their Master, and that they were named after Him. In his book, King Solomon said that the Yod expands through a chain of three rings that are part of the knots of its body. One is feared by all another is a concealed path, and another is a deep river.

Afterwards, he explained in detail about the letters. The house completely built is Yod Vav Dalet, Hei Aleph). It builds everything. The perfection of the Holy Name is Yod, Yod being the beginning of all, it fathers all. The Vav is the son it begot and issued from where comes the Dalet, which is a daughter, and the Matron, who is in charge of all Judgments. They are hidden throughout the worlds, for the upper beings issue from it and sustain the upper and lower beings together. Thus is Yod the perfection of everything, and the Holy Name is built by it and hidden within it.

Afterwards, the Yod let out everything and chained everything in one connection to each other. Thus, the holy luminary has explained it. The Yod produced from it a river, of which it is written, "*And a river went out of Eden to water the garden*" (*Beresheet 2:10*). This is the Hei, the secret of **Binah**. It is the supernal Ima.

That river produced two children, as we learned, who are nourished by her. Later, the two children come out and the daughter is sustained by the son, Vav. This son is the King that all peace is His, the secret of **Tiferet**. Then comes Hei that is nourished by the Vav, as we already explained. Thus, the Yod is the essence and root and perfection of everything, as written, "*Through wisdom a house is built*" (*Mishlei 24:3*).

We learned that ten names were constructed and came from this Yod. The Yod is the tenth letter. The Yod immersed them all in the holy river which became pregnant with them. All the ten names are concealed within one all concealed within the Yod. The Yod contains them and the Yod issues them. It is the father of all, father of the fathers.

From this come out Vav-Dalet. This is alluded to by their numerical value, which is ten. The letters of Yod include Vav Dalet, which are the perfection of everything. Vav Dalet are male and female, They are called *Du* (spelled Dalet Vav), which means two. Therefore, man is created with two faces. These faces were male and female like it is above. Vav Dalet from above downward, Dalet Vav from below upward. It all amounts to the same thing. The thirteen attributes of Mercy depend on the Yod. The Yod therefore includes Vav Dalet, as we have learned and established.

Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*] the ten names correspond to the ten letters,. In his book, Rav Hamnuna Saba said that there are eight, and the two grades correspond to two firmaments. names changes into ten, nine, eight and seven.

The first is Yah (Yod and Hei), since Yod includes Hei within it, and Hei comes out of Yod. **Hokmah** is therefore called Yah.

The second is Yod and Hei and Vav and Hei called Elokim. For that river is of Mercy. But since Judgments rouse from it spelled with the letters of Mercy, with the voweling of Elokim. But it is not Elokim, which represent Judgment.

The third is El. It is greatness. It is called the great El. The fourth is Elokim, from which Judgments awaken. It is severe Judgment.. The fifth is Yod and Hei and Vav and Hei that includes absolute Faith. It is mercy perfected, **Tiferet**. The sixth and seventh are called Tzvaot.

The eighth is living El, as written, "*For there Hashem has commanded the blessing, even life...*" (Tehilim 133:3). This is the **righteous** from whom all life comes. It is called Yod and Hei and Vav and Hei, as written, "*Hashem (Yod and Hei and Waw and Hei) tries the righteous*" (Tehilim 11:5). It is the small Vav of the Holy Name, and therefore the fully spelled Vav has two Vavs.

The last name is Adonai. It is the holy **Malkhut** from which judgments come into the world. It is the last crown of all names. The name Eheyeh is inclusive, concealed in the first, supernal Keter, beginning of all beginnings. Its name is concealed and is not revealed, as has been explained. In the book of Agadah, the ten names are spelled differently, but I have not learned it that way.

Rabbi Aba opened [himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson] with the verse: "*Awake, north wind; and come, you south; blow on my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat its choicest fruits*" (Shir Hashirim 4:16). "*Awake, north wind*". These are burnt offerings ritually slaughtered on the north (*tzafon*) side of the altar, because they are thoughts hidden (*tzefunim*) in the heart and in a place of judgment. This is because thoughts come at night, a time of judgment. The north wind blows at midnight when people wake from their sleep, and David's harp plays on its own. People's thoughts then awaken.

"*And come, you south*": These are peace offerings that are slaughtered on the south side of the altar -- because they bring peace to everyone, peace to the upper and lower beings. They are the perfection of the directions of the world, overall perfection from the aspect of Faith. Since peace offerings are overall peace, the owners eat of them and enjoy them, for it gives one peace and everyone is on the same level. Sin offerings and guilt offerings are eaten by the priests alone since it is for the priests to atone for them and to commute their sins. Of all offerings, the peace offerings are the most beloved by the Holy One, blessed be He, because they bring peace to the upper and lower beings.

Best of all offerings is incense, which is completely wholesome and not burned for sin, nor for any inadvertent trespass, nor any wrongdoing, but for joy, as written, "*Ointment and incense rejoice the heart*" (*Mishlei 27:9*), as we have already explained. Incense therefore is offered only when oil is offered. Hence, it is written, "*And Aharon shall burn on it sweet incense every morning: when he dresses the lamps, he shall burn incense on it*" and "*And when Aharon lights the lamps at evening, he shall burn incense on it*" (*Shemot 30:7-8*). This is so that incense and oil shall be together. Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*]: peace offerings bring peace to everything and thus, dissension and persecution never appear in the world, but incense binds the bond of faith.

Rabbi Elazar said, All ten names are written and we learned the first name, "*I will be (ehyeh)*" (*Shemot 3:14*), is concealed high above, as one saying: I am what I am, without it being known who he is. It is then written "*that I will be (asher ehyeh)*" I will be revealed in these crowns. At first, it is concealed, and then it begins to be revealed, until the Holy Name is revealed.

Thus, it is first written by Moshesh *Ehyeh*, which is concealed more than everything, I am what I am; then "*asher Ehyeh (that I will be)*," I will be revealed. Then comes the last *Ehyeh*. This is when Ima becomes pregnant, yet the name is still concealed. When is the name revealed? When it is written, "*Go, and gather the elders of Yisrael together, and say to them, Hashem the Elohim of your fathers...*" This is overall perfection and here lies the revelation and unity of the Holy Name.

Therefore, the first before all is Ekeyeh. The second is Yah, as **Hokmah** issued. We have already explained the words: "*And a river went out of Eden*" (*Beresheet 2:10*), I have learned from my father that Yod is as we said. Then came Yah,, who never separate from each other. Yod produced Hei in the shape of Hei.. Thus we have Yod, and the river that comes out from it.

Drawn down are two children coming out from them. From the aspect of Aba, who is Yod a son comes out, who cleaves to Yod, and cleaves to the river. From the side of Ima, a daughter comes out, the lower river. This son that comes out and issues from them- is the Vav, who inherits Aba and Ima The overall Faith is attached to Him, and the daughter is nourished from Him, from the inheritance He received.

The Holy Name should therefore be spelled first with Yod. First a tip above, then a tip in the middle, and a tip at the bottom as we already learned. Then Yod and Hei, which never separate from each other, in the shape of the letter Hei. Thus, both will be completely perfect, a father and a mother a son and a daughter. In the same manner Yod and Hei. Behold faith is perfected,.

Afterwards faith has spread, and two children come out from it, from the whole and go their ways. The son issues from them both. He is Vav of the Holy Name. The daughter issues from the side of Ima. She is the last Hei of the Holy Name. She is completed only with Vav, for she is sustained from Him. Therefore, should be drawn first as Vav then Hei. Behold Vav together with the

expansion coming from it the river that comes out of Yod is nourished from . This Vav is the son that comes out downward.

These matters were expounded to me by my father. And when I come by these words, I say them thus, because it is a token from my father. A man should be careful with the Holy Name, to write it in this manner, for this is how it is proper. If it is not, it is not considered a Holy Name but is considered defective. And he who renders the Holy Name defective, it were better if he were never born.

The third, which is Yod and Hei and Vav and Hei called Elokim. As we learned, is of Mercy, but Judgment comes out from. This is the river that comes out from Eden. The fourth is great El. We have already learned that it is **greatness**. The fifth is Elokim, which is always **Gevurah**. The sixth is Yod and Hei and Vav and Hei, Mercy, overall perfection, the essence of everything, the bond of faith, which holds on to all ends. It is the **Tiferet** of Yisrael.

The seventh and eighth are called together Tzva'ot. Thus, the name Yod and Hei and Vav and Hei, is close to everything and attached to all ends, for sometimes, "Hashem (Yod and Hei and Vav and Hei) Elokim," that Tiferet has an affinity to **Gevurah**. Other times, "Hashem Tzva'ot," that Tiferet has an affinity to **Netzach** and **Hod** called Tzva'ot. We learned that it can be concluded from the words of the true prophets that when they had proclaimed, "*Thus says Hashem Elokim*" and "*Thus says Hashem Tzva'ot*," they knew the place from where the words had come.

The ninth is Shadai, which said to the world 'enough (dai)'. Enough it is satisfied. Satisfaction comes to the world only from the **righteous**, the foundation of the world, who said to the world 'enough'. The tenth is Adonai, because the judgment of **Malkhut** is true judgment (din) indeed . It is used for waging the wars of the King, in the world. It is lower **Gevurah** and is **righteousness**.

These are the ten names of the Holy One, blessed be He with which He is called. They are attached to each other in a complete union. These are the holy Sefirot of the King, through which He is made known. They are His name and He is they. When they are all connected as one by the scent of incense, then it is considered there as incense the bond that have together. Happy is the portion of the **righteous**, who know the ways of the Torah and know how to acknowledge the glory of their Master. Of them, it is written, "*And they shall come, and see My glory*" (*Yeshayah 66:18*).

Wayikra 16A,

Rabbi Aba was sitting before Rabbi Shimon. Rabbi Elazar his son entered. Rabbi Shimon said, It is written, "*The righteous man flourishes like the palm tree...*" (*Tehilim 92:13*). Why "*like the palm tree*"? Of all the trees of the world, none is as slow to flourish as the palm tree, for it grows seventy years. Why the palm tree? Though the verse bears witness to it, none of the friends wishes to reveal this.

"The **righteous** man flourishes like the palm tree" talks of the exile in Babylon, from which the Shekhinah returned to Her place only after seventy years. Hence, it says, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10). This is "the **righteous** man flourishes like the palm tree," for it grows as male and female for seventy years. The **righteous** is the Holy One, blessed be He, Hence, it is written, "For Hashem is **righteous**, He loves righteousness" (Tehilim 11:7), "Hashem is **righteous**" (Shemot 9:27) and "Say of the **righteous** that it shall be well with him" (Yeshayah 3:10).

"He grows like a cedar in Lebanon" (Tehilim 92:13). What is a cedar? It is the Holy One, blessed be He, as written, "Excellent as the cedars" (Shir Hashirim 5:15). "He grows...in Lebanon" surely in the Lebanon which is the supernal Eden of which it is written, "Neither has the eye seen an Gd besides You" (Yeshayah 64:3). The cedar will grow in that high place.

In the last exile, he is like a cedar that is slow to grow. From the time it starts growing until it is mature - - a day passes;. And the beginning of the second day, until it throws a shadow in the daylight -. And the cedar grows only when supplied with water, as it says, "Like cedar trees beside the waters" (Bemidbar 24:6) so "he grows like a cedar in Lebanon," where a source of water and a river - issues to water. The cedar is the Holy One, blessed be He as written, "Excellent as the cedars."

"Those that are planted in the house of Hashem" (Tehilim 92:14). At the time of Messiah, they "shall flourish in the courts of our Gd" at the revival of the dead. And "they still bring forth fruit in old age" (92: 15) when the world will be destroyed - "they are fat and flourishing" afterwards, as written, "The new heavens and the new earth" (Yeshayah 66:22). Then it is written, "Let Hashem rejoice in His works" (Tehilim 104:31). What is the purpose of all this? "To declare that Hashem is upright: He is my rock and there is no **unrighteousness** in Him" (Tehilim 92:16).

Pinhas 213 B

Rabbi Yitzhak said: Everyone who has a portion in this **righteous**, inherits this land as it is said: "Your people also shall be all **righteous**: they shall inherit the land for ever" (Yeshayah 60:21). And this **righteous**, is called 'pious' which is why David said, Since I am linked and holding onto that place, "I am pious"; and because of this, "Preserve my soul" that it be bound up with You.

Rabbi Hiya [opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.]

"This he ordained in Yoseph for testimony, when he went out over the land of Egypt, I heard the language of him whom I had not known" (Tehilim 81:6). We have learnt he taught Joseph seventy languages, but also in the Holy Tongue. This is meant by "I heard the language of him whom I had not known". But what is "testimony"? Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: When Potiphar's wife took hold of him to seduce him, Yoseph made himself as one who did not know her language, and so it was each day until the last moment, as it is written: "And she caught him by his garment" (Bereshheet 39:12). What is the meaning of "she caught him"? Until that time he had pretended that he did not know her language,. And the Holy

Spirit cried out to him, *"that they may keep you from the strange woman, from the alien woman who makes smooth her words"* (Mishlei 7:5). What is this trying to teach us here? That everyone who keeps himself from such a thing is bound up with the Shekhinah and holds on to this testimony. And which is it? This is the Hei that was added to it, as it is written: *"This he ordained in Yoseph for testimony."* Also in our section, a Yod was added to the name of Pinhas because he was zealous over the same matter.

Rabbi Yesa [opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson] *"By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion"* (Tehilim 137:1). Should it not have said Jerusalem since it is written, *"If I forget you, Jerusalem, let my right hand forget its cunning"* (Tehilim 137:5). Why then, *"when we remembered Zion"*? Like a man who had a precious and beautiful palace, and robbers came and burned it down. Whose is the anguish if not that of the palace owner? Here also, whose anguish is it that the Shekhinah is in exile, if not that of the **righteous**? And this fits in with what they taught, as it is written: *"The righteous perishes"* (Yeshayah 57:1) literally, perished. Here also, *"when we remembered Zion,"* when we remembered the anguish, because of its mating, for the anguish is indeed his.

Rabbi Yesa said: Whoever respects the name of his Master in this matter, and keeps, is privileged to have his Master respect him over all. How do we know this? Because regarding Joseph, it is written, *"And he made him to ride in the second Chariot which he had... and made him ruler over all the land of Egypt"* (Beresheet 41:43). Furthermore, when Yisrael crossed the sea, Joseph's coffin entered the water first and the waters in front of it were unable to stay as they were. Therefore it is written, *"The sea saw it, and fled"* (Tehilim 114:3). What is the meaning of *"and fled"*? *The sea saw him about whom this is written, "and fled, and went outside"* (Beresheet 39:12).

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: He was honored in his life and in his death. Why in his life? Because during that time he did not want to cling, as it is written: *"But he refused, and said to his master's wife..."* (Beresheet 39:8). As it is written, *"that he hearkened not to her, to lie by her, or to be with her"* (Beresheet 39:10). For this reason he was honored in this world. For it is written, *"And she caught him by his garment...and he fled, and went outside."* He earned entry after into the heavenly curtain. And so it was befitting to him, that he received his due in this world and in the other world.

Pinhas was privileged in this world and in the next, and was enabled to live and exist longer than all those who came out of Egypt. He also merited to serve as High Priest, both he and all his sons after him. However, this is incorrect, there are those who say that he had earned the priesthood previously. If so, how should we understand the words, *"because he was zealous for his Gd"* (Bemidbar 25:13), whose meaning is that he earned the priesthood because of this deed and had not gained it previously.

Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**], any priest who kills a person is considered forever unfit for the priesthood because he has marred his own status. Pinhas, he was legally barred from remaining a priest. But because he was zealous for the Holy One, blessed be He, He had to reinstate him, and also his seed after him for all time, into the

priesthood. Rabbi Yitzhak said, Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: Pinhas is recorded above and below. Before he came into the world. The reason his deeds were recorded is that he was among those who came out of Egypt.

Rabbi Elazar, Rabbi Yosi, and Rabbi Hiya were walking in the wilderness. Rabbi Yosi said, This that is written concerning Pinhas, "*Behold I give him My covenant of peace*" (Bemidbar 25:12), refers to peace from the Angel of Death, the Angel who will never have control over him or have power to judge him. If you were to suggest that he did not die, you would be mistaken, but certainly not in the same way as others do and he lived longer than all the other members of his generation because he held on to that heavenly covenant. And when he did leave this world he departed from his fellow mortals with a supreme longing and with wonderful devoutness.

Ekev 270B

"Wherefore it shall come to pass, if you hearken to these judgments..." (Devarim 7:12). "When you have eaten, and are replete, then you shall bless Hashem your Gd" (Devarim 8:10). We are commanded to bless the Holy One, blessed be He, for everything we eat and drink and enjoy in this world. He who does not bless is considered as stealing from the Holy One, blessed be He, as it is written: "*he who robs his father or his mother*" (Mishlei 28:24), and the friends explained. The blessings that a person gives the Holy One, blessed be He, are meant to draw life from the source of life, to the Holy Name of the Holy One, blessed be He. And these blessings are to pour on top of Him from that supernal oil. From there, it is then drawn upon the whole world.

It is also written: "*when you have eaten, and are satisfied, then you shall bless Hashem your Gd*" By these blessings, a person pours out through his words from the highest source. All the levels and sources, they are blessed and filled with abundance to pour upon all the worlds, and everything is blessed together.

Therefore, a person needs to meditate on the secret of the blessings, so that the Patriarchs, and the children shall all be blessed together. Whoever blesses the Holy One, blessed be He, is blessed and receives his part from these blessings before the rest of the lower world. As soon as the Name of the Holy One, blessed be He, is blessed from there, the initial portion of those blessings comes down and rests on the head. We have already provided an explanation for this, as it is written: "*in all places where I cause My Name to be pronounced, I will come to you, and I will bless you*" (Shemot 20:21). After that particular blessing comes and rests on the head, it spreads from there to the rest of the world.

When these blessings descend, they are adorned within the field of holy apple trees. Many levels of the those nominated over the world meet them there and come down together with them, announcing and proclaiming that it is the gift that this person sent to the Holy One, blessed be He. From which place do the blessings descend? They descend afterward from the place of the head of the **righteous** first go up and cause other from above to go down, and it is filled from from above and from from below. This is the meaning of: "*blessings are upon the head of the just*" (Mishlei 10:6). Once that level is filled up, it pours upon the bride, whence they flow and spread downward.

When these blessings rise from below, there is no single opening above and there is no appointee from up high that does not open these openings, and declare throughout the firmaments: 'This is the gift to the King that so-and-so sent. That is a wholly proper gift.' What is blessing? To which Amen was said. For every blessing to which Amen was said is a properly full one..

When this blessing ascends, all the grades above summon the non-shining, to shine on it. Even more so, if it is a blessing said by many, it is adorned with holy crowns by means of Amen. Amen is the secret of the connections within each unification and sanctification in accordance with the secret of his Master. It properly adorns that blessing with sublime crowns.

The Holy One, blessed be He, favors those that bless Him, and His passion is for the blessing that is below. That blessing rises and lights up the non-shining candle,, and strengthens it with a strong force to rise above,. About this secret, it is written: "*those who give Me honor, I will honor*" (*I Shemuel 1:30*). This verse refers to those who give blessings to the Holy One, blessed be He. ".and *they that despise Me shall be lightly esteemed*" refers to those who do not bless the Holy One, blessed be He, and withhold any blessings from their mouths.

The secret of secrets is for those who *have* knowledge in the Wisdom of their Master, to know the secret meanings of the blessings recited over the commandments of the Torah and over all the enjoyments and pleasures in this world, to pour out blessings from above downward. The exception is the blessings in the prayer service, which are the correction of their Master. From below upwards and from above downwards, while the blessings that are not over the prayer rise from below upwards until they reach the non-shining light,, and awaken it with force by that blessing. This awakening rises high up until it reaches the highest Throne, the source of all life, Other blessings then flow out from that higher source and they meet and kiss one another. They approach and rest on the head of the **righteous** to pour down. When they descend, the fathers and the children are blessed and all their candles. The secret of these blessings that awaken from above to below pertains to this secret. 'Blessed' is the secret of the highest source, to pour, draw and kindle from there all the candles. It is always blessed because its water never ceases flowing,. From there, the beginning that is called the World to Come,. It is the end of heaven, because that end is the upper end. For there is a similar end below, which is the lower world, which is also called 'blessed', in correspondence to the lower beings, to pour downward and awaken from below upward by the blessing of the prayer. But here is called 'blessed', after the secret of **Hokhmah**, that which fills that place, by means of a narrow path through which it enters it.

'You' then begins to be revealed, because 'blessed' is hidden, . Therefore, it is called 'blessed' vaguely, a higher unexposed source.'You' is the start of the revelation outside. This is why it is called 'you'. And who is it? It is the secret of the right called a priest to that place. That is the meaning of: "*you shall be a priest forever ('to a world')*" (*Tehilim 110:4*) who is "*a priest*" to that world **Binah** it is 'you'. This is the supernal right that is there to be revealed.

'Hashem' is the secret of the Central Column, the secret meaning of the faith in all directions. The 'our Gd' is the left side. It is included in his right; the right is included in it, and one is included in the other into one. Up to this point, the blessings are connected. Once these are blessed, everyone below is blessed.

After all are blessed and receive blessings for themselves, all return included into one to that source, because they cannot return to that place before they are blessed. Once they are blessed first, they again enter that place, to receive other additional blessings to bestow down. Before they are blessed, they do not enter or return. That is the secret meaning of the verse: *"and none shall appear before Me empty"* (Shemot 23:15).

When they return to that place, and enter there, that place is called 'king', is considered a king only when these draw near it to be blessed. A king is considered a king when his chief ministers come to him when they are rich and have everything they need, without lacking anything. Then he is king. A king below, when these adorn her (Malkhut) adequately with holy crowns. Here where a king is mentioned, who is? It is "The world, who has sanctified us and commanded us,". Since it is a world that is not revealed externally and is hidden, it is recited in a hidden manner. Therefore, it is recited in an undisclosed manner.

As we learned, the right, is always called 'you'. Therefore, the priest bows towards that place, 'at the beginning and at the end. The lower world, when it is connected to the right,, and attached to it, is called from below upward 'blessed', and is not considered blessed except by means of the source to which it was attached, which entered it and filled it, . 'You' is the secret of the priest, , to be attached to him. Therefore, in the Amidah, one bends his knees at 'blessed',, because it is a world bent at the top. That is the difference between 'blessed' in the Amidah and 'blessed' in the other blessings. ' Everything follows a higher meaning to pour blessings to all the worlds. "Blessed' in the amidah, one bends his knees, and bows his head at 'you', because 'you' is called 'head (or: 'first')'. Therefore, the priest receives his portion first and is always first in line. That is why the knee bending is at 'blessed', and lowering of the head is at 'you'. Wherever the priest reads 'you', he bows down when praying. After a king lowers down his head he does not raise it again. What is the reason? The Holy One, blessed be He, said to the moon: 'Go and diminish yourself'. Hence, a blessing with which a person blesses the Holy One, blessed be He, is aroused to pour down blessings from above to all the worlds, as we have learned. Blessed are the children of Yisrael in this world and the World to Come.

It is written: *"You are our Father, though Avraham is ignorant of us..."* (Yeshayah 63:16). We have learned that in the World to Come Yitzhak shall be told. That is because the left is included in the right.. But how do we know that the right too is considered a father? It is written, *"and be to me a father and a priest"* (Shoftim 17:10). Although above, even the non-shining light is considered a father when it is here attached to the right, it is called 'you', as it is written: *"You, Hashem, are our Father, our Redeemer"* (Yeshayah 63:16).

Meanwhile, an old person came to him and said: Faithful Shepherd, prepare a table for your Master, for Him and His Queen, with all kinds of delicacies, to fulfill in it: *"this is the table that is*

before Hashem" (Yehezkel 41:22). For until now, everyone was enjoying from the King's table, as it says: "*Come, eat of my bread*" (Mishlei 9:5). Bread is the Written Law, and the wine of the Torah is the Oral Law there are many dainties from the various sweet meanings of the Torah, and from all the victuals and delicacies in the world and of the King.

The Faithful Shepherd rose and began to speak: 'Aharon the priest, rise from your sleep to slaughter oxen and sheep and goats and lambs and fowl, and all the varieties needed for the King's feast. The show-bread, that is, corresponding to the two tablets of Torah, "*written on both their sides (from this and this' (zeh))*" (Shemot 32:15). Zeh is the twelve faces, which are: "*Hashem bless you, and keep you; Hashem make His face shine upon you, and be gracious to you; Hashem lift up His countenance to you, and give you peace*" (Bemidbar 6:24-25). The second zeh. They are the twelve living creatures about which it says, "*and they four had the face of a lion, on the right side; and the four had the face of an ox on the left side; they four also had the face of an eagle*" (Yechezkel 1:10). And it says about them: "*And every one had four faces*" (Ibid. 6). That is the meaning of, "*And one (zeh) cried to another (zeh), and said*" (Yeshayah 6:3). They also correspond to the 24 books in the Torah. This is the meaning of: "*this (zeh) is the table that is before Hashem*" (Yehezkel 41:22),. The vessels on the King's table are the sages of Mishnah, versed in prayer, which they composed to correspond to the sacrifices.

He opened [**opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**]with the verse: "*and you shall make a table of acacia wood*" (Shemot 25:23). Come and see [**picture the arrangement of the Tree of Life diagram of the sefirot**]: those present at the King's feast had goodly and comely customs to show they were members of the King's table. One was that the eldest would wash his hands When they entered to sit for the meal, the oldest would sit at the head of the table. The second would be below him, and the third below the second. These are called the 'three beds', to correspond to the three Fathers, and to the priests, the Levites and Yisrael. From here on, they had no special order, rather whoever came first was seated.

The second is that the house owner breaks the bread so that he may apportion it generously. He first completes, and then breaks it. The sages of the Mishnah have set it so that none of those reclining at the feast table are permitted to taste until the giver of the blessing has tasted first. The one who apportions is not permitted to taste until all present have finished saying Amen. And if he wishes to delegate honor, he may do so. In addition, it had been stated that the guest blessed so he will bless the landlord.

In a secret interpretation, the landlord who breaks the bread is the central pillar, which is the Central Column,. On Shabbat, he needs to apportion from two loaves of challah bread, which are Hei-Hei The house owner is Vav between. In order not appear a glutton, he may apportion to each one a piece the size of an egg. What is the size of an egg? It is Yod and Yod, which are the dots of the Holy Name called crumbs the size of an olive. These correspond to drops of sperm. Poverty chases whoever belittles and disposes these crumbs in an inappropriate place, and he will constantly wander around. This is what is written: "*he wanders abroad for bread, saying, where is*

it" (*Iyov 15:23*). Bread means Torah, and this verse implies that he cries out, looking for someone who will have mercy on him, but will find no one.

Crumbs the size of an olive belong to the **righteous** who presses these olives. The guest (ore'ah) blesses as is written: "*but the path (orach) of just men is like the gleam of sunlight" (Mishlei 4:18)* "blessings are upon the head of the just" (*Mishlei 10:6*), the life of the world. Therefore, the guest makes the blessing.

As he was speaking, the holy luminary came to him and said: Faithful Shepherd, one day I went along with the friends to an inn. There was a child there who rose and by himself prepared for us a lamplight and a table, as if he were twenty years old. Yet he was approximately five years old. He set that table up with different dishes and drinks and said, The sages have decreed that the house owner breaks the bread and the guest makes the blessing. Yet, "*I am young and you are very old; therefore, I was afraid and dared not declare my opinion to you" (Iyov 32:6)*, until I obtain permission from you. They said to him: Speak up my son, angel of Hashem.

He said to us: '*Do you wish for delicacies without warring for them, or food by means of war?*' That is how the sages of the Mishnah decreed that the mealtime is a time of war. If you desire to battle over it, let no one eat. He who has won the battle shall eat first and apportion to the rest. The friends said to him: You are still small, my son, and you have yet to learn how mighty men wage war with a sword, with waving the sword, with a spear, with a bow and arrows, with a sling and stones.

He said to us: "*Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11)*. It has been explained, regarding the reading of the Shema, that whoever recites the reading of Shema by his bedside is as if he holds a double-edged sword, as it is written: "*The high praises of Hashem are in their throats, and a two-edged sword in their hand" (Tehilim 149:6)*. The waving of the sword needs to be done to the six directions as was explained, in order to make Him reign over the heavens, the earth, and the four corners of the world, This Vav is the body of the sword, and Yod the top of the sword. The two Hei's are the two edges. The sheath of the sword Ado-nai.

The spear (*romach*, Resh Vav Mem Het) is the 248 (Resh Mem Het) words in the reading of the Shema, and together with the six words in the unification, they total *romah*., The shield (*magen*) is with the sword., They serve the three Fathers. The bow shoots arrows, and any sperm that does not shoot forth like an arrow does not beget offspring. The sling refers to the reading of the Shema, and the five sling stones: "*Hear, O Yisrael, Hashem our Gd, Hashem,*" corresponding to the verse: "*and chose him five smooth stones out of the brook" (I Shmuel 17:40)*. When he placed them into the sling, which is the mouth, which is the Shekhinah, all five turned into one stone and killed the Philistine.

Up until now, I have been throwing the stone at Sam-kel a stone of siege. I have ruined his siege and lowered him down. Therefore, I said to you, "Let not him that girds on his harness boast himself as he that takes it off." Now it will become clear to you that I do know how mighty men wage war with swords, with spears, with bows and slings. We were astonished and could not speak

to him. He said to us: Sages, let us now see who shall win bread, that is, the bread of the blessing over the bread.

He opened **[himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson]** saying: "*When you eat of the bread of the land, you shall offer up ('raise') a gift (trumah) to Hashem*" (Bemidbar 15:19). How is the Shekhinah raised, who is the Hei of Hamotzi, regarding which the sages of the Mishnah have decreed that 'Whoever breaks the bread of Hamotzi have to be precise in pronouncing the Hei'. surely it has been decreed by the Mishnah sages that, 'chaff and straw do not require tithing'. When it is in the chaff and straw, she is in prison, and the Hei, does not have permission to rise to the Mem., to become, with it, Mem Hei, . This is the meaning of Terumah [ToRaH Mem], which is Hei (=five) of the five books of the Torah, in which: "*and Mosheh was in the mountain forty days...*" (Shemot 24:18).

Our sages referred to the chaff and straw of the wheat, when they said that the tree of which Adam ate was wheat. For by eating of the Tree of Knowledge of Good and Evil, he drew near Het and Tet, chaff and straw, to the letter Hei,. The Yod was gone from it its tithing. Therefore, when it is in straw and chaff - which correspond to the removal of the foreskin and the uncovering of the male organ, it does not require tithing, for the letter Yod has no permission to join the letter Hei, which are a man and a woman,. Therefore, whoever breaks the bread must be precise pronouncing Hei and must break the bread where it is nicely baked, because the proper ripening is the completion of the fruit. That is the meaning of the Vav.

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"*Hashem, the Gd of Gds, Lord of lords, a great El...*" (Devarim 10:17). We have learned that "*As for the likeness of their faces, they had the face of a man*" (Yehezkel 1:10). These are unlike the Cherubs. These are large faces, while Cherubs are small faces like those of children. All images are comprised in "*the face of a man,*" because they are large faces. Engraved shapes are formed in them by the engraving of the Name explicitly pronounced to the four directions of the world - east, west, north and south.

Michael made a mark to the south side and all three faces - the face of a lion, the face of an ox, and the face of an eagle - look toward the face of a man. A man is male and female, and is not called a man without them. From it, "*The chariots of Gd are twice ten thousand, thousands upon thousands (shin'an)*" (Tehilim 68:18).

Shin'an contains all the shapes of shor ('ox), aryeh ('lion'), neshar (eagle'), and final Nun is Adam ('man'), which is the expansion of the meaning of male and female that are included together. All the thousands and tens of thousands come out of these that are in the secret of *shin'an*, and from these shapes, each parts to its aspect as befits it. All these are integrated into each other and are comprised of each other, so that one should be included in the other. The ox, eagle, lion, and man are maintained by the secret of the four engraved names, which rise to maintain and observe.

The ox rose to be maintained by and observe the face of a man. Another name is adorned and inscribed by two colors. It is the name 'El'. It then goes back, and the Throne engraves and carves it, and it is marked to be maintained by the secret of this name.

The eagle rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to observe in rising the wreath, which is '**Great**'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

The lion rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to be strengthened and connected to **Gevurah**; it is the name '**Mighty**'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

That of a man observes all the living creatures, and all rise and observe it. They all take form, by their engravings, in this form in the secret by means of a name called '**Awful**'. It is then written about them that: "*As for the likeness of their faces, they had the face of a man.*" They are all included in this form, and this form encompasses them.

Because of this secret meaning, the Holy One, blessed be He, is called '*the **great, mighty and awful** El*', because these names are high corrections by the supernal Chariot, and it is included in the four letters of Yod and Hei and Vav and Hei, which is the Name encompassing all forms. These forms are engraved and carved into the Throne and the Throne is engraved and embroidered with them, one to the right and one to the left and one to the front and one to the rear, assigned to the four directions of the world.

When the Throne ascends, it is marked in these four shapes. These four lofty names bear this Throne, and the Throne is composed of them until the Throne receives and collects these pleasures and delights. It descends fully laden, like a tree full with branches in every direction and loaded with fruits. After it descends, the four forms come out formed, engraved, illuminating, glittering and glowing, and they sow seeds over the world.

Praises of the Ari

At this point it would profit one to say the praises of the Arizal, and the best website for this is <http://www.kabbalaonline.org/safedteachings/sfari/>

Rabbi Mosheh Miller writes:

The Holy Ari

Rabbi Yitzhak Luria was undisputedly the greatest practitioner and expounder of Kabbala since Rabbi Shimon bar Yochai, author of the *Zohar*. Rabbi Yitzhak Luria founded a new school in Kabbalistic thought, known as "the system of the Ari."

Rabbi Yitzhak Luria ben Shlomo Ashkenazi, whose father was related to the famous *Maharshal*, was born in the Old City of Jerusalem in 5294 (1534) in what is now the Old Yishuv Court Museum, and passed away on the 5th of Av 5332 (1572 CE). He is buried in the Old Cemetery of Safed, where tens of thousands make the pilgrimage to his graveside every year.

Rabbi Yitzhak Luria is commonly known as the Ari, an acronym standing for *Elo-ki* Rabbi Yitzhak, the G-dly Rabbi Isaac. No other master or sage ever had this extra letter *aleph*, an abbreviation for *Elo-ki* [G--dly] prefacing his name. This was a sign of the esteem in which his contemporaries held him. Later generations, fearful that this appellation might be misunderstood, substituted Ashkenazi, his family name, for the *aleph*, indicating that his family had originated in Germany, as indeed it had. Alternatively, some explain that the *aleph* stands for *Adoneinu*, "our master." To this day among Kabbalists, Rabbi Yitzhak Luria is only referred to as *Rabbeinu HaAri*, *HaAri HaKadosh* (the holy Ari), the Ari (which also means "lion"), or the *Arizal* (the Ari, of blessed memory).

The following story is told about the birth of the *Arizal*:

There was once a very pious scholar living in Israel, named Rabbi Shlomo Luria... One day he remained in the Study Hall alone, learning, when Elijah the Prophet appeared to him and said, "I have been sent to you by the Almighty to bring you tidings that your wife shall conceive and bear a child, and that you must call him Yitzhak (Isaac). He shall begin to deliver Israel from the *kelipot* [husks, forces of evil]. Through him numerous souls will receive their *tikun* (rectification). He is also destined to reveal many hidden mysteries in the Torah and to expound on the *Zohar*. His fame will spread throughout the world. Take care therefore that you not circumcise him before I come to be the *Sandak* [who holds the child during the circumcision ceremony]."

He finished speaking and disappeared. Rabbi Shlomo Luria went home but did not reveal this secret to anyone, even his to wife. When the Ari was born, the house was filled with light, and on the eighth day, he was brought to the synagogue to be circumcised. His father searched everywhere to see if Elijah had come as promised, but he did not see him. Everyone was urging the father to proceed, but he replied that not all the guests had yet arrived.

An hour went by, but Elijah still did not come. Then he thought bitterly to himself: My sins must have prevented him from fulfilling his promise. But as he was crying, Elijah appeared and said, "Do not cry, servant of *Hashem*. Draw near unto the altar and offer your son as a pure sacrifice dedicated entirely to Heaven. Sit on my chair and I shall sit upon you." Whereupon, invisible to everyone present except Rabbi Shlomo, Elijah sat on his lap, received the child with both hands and held him during the entire circumcision. Neither the *mohel* nor those assembled saw anything but the father holding his baby. After the circumcision, he again promised Rabbi Shlomo that the child would bring great light to the entire world, and then he disappeared.

When the Ari was still a child, Rabbi Shlomo passed away. In 1541, unable to support the family, the Ari's mother, with her family, traveled to Egypt, where the family lived with her brother, Mordechai Frances, a wealthy tax collector. The boy's brilliance continued to shine in *pilpul* [Talmudic dialectic] and logic. Rabbi David *ben Zimra* (*Radbaz*) taught the Ari both the revealed and concealed aspects of the Torah. The Ari also studied under Rabbi Betzalel Ashkenazi, the author of *Shittah Mekubetzet*.

By the time the Ari was fifteen, his expertise in Talmud had equaled or surpassed that of all the sages in Egypt. At this age, he married his uncle's daughter, and then spent the next six years in intensive study with Rabbi Betzalel Ashkenazi. It was around this time that a copy of one volume of the *Zohar* came into his hands. He studied the *Zohar* in seclusion for another six years. He then isolated himself completely in house near the Nile for another two years. He remained alone, not speaking to any human being throughout the week. He would return home on the eve of Shabbat, just before dark. But even at home, he would not utter a word, even to his wife. When it was absolutely necessary for him to say something, he would say it in the least possible number of words, and then, he would speak only in the Holy language--Hebrew. The Ari and his wife had a number of children, including a son named Moshe, who passed away at a young age, and a daughter, who married the son of Rabbi Yosef Caro. Details are sketchy regarding his other children.

He continued to progress in this manner until he was worthy of Divine inspiration (*Ruach HaKodesh*). On numerous occasions, Elijah the prophet revealed himself and taught the Ari the mysteries of the Torah. Every night his soul ascended into the heavenly realms. Troops of angels would greet him to safeguard his way, bringing him to the heavenly academies. These angels would ask him which academy he chose to visit. Sometimes it would be that of Rabbi Shimon bar Yochai, and other times he would visit the heavenly academies of Rabbi Akiva or Rabbi Eliezer the Great. On occasion he would also visit the heavenly academies of the ancient prophets.

In 5330 (1570 CE), after he had attained an extremely exalted rung of holiness in Egypt, Elijah told him the time had come to move to Safed, a city in the Galilee in the north of Israel. There, he would meet Rabbi Chaim Vital, the man to whom he was destined to transmit the keys to the ancient knowledge.

When he first arrived in Safed, the Ari *zal* joined the circle of students who studied Kabbala under Rabbi Moshe Cordovero (*Ramak*). His discipleship was short-lived for the *Ramak* passed on soon afterwards.

After the passing of the *Ramak*, the Ari began teaching Kabbala. The Radbaz, who had also settled in Safed, warned him not to teach Kabbala in public. However, later the Radbaz recanted, after receiving a sign from Heaven that he had erred in his ruling. (Some say that Elijah the prophet himself visited the Radbaz and revealed to him that he had erred). Soon a group of the leading kabbalists in Safed gathered around him, among them Rabbi Chaim Vital, who became his chief disciple.

Rabbi Chaim Vital writes in the Introduction to *Shaar HaHakdamot*:

The Ari overflowed with Torah. He was thoroughly expert in Scripture, Mishnah, Talmud, *Pilpul*, *Midrash*, *Agada*, *Maaseh Bereishit* and *Maaseh Merkava*. He was expert in the language of trees, the language of birds, and the speech of angels. He could read faces in the manner outlined in the *Zohar* (vol. II, p. 74b). He could discern all that any individual had done, and could see what they would do in the future. He could read people's thoughts, often before the thought even entered their mind. He knew future events, was aware of everything happening here on earth, and what was decreed in heaven.

He knew the mysteries of *gilgul* [reincarnation], who had been born previously, and who was here for the first time. He could look at a person and tell him how he was connected to higher spiritual levels, and his original root in Adam. The Ari could read wondrous things [about people] in the light of a candle or in the flame of a fire. With his eyes he gazed and was able to see the souls of the righteous, both those who had died recently and those who had lived in ancient times. Together/from these departed souls, he studied the true mysteries.

From a person's scent, he was able to know all that he had done. (See *Zohar*, *Yenuka* vol. III p. 188a). It was as if the answers to all these mysteries lay dormant within him, waiting to be activated whenever he desired. He did not have to seclude himself to seek them out.

All this we saw with our own eyes. These are not things that we heard from others. They were wondrous things that had not been seen on earth since the time of Rabbi Shimon bar Yochai. None of this was attained through magic, heaven forbid. There is a strong prohibition against these arts. Instead, it came automatically, as a result of his saintliness and asceticism, after many years of study in both the ancient and the newer Kabbalistic texts. He then increased his piety, asceticism, purity and holiness until he reached a level where Elijah would constantly reveal himself to him, speaking to him "mouth to mouth," teaching him these secrets. This is what happened to Raavad, as Recanti states.

Although complete prophecy no longer exists, Ruah Hakodesh is still here, manifest via Elijah. It is as Elijah the Prophet taught his students, commenting on the verse, "Devorah was a prophetess," (Shoftim 4:4): "I call heaven and earth to bear witness, that any individual man or woman, Jew or gentile, freeman or slave, can have Ruah HaKodesh bestowed upon him. It all depends on his deeds."

The *Arizal* himself wrote relatively little. From his own hand we have *novellae* on two Talmudic tractates. These have been included in his teacher's "*Shittah Mekubetzet*." His writings in Kabbala were included in Rabbi Chaim Vital's *Etz Chaim* and are marked by Rabbi Chaim with the preface "found written in manuscript." There is also a commentary on a small section of the *Zohar* and a few hymns for the Sabbath from the master himself. The bulk of his teachings were recorded by his disciples, in numerous works, primarily by Rabbi Chaim Vital. His disciples also recorded his customs in a work known as "*Shulchan Aruch HaAri*" published in Venice 5440 (1680 CE).

The teachings of the Ari were afforded the status of a *Rishon* [primary authority]. Every custom of the Ari was scrutinized, and many were accepted, even against previous practice. The *Magen Avraham* (Rabbi Avraham Gombiner, 5395-5443 / 1635-1683 CE) accepts many of the Ari's customs as legally binding. In deciding disputes that had remained unresolved for centuries, he often cites the Ari's custom as the final authority.

Included in the main students of the Ari are Rabbi Chaim Vital (Calabrese), Rabbi Yisrael Sarug, Rabbi Shmuel Ozida (author of *Midrash Shmuel*), Rabbi Yitzchak Cohen, Rabbi Masud HaMaaravi, and Rabbi Gedalia. Even among these select few, only Rabbi Chaim Vital was permitted in his master's lifetime to write down the Ari's teachings.

Supplication at the Grave of the Ari (Adapted from R. Avraham Sutton trans).:

It is recommended that men immerse themselves in the Mikveh of the Ari before going to pray at the Ari's tomb, and according to some, to immerse as they leave the cemetery as well. Say:

Master of the worlds, Supreme Gd, it is revealed and known before You how great is the power of the Evil Inclination that strangles us and prevents us from rejoicing in the study of Your Torah and serving You as we should. In addition, we are ignorant regarding the unifications of Your holy attributes, such that we are unable to properly intend the upper unification of Hokmah and Binah and the lower unification of Tiferet and Malkut, with their corresponding Names. Neither do we have the ability to bind our nefesh, ruah, and neshamah to the nefesh, ruah and neshama of the tzaddikim who have passed beyond the confines of this world into eternity. We lack the ability to arouse them and to join nefesh to nefesh and ruah to ruah. And we are certainly not so arrogant and stiffnecked to stand before You Hashem our Gd and Gd of our ancestors and say that we are completely righteous and have not erred. Behold, You are familiar with our hidden secrets no less than our revealed affairs. What is our life? What are our good deeds? What is our strength? Yet we are the people of Your covenant, the children of Avraham Your beloved; the seed of Yitzhak who was bound for Your sake; the congregation of Yaakov Your first-born son, for whom, out of Your great love for him and the delight You took in him, You called him Yisrael and Yeshurun. May it be therefore Your will, Hashem our Gd and Gd of our ancestors, that this be considered before You, as if we had intended and unified the proper unifications of Your holy attributes, binding nefesh to nefesh and ruah to ruah. To completely rectify all the Supernal Universes, and to emanate upon us a pure holy ruah, a ruah of true humility and reverence. To allow us to become righteous, selfless, upright, and trustworthy in Your eyes. To understand, to grasp, to hear, to learn, to teach, to safeguard, and to fulfill all the words of Your Torah with loving devotion. And may the nefesh of the tzaddik **RABBI YITZHAK BEN SHLOMO LURIA** be aroused to pray for us and to intercede on our behalf, to arouse Your mercies, and the memories of our souls before You, Amen.

PORTAIT OF A TZADIK\TZADEKET [Righteous Person] by R. Yitzhak Schwartz

R. Elimelech of Lignsk---the 'Noam Elimelech'....the man[a student of the student of the Baal Shem Tov and his writings evoke awe and inspiration among many Jews [many of whom are right now praying at his gravesite in the eastern Europe village of Lignsk]...

What speaks to me strongest about R. Elimelech's is his manifold descriptions of what a Tzadik/Tzadeket [righteous person] is.....

I know that many feel that only the most elite spiritual people , after a lifetime of the hardest work and discipline MAYBE can become a Tzadik/Tzadeket---a person who by definition is aligned with the Divine Will and manifests miracles at all times----as our sages say, 'The Tzaddik declares [in any area of life] and Hashem causes it to manifest'.

However, I feel that by having before us, a clear portrait of a Tzaddik and the components that make up this unique being, then perhaps anyone of us can discover inside of ourselves---our own potential personal Tzadik/Tzadeket, and grow into truly becoming one more and more all the time...

Some of the points below I began collecting a few years ago...other points, today....all in there remains another 45% of the 'Noam Elimelech' that I haven't yet touched...

I think it will best work for you, if you relate to all the components as elements that you can incorporate into your life right now [even in a minimal type of a way]...

TZADIK/TZADEKET [some key characteristics]

A. [A person who's] plugged into the Mitzvah or challenge of the generation [some say that our generation's challenge is to be able to distinguish the difference between a Jew and a non-Jew]

B. Becomes a living source of Blessing-- the word for Blessing is Bracha which comes from the root Braicha or wellspring---ie...connecting with this person, is like connecting with an overflowing wellspring of abundance and blessing

C. include themselves and their prayers and desires in the first person plural---'WE'---ie...as a part of Israel or as a part of humanity

D. constantly working to awaken and perfect all their character traits in a holistic fashion [thereby having the ability to influence all character traits in all people that they either meet or don't know]

E. Constantly aware of all of their thought , actions, words, feelings etc...so that they can micro-manage themselves... [our Sages say that if you see a Tzadik sin at night, you can be sure that by the morning, they will have rectified the problem---surely being so aware of themselves is a big contributing factor]

F. With great personal sacrifice, they bridge themselves to lower level people in order to help lift them up

G. Even their mundane activities are intended to inject G-dliness, sweetness and good influences where these same elements would otherwise be absent and hidden

H. 'Ohr Zaruah Letzadik'---['Light is Sown for the Righteous'] --whatever abundance that they receive from On -High, they pass it on to others, not holding on to it for themselves

I. Accepts the burden of helping to rectify [do 'tikun'] the entire nation of Israel as well as the entire world

J. They never consider themselves to be a 'Tzaddik', but rather a person whose achievements and blessings are a Divine gift

K. in sync. with the energy changes that occur at various times of the day , the week and the seasons...etc...

L. live in a very detached and transcendent state of being---[they are holding by a state of equanimity---ie...not affected one way or another by people's praises or putdowns]...

M. One of the gauges of a Tzadik is that their words will always penetrate people's hearts, their very presence will serve as a mirror reflecting back to the person their own strengths and weaknesses---either way causing them to feel deep happiness

N. Very powerfully affected at hearing people's troubles as well as people's miracle stories

O. Seeks at all times to study the ways of the Creator in order to emulate Him in all that he does

P. Maximally taps into the principle of 'Hashem Tzilcha'---ie...Hashem reflects back to you what ever you put out there [similar to the 'law of attraction']

Q. Constantly seeks to liberate their thoughts words actions and feelings by elevating them from the level of finite to the level of infinite and Eternal

R. They are privy to the proper utilization of the Ohr Ganuz--Hidden Light--the supernatural expansive consciousness that enables them to see what is hidden and to inspire others to 'get on board' with them

S. They pattern themselves according to the Supernal pattern of the Fixing of the Broken Vessils, by first fixing , in themselves and in the world that which is broken and painful and involved in suffering, and only afterwards, taking pleasure in the peace and bliss of the well-earned wellbeing

T. People are attracted to their presence with great love and affection

U. The more that they cling to Hashem, both in quality and in quantity, the more that they live in Paradise here in this life , and the more of a global impact they have

V. In order for their Torah to be drawn from the Roots of their Souls, they require that the receiver of their Torah/wisdom to truly open their hearts and receive them completely

W. Their ability to heal and rectify others is dependent on how rectified and healed they themselves are

X. Unlike the seasoned Tzadik/Tzadeket, whose actions go straight into people's hearts, the novice Tzadik/Tzadeket , who is not as self-perfected, strikes others as having weird movements, actions and ways

Y. The higher the level of the Tzadik/Tzadeket, the more altruistic they are---feeling that they need nothing for themselves—all is for the sake of others

Z. Since they draw down Divine Soul energy into each part of their bodies, when they do activate that part of their bodies in a Holy or mundane act, their physical act is very attractive to others and is full of grace

Fundamentals of the Arizal: By R. Moshe Miller (www.kabbalahonline.org)

Although Rabbi Yitzchak Luria (the Arizal) wrote relatively little himself, as mentioned in the "Works" section, his teachings were nevertheless systematically recorded by his disciples, primarily by Rabbi Chaim Vital. It is from these teachings that the startlingly innovative teachings of the Arizal have been given to posterity.

Following the era of Rabbi Shimon bar Yochai and his disciples, a long line of distinguished kabbalists focused their teachings on one or more of the themes already found explicitly or implicitly in early texts such as *Sefer Yetzira*, *Sefer HaBahir* and *Zohar* and in the works of their immediate predecessors and contemporaries. They set out to clarify and compare these teachings, and ultimately to transmit them to a disciple or small group of select disciples. In this sense the work of the Kabbalists after the Tannaitic era (i.e., until the 4th or 5th century CE) was primarily classificatory, with very little by way of innovation.

The Arizal, however, was clearly an original thinker. Although he also set out to explain the most abstruse parts of the kabbalistic literature available at the time, particularly *Zohar*, his analysis of those texts and the innovations he subsequently taught his disciples were unparalleled and may therefore be regarded as an entirely new school of kabbalistic thought.

There are five areas of focus in the Arizal's teachings that may be regarded as the primary innovations of his system: the concept of *tzimtzum* (G-d's self-contraction, so to speak) through its various stages; the process of *shevirat hakeilim* (the shattering of the vessels in the world of *Tohu*); the *Tikkun* (rectification) of that *shevira* through *birur hanitzotzot* (elevating the sparks); the concept of *partzufim* (literally, "visages" -- compound structures of the *sefirot* in arrays that interact with each other); the nature of the soul, the purpose of its descent into this world, and its relationship with the higher realms and ultimately with G-d.

First Constriction

A question that puzzled Jewish philosophers and theologians alike is how a finite world came to exist within the infinite being of G-d. Prior to Creation, there was only G-d and His infinite revelation of Himself, the *Or Ein Sof*, filling all existence (*Etz Chaim*, *Heichal A"K*, *anaf 2*). How did finite being evolve from the infinite? One cannot argue that Creation always existed, nor that finite being is a mere illusion, since the Torah states explicitly, "In the beginning of G-d's creating the heavens and the earth". (Gen. 1:1)

Before the Arizal, the prevailing view of how the Creator brought the Creation into being can be summed up as follows: In order for a finite world to come into existence within the revelation of the infinity of G-d, a process of self-contraction or self-limitation of the infinite (the *Or Ein Sof*) was required. The worlds then came about, according to this view, by a series of emanations that proceeded in a sequence of cause and effect, in which the Creator gradually reduced the intensity of the *Or Ein Sof* and downgraded it from level to level until the worlds were created (see e.g., *Eilima Rabbati*, *Eyn Kol Tamar* part 2, ch. 3-5, 11-12; part 3, ch. 1.) Accordingly, the *Or Ein Sof* was

never actually "removed" from any given place - it was merely reduced in intensity. In the cause-and-effect relationship, the effect is already contained within the cause...

This view, however, is problematic: If G-d would have merely reduced the intensity of His infinite revelation (the *Or Ein Sof*) in a quantitative manner, i.e., in a gradual ebb from level to level by means of cause and effect, a finite world could not have come into being, since in a causal process "the effect is encompassed by the cause, in relation to which it is essentially non-existent... so that even numerous contractions would not bring about physical matter..." (*Tanya, Iggeret HaKodesh*, ch. 20) by way of an evolution from spirituality. In other words, in the cause-and-effect relationship, the effect is already contained within the cause, albeit in an unrealized state.

Thus when the final effect is eventually produced, it is not a newly created entity; it is merely revealed from its former state of potential or of concealment. Accordingly, the effect always remains in some way commensurate with the original cause that produced it. Thus the infinite can never become finite through gradual reduction: "The creation of the worlds is not by way of a development from cause to effect... for even myriads upon myriads of dwindling and evolution from level to level [of the *Or Ein Sof*] in a causal process will not bring about the development and being of physical matter... Rather, it is the power of *Ein Sof* who creates *ex nihilo*, not progressively, but by way of a radical 'leap'" (*Likkutei Torah, Devarim 46c*). Thus, *tzimtzum* as contraction or self-limitation precludes the existence of finite beings, and cannot explain how finite Creation came into being.

Moreover, *tzimtzum* as contraction or self-limitation also seems to contradict the important principle of "*yesh mei'ayin*" - that the world was created *ex nihilo*, and not that it evolved from some prior state of being.

Accordingly, the Arizal explained that we must understand the *tzimtzum* in an entirely different way - in a qualitative sense - as the total self-exclusion of the infinite *Or Ein Sof* from its state of revelation, thereby allowing finite worlds to exist:

Prior to Creation, there was only the infinite *Or Ein Sof* filling all existence. When it arose in G-d's Will to create worlds and emanate the emanated...He contracted (in Hebrew "*tzimtzum*") Himself in the point at the center, in the very center of His light. He restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow empty space, away from the central point... After this *tzimtzum*... He drew down from the *Or Ein Sof* a single straight line [of light] from His light surrounding [the void] from above to below [into the void], and it chained down descending into that void.... In the space of that void He emanated, created, formed and made all the worlds. (*Etz Chaim, Heichal A"K, anaf 2*)

The exact nature of the *tzimtzum* became the subject of disagreement among later kabbalists. Some viewed the *tzimtzum* as a metaphorical act of self-limitation in which the *Or Ein Sof* was merely concealed, rather than removed, while the essence of G-d remained completely unchanged. Others maintained that the *Or Ein Sof* was actually removed, not merely concealed. Another opinion maintained that the *tzimtzum* was the actual withdrawal of G-d's essence as well as the removal of the *Or Ein Sof*. A fourth view held that the *tzimtzum* consisted of a concealment (but not a withdrawal) of both G-d's essence and the *Or Ein Sof*.

The effect of the *tzimtzum* (irrespective of which explanation is offered) is nevertheless clear: it established a radical distinction between Creator and created (from the viewpoint of the created, although not from the viewpoint of the Creator), between cause and effect, so that creation comes about by way of a "quantum leap" rather than by way of a developmental, evolutionary order.

Shattered Vessels

The shattering of the vessels" (in Hebrew, "*Shevirat haKeilim*") of the world of *Tohu* is the key concept in explaining the basic problem of diverseness and multiplicity in Creation as well as the origin of evil and is a central component in the Arizal's system of Kabbala, where it receives a full exposition.

The concept of *Shevirat haKeilim* is linked together with the mystical account of the eight kings who "reigned in the land of Edom before any king ruled over the Israelites" (Gen. 36:31) and the Midrashic account of the building and destruction of the primordial worlds (*Bereishit Rabba* 3:7, 9:1), as will be explained below. Although the idea of *Shevirat haKeilim* is also found in several sections of *Zohar* (in *Sifra d'Tzni'uta* , *Idra Rabba* and *Idra Zuta* , the concept and its ramifications are very difficult to understand there without the elucidation of the entire subject in the writings of Rabbi Yitzchak Luria. (For this reason, even here, many readers will find the roll-over glossary feature essential for comprehending this important piece.)

The Arizal explains that when it arose in the Divine Will to create the finite world, the first step was to "withdraw" or conceal the infinite *Or Ein Sof* in the process known as "the first constriction" or "*tzimtzum harishon*". The first "world" (plane of existence) that came into being after the *tzimtzum* is called *Adam Kadmon*. But even though *Adam Kadmon* is a post-*tzimtzum* world, it is still a "meta-world", so-to-speak - undefined, unified, and transcending time, comprising a single transcendent primordial thought. *Light emitted from the eyes of Adam Kadmon* ... signifies a descent from an internal, essential level to an external 'sensory' level...

The existence of the finite world as we know it, and as G-d intended it, is still not possible in *Adam Kadmon* due to its extremely lofty state. In order for a finite world to exist, the light in *Adam Kadmon* had to go through several more stages of quantitative contraction and descent. In one of these stages of descent, one of the several types of light emitted from *Adam Kadmon* is manifested as ten individual qualities or attributes that act as separate, independent points of light, or quanta of energy. Technically, this is called "light emitted from the eyes" of *Adam Kadmon* or "*or ha-einayim*". This metaphorical term signifies a descent from an internal, essential level to an external "sensory" level where the beam of light is refracted into discrete quanta. Each of these points is an extremely powerful concentration of light (the level of *keter* of each of the ensuing *sefirot*) as it descends from *Adam Kadmon*. These *sefirot* compose the world of *Tohu* (chaos or disorder).

The first "world" outside of *Adam Kadmon* is called *Akudim*. In it is the first development of a vessel, such that ten degrees of light are *bound together* (in Hebrew, "*akudim*") in a single vessel (Writings of the Ari, *Shaar HaHakdamot*, *Derush b'Olam HaNikudim*).

The existence of vessels (for the lights that issued forth from *Adam Kadmon*) begins only in the world of *Akudim* - in which there is but one general vessel for all the ten lights - and below. Subsequently, the world of *Nikudim* (another name for *Tohu*) was emanated, in which ten vessels were formed for the ten lights. All of them were the aspect of *keter* of the ten *sefirot*, so that there were ten lights of *keter* of the ten *sefirot*. Each of these ten *keter*-lights had an individual vessel. The remaining nine parts of the lights (i.e., *chochma*, *bina*, *chesed*, etc.) in each of the *sefirot* were incorporated within the *keter*-light of each of the *sefirot*. For this reason they are referred to as ten "*nekudot*", meaning individual "points" of light, rather than as ten complete *sefirot*... Now these ten *sefirot* were emanated in such a way that they were situated one above the other. (Ibid., *Shaar HaHakdamot, Derush b'Olam HaNikudim*) The *sefirot* of *Tohu* were situated one above the other in a single line ... unlike the array of the *sefirot* in the world of *Tikun*, in which the *sefirot* are arranged in harmonious triads...

The fact that the *sefirot* of *Tohu* were situated one above the other in a single line indicates that they act as independent entities, unlike the array of the *sefirot* in the world of *Tikun*, in which the *sefirot* are arranged in harmonious triads. Thus each *sefira* of *Tohu* existed as an autonomous fiefdom, so to speak, independent of, and even in opposition to, the others. Moreover, each *sefira* in *Tohu* is the manifestation of an absolute and quintessential aspect of the light of *Adam Kadmon* (the level of *keter* of each type of light, as explained above).

Furthermore, the vessels themselves were in a state of immaturity and were therefore unable to contain the intense light flooding them.

"...Only the *malchut* aspect of the seven *sefirot* was emanated... and therefore they were called *nekudot*, for *nekuda* and *malchut* are synonymous. In addition, not only were they [in a state of immaturity], even in this state they were not clothed one within the other, nor were they bound together as a unit. Nor were they divided into arrays, [namely,] of kindness in the right array, severity in the left array and the mitigation between them in the middle array [as in *Tikun*]." (*Etz Chaim, shaar 9, ch. 8*)

Due to the intensity and exclusivity of the lights and the inability of their vessels to contain them, the vessels of the lower *sefirot* of *Tohu* shattered and the lights they contained remained above. The fragments of these vessels then fell to lower levels, becoming absorbed into the various worlds below the world of *Tohu*. The three uppermost vessels had the ability to contain the lights designated for them and did not die...

"Since the lights of these ten *nekudot* were so intense and powerful... the [vessels] did not have the power to contain them and the vessels "died", meaning to say, they descended below to the level that is now called [the world of] *Beriya*. This descent was their demise. But this was only as regards the seven lower *nekudot*, whereas the three uppermost vessels had the ability to contain the lights designated for them and did not die... The vessels of the seven lower [*nekudot*] descended to the world of *Beriya*... but their lights remained above, exposed, without vessels." (Ibid.)

Scripture hints at this process in describing the succeeding kings of Edom: "These are the kings who ruled in the land of Edom before any king ruled over the Israelites. Bela son of Be'or became

king... He died and was succeeded as king by Yoav... Yoav died, and he was succeeded as king by Chusham... Chusham died, and was succeeded by... etc." (Gen. 36:31-39). The Arizal explained that this refers to the *sefirot* of *Tohu*, each of which rules exclusively, and then shatters and "dies."

Thus *Tohu* was a primordial form of existence that "was created in order to be destroyed, and destroyed in order to be rebuilt" in a superior form (see *Mevo L'Chachmat HaKabbala* part 2, *shaar* 6, ch. 7). The order of creation that followed the disintegration of the world of *Tohu* is called the world of *Tikun* (literally translated as "rectification" or "restoration"). Regarding *Tikun*, the Torah states, "And G-d looked over everything that He had made, and indeed it was very good" (Gen. 1:31). In the words of the *Midrash* (*Bereishit Rabba* 3:7; 9:2), as explained by the Arizal, "these please Me" refers to the *sefirot* of *Tikun*, whereas the *sefirot* of *Tohu* "do not please Me".

The *sefirot* of *Tikun* were emanated in such a way that they work together interdependently and harmoniously, as *partzufim* (literally, "visages" - sing. "*partzuf*") - compound structures of the *sefirot*. A *partzuf* is a metaphorical figure of human likeness, used to represent the expansion of an individual *sefira* (or group of *sefirot*) into a configuration with ten *sefirot* of its own. *Partzufim* include *Atik Yomin*, *Arich Anpin*, *Abba*, *Imma*, *Zeir Anpin* (*ben*), *Nukva* (*bat*)]. As mentioned, the *partzufim* work as symbiotic harmonious systems instead of the discrete, independent, overpowering *nekudot* of *Tohu*. What could not be elevated into *Atzilut* remained in *Beriya*...

Although the *sefirot* of *Tohu* shattered and "died," nevertheless, a residue of the lights that were contained in the vessels remained clinging to the fragments of the vessels. These are referred to by the Arizal as the 288 *nitzotzin* (literally "sparks") - the initial number of fragments from the vessels that broke. The entire process is alluded to in Scripture in the first couple verses of Genesis: "In the beginning of G-d's creating the heavens and the earth, when the earth was *tohu* and void, and darkness was on the surface of the depths, and the sovereignty of G-d *hovered* (in Hebrew "*merachefet*") above the surface of the waters...." The Arizal explains that the word "*merachefet*" is actually a compound of two words: "*met*" and "*rapach*" - signifying that 288 (the numerical value of *rapach*) fragments had *died* (in Hebrew, "*met*") - an allusion to the shattering of the vessels of *Tohu* into 288 initial sparks. (*Mevo She'arim*, *shaar* 2, ch. 8)

Although the fragments of the vessels initially fell into the world of *Beriya*, when their rectification (*tikun*) began, the most refined aspects of the vessels were able to ascend and became absorbed in the world of *Atzilut*. What could not be elevated into *Atzilut* remained in *Beriya* and became an integral part of it. What could not be absorbed into *Beriya* then descended into *Yetzira* and *Asiya*. The aspects of the vessels that could not be absorbed in even the lowest realm of holiness became the vitality of the realms of impurity, known as the *kelipot*. (Ibid.)

The shattering of the *sefirot* of *Tohu* is not a coincidence, nor does it signify a flaw in the creative process. On the contrary, it serves a very specific and important purpose, which is to bring about a state of separation or partition of the light into distinct qualities and attributes, and thereby introduce diversity and multiplicity into creation, as explained above. In addition, the shattering of the vessels of *Tohu* allows for the possibility of evil, and gives man the opportunity to choose between good (for which he gains reward) and evil (for which he is punished). Thus G-d's attributes of *chesed* and *gevura* - the attributes from which reward and punishment derive - are

revealed in the world, which is one of the primary purposes of creation. (See beginning of *Otzrot Chaim*)

Rectifying Sparks

During the act of Creation, a residue of the lights of *Tohu* remained attached to the shattered vessels of *Tohu*, which became absorbed into the four worlds of *Atzilut*, *Beriya*, *Yetzira* and *Asiya*. What could not be absorbed into the realms of holiness became the vitality of the realms of impurity, known as "the impure *kelipot*". It is man's duty to elevate the 'sparks of holiness' from their fallen state...

It is man's duty to elevate the "sparks of holiness" from their fallen state. This process of extracting the sparks is called "*Birur*", meaning "clarification", which is part of a larger cosmic plan called "*Tikun*", meaning rectification or restoration of the broken vessels, and, consequently, the restoration of the proper cosmic order.

When the sparks of holiness are extracted from the *kelipot* and are rebuilt into the vessels of *Tikun*, the lights that formerly illuminated the *sefirot* of *Tohu* can once again be drawn down. But this time the repaired vessels will be able to contain the light.

Although in theory all the sparks from *Tohu* must be extracted from the *kelipot* and absorbed into holiness, practically speaking this cannot be done in the normal course of things. The *kelipot* are divided into two categories - *kelipat noga* and three completely impure *kelipot*. (*Etz Chaim, shaar* 49, ch. 2 ff.) *Kelipat noga* is an intermediate level between holiness and impurity, and the sparks that fell into it *can* be extracted through the proper observance of the *mitzvot*. The performance of most *mitzvot* requires the use of objects, the vitality of which stems from *kelipat noga*; some examples are wool from a sheep that is used to fulfill the *mitzva* of *tzitzit*, hide from a cow that is used for parchment on which Torah scrolls, *tefillin* and *mezuzot* are written, and the citron fruit and palm branch for the *mitzva* of *lulav* and *etrog*. The degree of holiness to which the sparks will ascend depends on the person's *kavanot*...

When a person performs a *mitzva*, the vitality of the object, and indeed the vitality of his own body, which also derives from *kelipat noga*, is elevated into holiness. The degree of holiness to which the sparks will ascend depends on the person's *kavanot* (sing. *kavana* - intention or mystical meditation during prayer or while fulfilling a *mitzva*).

The sparks that fell into the three impure *kelipot*, however, ascend to holiness only if a person who became involved with these *kelipot* (through sin) repents to such an extent that his deliberate transgressions become transformed into merits. (*Rosh Hashana* 29a) The consummation of this purification will be effected only in the future by G-d Himself: "I will cause the spirit of impurity to pass from the earth" (*Zachariah* 13:22), and all the fallen sparks will be restored to holiness.

Unit of Creation

Partzufim" are compound structures of the *sefirot*. A *partzuf* is a metaphorical figure of human likeness, used to represent the expansion of an individual *sefira* (or group of *sefirot*) into an independent configuration with ten *sefirot* of its own. A *partzuf* is a metaphorical figure of human likeness, used to represent the expansion of an individual *sefira*...

This is arranged such that each *sefira* contains within itself aspects of all the ten *sefirot*, and each aspect is further subdivided into ten again. (See *Tikunei Zohar*, *tikun* 47, p. 84a and *tikun* 69 p. 116b.)

As such, the *partzufim* represent the rectification of two "flaws" built into the world of *Tohu* - the immature state of the vessels and their lack of inter-relationship (not being "enclothed" one within the other). Indeed, the two primary features of the *partzufim* are their fully expanded vessels and their inter-relationship with one another, such that they are even described by names that characterize the way they function as complex structures and the way they interact with other *partzufim*. For example *Abba* (literally "father") as the *partzuf* of *chochma*, and *Imma* (literally "mother") as the *partzuf* of *bina*, the two of which interact with each other to "give birth" to a "son", *Zeir Anpin*, and a "daughter", *Malchut*.

In the universe of *partzufim*, it may be said that the chief dynamic of Creation is not evolution, but rather interaction. This means that higher strata of reality are constantly impinging upon lower strata, and affecting them like the soul within a body, thereby infusing every element of Creation with an inner force that transcends its own position within the universal hierarchy

Natural Soul

Classical kabbala identifies four levels of the soul - called *Nefesh*, *Ruach*, *Neshama* and *Neshama L'neshama*. *Nefesh* is the animating principle of the physical body and the senses; *ruach* is the force vitalizing the emotions; *neshama* is the vitality of intellect; and *neshama l'neshama* is the essence of life of the human soul. The Arizal refers to this fourth level of soul as *Chaya*, signifying its function as the essence of life. However, all these four aspects of the soul he regarded as mere extensions of the essence of the soul, which he called *Yechida*.

...Between the Creator and the created (i.e., the aspect of spirituality in general, as opposed to physical creation) there is an intermediate level, regarding which it states, "You are children of G-d your Lord..." for our Sages have declared, "the Patriarchs are the *merkava* [the Divine Chariot]." The intention here is that a tiny spark of G-dliness, drawn from the lowest level of the Creator, clothes itself in a single spark of the created *in potentia*, which is an extremely ethereal soul. Within this soul-spark, called *Yechida*, are the roots of all the other four levels of spirituality - *Nefesh*, *Ruach*, *Neshama* and *Chaya*. (*Etz Chaim*, *shaar* 42, chap 1) The soul is both part of the Creator and at the same time it is created...

In other words, the soul is both part of the Creator and at the same time it is created. Its luminous essence is "a tiny spark of G-dliness", and the sheath in which it is clothed is a created being, albeit a spiritual being and not physical. As the soul emanates from the *Ein Sof* eventually to be clothed

in the physical body, the soul descends via the four worlds mentioned above, leaving a root in each of the worlds_ *Chaya* in the world of *Atzilut*, *Neshama* in the world of *Beriya*, *Ruach* in the world of *Yetzira*, and *Nefesh* in the spiritual dimension of *Asiya*. (*Shaar HaGilgulim*, *hakdama* 1) All of this is then en clothed within a physical body.

The soul en clothed within the body is a reflection of the Divine Form, called the "*Tzelem*", or "*Tzelem Elo-him*". This "*Tzelem Elo-him*" may be described as the human mold of man's physical form, linking his body and soul. This mold derives from the configuration of the *sefirot*, which form the structure of the worlds through which the soul descends on its journey down into the body.

At the same time that the soul's outer dimension reflects the configuration of the *sefirot*, the inner dimension of the soul reflects the Infinite Light that illuminates the *sefirot*. This reflection is called the "*Demut Elokim*" (literally, the "Image of G-d"; see R. Chaim Vital's *Shaarei Kedusha*, part 3, ch. 5, and *Likutei Torah*, *Shir Hashirim*, Rabbi Shneur Zalman of Liadi). Thus man includes all of creation within him, from the loftiest spirituality to the most mundane physicality. (*Pardes*, *shaar* 4, ch. 10) If he purifies himself greatly, he may be able to attain the level of... *Yechida*, the G-d-consciousness of the level of *Adam Kadmon*...

From the perspective of man's service of G-d, these levels of soul may be described as five ascending levels of awareness of, and communion with, G-d. Regarding these levels of soul, *Zohar* states that when a person is born, he is given a *Nefesh* from the world of *Asiya*, the lowest world, representing the greatest concealment of G-d. If, through his divine service and proper action, he makes himself worthy, he is then given *Ruach* on the plane of *Yetzira*. With greater effort, he can earn the revelation of *Neshama*, paralleling the world of *Beriya*. If he purifies himself greatly, he may be able to attain the level of *Chaya* paralleling *Atzilut*, and even *Yechida*, the G-d-consciousness of the level of *Adam Kadmon* and beyond. ("Beyond," because the level of soul called *yechida*, in essence, transcends all the worlds, since it is never separated from G-d. It is described as being "truly part of G-d above," the "spark of the Creator clothed within a spark of the created" described earlier. See Job 31:2 and Tanya ch. 2)

This setup puts humankind in a unique position, for through his spiritual and physical composition (soul and body) he is bound up with all levels of Creation. His actions and behavior are therefore capable of affecting all the worlds and all the *sefirot*. Thus, man is a microcosm of Creation, and his actions have cosmic significance. (R. Chaim Vital, *Shaarei Kedusha* III, 2-3) He is able to affect the balance of the universe, both spiritual and physical, by his *kavanot* (mystical intentions) and *yichudim* (unifications of the *sefirot*). The Arizal revealed an elaborate system of *kavanot* and *yichudim* designed to achieve this very purpose.

Life of Rabbi Chaim Vital by Moshe Miller

Rabbi Chaim Vital (sometimes referred to as Rabbi Chaim Vital Calabrese, since his family was from Calabria, Italy) was born c. 5303 (1543 CE). Rabbi Chaim is renowned primarily as the recorder and editor of the teachings of Rabbi Yitzchak Luria, although he himself was also an accomplished kabbalist and writer.

Rabbi Chaim's father, Rabbi Yosef was famed as an expert scribe whose *tefillin* were much sought after, having been written in holiness and purity, and with special kabbalistic intentions. Rabbi Yosef Caro said in the name of his *maggid* (an angelic teacher) that half the world existed by virtue of Rabbi Yosef Vital's *tefillin*.

Rabbi Chaim studied the revealed aspects of Torah under Rabbi Moshe Alshich, one of the foremost rabbis in Safed. Rabbi Yosef Caro, at the behest of his *maggid*, advised Rabbi Alshich to invest as much effort in his young student as possible, for he would be Rabbi Caro's successor. Rabbi Chaim studied Kabbala under the leading kabbalistic luminary in the world at that time, Rabbi Moshe Cordovero (*Ramak*). One of the senior kabbalists living in Safed, Rabbi Shabtai Lapidot, recognizing that Rabbi Chaim was destined for greatness, urged the young man to extract himself from all worldly matters and devote himself to the study of Kabbala, promising him that he would reach unimaginably lofty levels.

Indeed, in the year 5329 (1569 CE), at the relatively young age of 26, Rabbi Chaim began writing a commentary on *Zohar*, the primary text of Kabbala, according to the teachings of *Ramak*. However, by the following year Rabbi Chaim's life took a completely different direction.

Rabbi Chaim describes his initiation into the *Ari's* new approach to Kabbala

In the year 5330 (1570 CE) Rabbi Yitzchak Luria (the *Ari*) came to Safed from Egypt. Initially Rabbi Chaim was not attracted to the *Ari*, but after the passing of his teacher, Rabbi Moshe Cordovero, he became attached to the *Ari*, quickly becoming his chief disciple. He tells that *Ramak* appeared to him in a dream a few months after his passing, and when Rabbi Chaim adjured him to tell him the truth - whether they studied Kabbala according to his system or according to the *Ari's* in the Heavenly Academy - his former teacher replied. "Both approaches are true. However, my approach is the simple one, suitable for beginners in the wisdom of Kabbala, whereas the teachings of your teacher [the *Ari*] are deeper and are the primary approach. I, too, in the Heavenly Academy, study only according to the approach of your master."

Rabbi Chaim describes his initiation into the *Ari's* new approach to Kabbala as follows: "When I [first] came to my teacher of saintly memory [the *Ari*] to study this wisdom under him, he was about to leave for Tiberius. He took me with him. We boarded a boat, and as we were sailing [across the Kinneret] at a point opposite the arches of the Old Synagogue of Tiberius, my teacher dipped a cup into the water and gave it to me to drink. He told me that now I would be able to grasp this wisdom [the teachings of Kabbala] for I had just drunk water from the well of Miriam [which is buried in the Kinneret]. From that time on I began to enter the depth of this wisdom."

Rabbi Chaim remarked that the works of earlier kabbalists, from after the *Ramban* [Nachmanides, 4955-5030 (1195-1270 CE)] until the *Ari*, were built on mortal intellect, whereas the teachings of his master, the *Ari*, were revelations received by the *Ari* through Divine inspiration (*ruach HaKodesh*).

Within a year of his initiation into the *Ari's* teachings, Rabbi Chaim had become famous throughout Israel and the Diaspora as one of the great kabbalists. When the *Ari* passed on in 5332

(1572 CE), a mere two years after Rabbi Chaim had begun studying with him, Rabbi Chaim was almost universally regarded as his successor.

The *Ari* was not accustomed to record his teachings in writing. Many of his disciples, however, recorded his oral teachings, despite the *Ari's* explicit prohibition to do so. He had given only Rabbi Chaim permission to record his teachings. After the *Ari's* passing, Rabbi Chaim gathered all their manuscripts and began editing and organizing them. He began teaching the kabbalistic insights he had received from his master to his many disciples and thus he became the revered leader of a significant group of kabbalists. He also gained a reputation as a miracle worker, a healer and a master of practical kabbala. He was able to discern the nature and history of the souls of men.

In 5347 (1587 CE) Rabbi Chaim was appointed a leading judge in the rabbinical courts in Jerusalem by his teacher, Rabbi Moshe Alshich. He remained there for several years and then returned to Safed. He moved to Damascus in 5354 (1594) where he passed away in 5380 (1620 CE) at the age of seventy-seven.

Works of Rabbi Chaim Vital by Moshe Miller

Although he is best known as the scribe and editor of the teachings of his master, Rabbi Yitzchak Luria (the *Arizal*), Rabbi Chaim Vital was a prolific writer in his own right. According to one account, he began a kabbalistic commentary on the Torah at the astonishingly young age of 20 with a work that was later printed under the title *Etz HaDaat Tov* (Zolkov 5624 / 1864 CE). A second volume, containing commentaries on *Proverbs*, *Job*, *Daniel* and *Chronicles* was published in Jerusalem 5666 (1906 CE) from manuscripts found in the possession of the great kabbalist Rabbi Shalom Sharabi. In later editions his commentaries on *Psalms* and the *Five Megillot* were added to this work.

In the year 5329 (1569 CE), at the age of 26, Rabbi Chaim began writing a commentary on *Zohar*, the primary text of Kabbala, according to the approach of his first teacher of Kabbala, Rabbi Moshe Cordovero (Ramak). It was published in Rabbi Abraham Azulai's *Or HaChamah* 5656-8 (1896-8 CE). Rabbi Chaim is most famous for his voluminous codification of the teachings of the *Arizal*

Several legal responsa are extant; one of them is included in the responsa of Rabbi Yosef of Trani, and ten more are published in Rabbi Shmuel Vital's *Be'er Mayim Chaim*. His commentaries on the Talmud are also extant and have been published at the end of each tractate of the *El HaMekorot* Talmud. Many of his sermons have been preserved in manuscript (*Torat Chaim* in the collection of Grand Rabbi Alter of Gur, #286 and elsewhere). His *Sefer HaTechuna* on astronomy was published in Jerusalem 5626 (1866 CE). He wrote *Shaarei Kedusha*, a manual of proper comport and character for aspiring mystics (Constantinople 5494 / 1734 CE). The fourth part, the most overtly kabbalistic, was published from manuscripts in Jerusalem 5748 (1988 CE). His *Lev David* was published in Leghorn 5549 (1789 CE). He authored several other manuscripts, unpublished, on a variety of subjects, including alchemy and practical Kabbala.

It is without doubt, however, that Rabbi Chaim is most famous for his voluminous codification of the teachings of the *Arizal*. The process of codification entailed a substantial number of revisions,

refinements and reorganizations by Rabbi Chaim himself, producing several versions. Around 5347 (1587 CE), Rabbi Chaim was in Safed where he fell gravely ill. His brother, Moshe, allowed R. Joshua ben Nuun, a good friend of Rabbi Chaim, to borrow 600 pages of his manuscripts for a few days. The enterprising fellow hired 100 scribes and had them copy the manuscripts within three days. The copy was then further circulated among a select group of kabbalists. Understandably, these were filled with errors. Subsequently his son, Rabbi Shmuel Vital, edited and re-arranged these copies in eight sections, known as the *Shemoneh She'arim*. He began circulating them in manuscript form only from around the year 5420 (1660 CE). It was eventually printed in seven volumes in Jerusalem 5623-5658 (1863-98 CE) with the support of the kabbalists of the Bet-El Yeshiva. Many kabbalists are of the opinion that this version, known as the *mehadura kamma* (the first version) is the most reliable version of Rabbi Chaim's writings.

The *Shemoneh She'arim*, known collectively as *Etz HaChaim*, are:

Shaar HaHakdamot - on the emanation and creation of the worlds.

Shaar Mamarei Rashbi - a commentary on some passages in *Zohar*.

Shaar Mamarei Razal - a kabbalistic explanation of various Talmudic dicta.

Shaar HaPesukim - a commentary on the verses of *Tanach*.

Shaar HaKavanot divided into two parts. The first details matters pertaining to blessings and prayers; the second with matters pertaining to Shabbat and the Festivals (Venice 5384 / 1624 CE) (Not to be confused with *Sefer HaKavanot*, see below).

Shaar HaMitzvot - a kabbalistic explanation of the *mitzvot*.

Shaar Ruach HaKodesh - meditations, kabbalistic customs and *yichudim*-meditations.

Shaar HaGilgulim - explaining and describing the doctrine of transmigration and metempsychosis. (Not to be confused with *Sefer HaGilgulim*, see below). Before he died in 5380 (1620 CE) Rabbi Chaim ordered that all his manuscripts be buried with him.

Before he died in 5380 (1620 CE) Rabbi Chaim ordered that all his manuscripts be buried with him. Several years later, after asking his permission in a kabbalistic rite known as *sh'eilat shalom*, Rabbi Abraham Azulai and Rabbi Yaakov Tzemach, colleagues and disciples of Rabbi Chaim, extracted the writings from Rabbi Chaim's grave and published them. This version is known as the *mehadura batra* (the later version).

Rabbi Meir Poppers, a disciple of Tzemach, combined both versions, as well as others that were found elsewhere (apparently in Hebron and Italy) in the final edition that was completed in 5413 (1653 CE). A recent study by Yosef Avivi, entitled *Binyan Ariel* (Jerusalem 5747 / 1987 CE) has attempted to sort through the plethora of editions that appeared in the first hundred years after the passing of Rabbi Chaim Vital.

In addition to the works mentioned above, there are several more of note:

Sefer HaKavanot, mystical customs and meditations on the prayers.

Dodi Yarad l'Gano, a poem printed in *Shaarei Tzion* (Amsterdam, 5431 / 1671 CE).

Sefer HaGilgulim, explaining and describing the doctrine of transmigration and metempsychosis (Frankfort on Maine 5444 / 1684 CE).

Nof Etz Chaim (Frankfort on Maine 5444 / 1684 CE).

Likutei Torah u'Taamei HaMitzvot, a kabbalistic analysis of the *mitzvot* (Zolkove 5535 / 1775 CE).

Otzrot Chaim, containing kabbalistic doctrines similar in content to *Etz Chaim* (Koritz 5543 / 1783).

Likutei Shas, a kabbalistic analysis of Talmudic statements (Livorno 5544 / 1794).

Arba Me'ot Shekel Kesef, an examination of various kabbalistic doctrines and ideas (Koritz 5543 / 1783 CE).

Olat Tamid, meditations on the prayers, 5610 (1850 CE).

Sefer HaChizyonot, a semi-autobiography explaining what he had heard from the *Arizal* regarding his soul and powers, and revelations that he had experienced during dreams (Jerusalem 5626 / 1866 CE. Earlier versions were incomplete).

Sources: *Shem HaGedolim*; *Encyclopedia l'Gedolei Yisrael*; *Shenot Chaim* (by Rabbi Yaakov Moshe Hillel); *Binyan Ariel*; *Sefer Yad Eliyahu* (Rabbi Eliyahu Slotki); *Encyclopedia Judaica*

86 pages gematria אלהיים and הטבע (nature)

The tzaddik decrees, and Hashem through his Name known as אלהיים Elokim fulfills his wish as it affects הטבע the natural world.