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Sepher Ha-Bahir

**Book of
ENLIGHTENMENT**

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1. Rabbi Nechuniah Ben Cana said: One quotation says, “**At one moment the bright light is not seen in the heavens**”(Job 37, 31), another quotation says, “**he made darkness his hiding place**”(Psalms 18, 120) and “**Cloud and mist enfold him**” (Psalms 97, 2). A third quotation that strikes the balance between them is “**Also darkness is not dark to you and night shines as day, to you both dark and light are one**” (Psalms 139, 120).
2. Rabbi Berechiah said: Why is it written “**And the earth was without form and void**”, (Genesis 1, 2) Why was it formless? Because the formless already existed! Why void when there is no form? The formless is the thing from which the sons of Adam wander and thence return to the void. What is the void? Something from which creation out of nothing takes place? It is as though Bohoo (void) is a thing, which has reality Boh-Hoo (He is in him).
3. Why does the Torah start with Bet? (Rather than Aleph). In the same way that Bet starts the word blessing, the Torah is called blessing, as the quotation says “**And filled with the blessing of the Lord he inherited the sea and the south**”(Deut. 33, 23) The Sea is the Torah, as it is said, “**She is broader than the sea**”(Job 11, 9). Why filled with the Lord’s blessing? Because every place that there is Bet is as a blessing, it is also a beginning (In the beginning) and this is the same as the saying “**The fear of the Lord is the beginning of Wisdom**” (Psalm 111, 10). Wisdom is blessing, as in the saying ‘And God blessed Solomon’ and it is written, “**The Lord had given Solomon Wisdom**” (1 Kings 5, 26). It is like a King who married his daughter to his son saying to him: Do with her as you will. What does this ‘blessing’ mean? It is related to the word knee (berech) as it is written “**Before me every knee shall be bent** (Isaia 45, 23), a place where every knee bends. What does this remind us of? of people who ask to see the face of the king, but they do not know where the king is, neither do they know where his house is. They first ask the way to the house of the king, and then they ask where the king is. Therefore it is said: “**Before me every knee shall be bent**” and even the dwellers in the heights shall swear by my name.

4. Rabbi Rechumai preached: What is the meaning of the verse: **“Surfeited with grace, filled with the Lord’s blessing, the sea and the south he inherits”** (Deut. 33, 23). Every place where there is a Bet is blessed, because it is filled with the ‘Blessing of the Lord’ and from there He waters the needy. Why is it filled? Because from the full vessel the beginning of ‘Counsel’ arises. Why? It is like a king who wished to build his palace from stone, he quarried granite and hewed out stone and there came out of the ground a mighty stream of living waters. The king said, ‘Now that I have this good spring I will plant a garden so that I and all the world may enjoy it’. This is what is said in: **“Then I was at his side, an architect, and I was his delight day after day sporting before him each day playing in his presence for all time”** (Pro. 8, 30). It is said in the Torah: **“For two thousand years I was pleased in his bosom”** because it is written **“Day after day”** and it is also written: **“like an A thousand years are in thy sight evening past”** (Psalms 90,4) You may extend this to the whole of time, as it says “In all time and to the end of time. **“My praise I will withhold from thee”** (Isaiah 48, 9). What does ‘My praise’ mean? It is written: **“David’s praise, I will exalt thee”** (Psalms 145, 1). Why praise? Because I will exalt thee. Why exalt thee? Because I will praise you for the rest of time. This blessing is like a king who planted trees in his garden and even though the rains came, he drew water, and although the garden was watered, he always watered the trees from his spring, as it says: **“The fear of the Lord is the beginning of Wisdom and they who live in it grow in Understanding”** (Psalm 111, 10) and if you say that something is lacking, did he not say: **“My praise endureth for ever”**.
5. Rabbi Amora said: **“Surfeited with grace, filled with the Lord’s Blessing, the sea and the south he inherits”** (Deut. 33, 23). Moses said: “If you conform to His laws you will inherit both this world and the next” The next world is like the sea, as it says **“She (Torah) is wider than the sea”** (Job 11, 8), and this world is a parable of the “south” as it says: **“The Lord gave me the land of the Negev”** (Josh. 15, 19) and the translation of this is, I am the land of the south.
6. And further, why did the Lord add the letter Heh to the name of Abram so that it read Abraham In order that it should equal the parts of a man (1+2+200+5+40 equals 248 – this are the parts of a man) and that they should inherit the life of the

next world and as a parable of the sea, as if by it the building is completed, as it is written: **“He created man in his own image”** (Gen. 9, 6) (in Hebrew ב צ ל מ א ל ה י מ which also adds up to 248 = 248 Positive Commandments of the Law).

7. Why was it written, “inherit” (YRShH - ה ש ר י)? One could say inherit (RASH-שׁ). It says that God is in it (YAH) because the word includes both “Rash” and “Yah” therefore it is the inheritance of God. This is like a king who had two treasures and he willed them to his son at the end of days saying to him “Take what you like of these treasures”. The son said: “Maybe he will not give me the treasure he promised before” so the king said “Take all of it” and that is what is meant be **“The sea and the south”** (Deut. 33, 23). You inherit the Lord and the inheritance (YA RASH) which is given to all who keep my ways.
8. Rabbi Bun said: **“I was fashioned in of old, at the beginning before the earth was”** (Pro. 8, 23). What does this mean? Why ‘Of old’? (M’OLAM) read hidden (L’HAALIMO) because it needs to be hidden as it says, **“Also he hath hidden the world in their heart so that they may not know the whole”** (Ecc. 3,11). Do not read the world (HaOLAM) read (HEALEM) the hidden. The Torah says, ‘I was before the world’ as it, says **“From the beginning”** and if you think that the world was first it says, **“Before the earth was and in the beginning created”** (Gen. 1, 1) and what was created? The needs of the whole and then God and then **“The heaven and the Earth”**.
9. What is the meaning of, **“God hath set the one over against the other”** (Ecc. 7, 14). He created the Tohu and made its place the place of evil. The void is the place of peace, as it is said, **“He made peace in his high places”** (Job 25, 2). We are taught that Michael, the right hand minister of God, is the water and hail and that Gabriel, the left hand minister of God, is fire, and that peace strikes the balance between them, as it is written: **“He made peace in his high places”** and how do we know that Tohu is evil? From **“Maker of peace and creator of evil”** (Isaiah 45, 7) (BOHU – peace, TOHU – evil).
10. And further: Rabbi Bun sat and expounded, “What is meant by the quote: **“Fashioner of light and Creator of darkness”**? (Esa. 45, 7). This meant that this light has substance because it is ‘fashioned’. Darkness has no substance in it, it is

‘created’ and it is written: “**Fashioner of mountains and creator of Spirit**” (Amos 4, 13). Here the light has action in it as it is written: And God said, "Let there ‘Be’ light" (Gen. 1,3). And there is no ‘being’ except through ‘action’ (Assiah) and ‘fashioning’. In darkness without action there is no substance. It is not written action (Assiah), it says: “separation and division (God divided (separated) the light from the darkness). You may read creation as something made healthy (H-BRI not BRIA).

11. Why is ‘Bet’ closed on all sides and open in front? This teaches that it is the house of the world. This means that God is the place of the world but the world is not His place. Do not read ‘Bet’ but ‘Bait’ a house, because it is “**In wisdom and in understanding, that he built his house**” (Prov. 24, 3). And why is ‘Bet’ like the man created in wisdom? Because it is closed on all sides and open in the front. You can say that the tail of the ‘Bet’ is open behind like ‘Aleph’, for otherwise the man cannot exist so that it can be said that without the ‘Bet’ being connected to the tail of the ‘Aleph’ the world cannot exist.
12. Rabbi Rechumai said: She (the light) was before the world, which has cloud and mist around it, as it is said, “**And God said let there be light**” (Gen.1, 3). It was said to him ‘Before the formation of Israel your son, you made him a crown’. He said ‘Yes’. What does this remind us of? A king who is longing for a son and he found a beautiful crown, he was glad and said, ‘that is for my son’s head’. He was asked ‘How do you know he will be worthy?’ ‘Be silent! That is, in thought it came to be known, because it was said, “**and it was thought about**”(2 Sam.14, 14).
13. Rabbi Amorai sat and expounded, ‘Why is Aleph in the head? Because she was before any other thing, and even before the Torah. The Bet is near Aleph because she was at the beginning and she has a tail, to show where she came from, and it is said that in this is the origin of the world. And why is Gimel the third letter? To show that he is merciful. And did not Rabbi Akiva say: “Gimel is third because it is activator, self-subsistor, self-grower.” Like it is said, “**and the child grew and was weaned**” (VAYGAMEL) (Gen. 21, 8). He said to him, ‘This also is my explanation, that he grows and matures, he gives mercy to his people and truth to his near ones’. Why does the letter Gimel have a tail? He said: ‘Because it has a

similar head above, a channel like a Zayin'. What channel is this? It is supplied from the fountain-head above and empties below, also Gimel channels the path from the head (beginning) and empties by way of the tail and this is Gimel.

14. Rabbi Jochanan said: On the second day His messengers were created. As it is written, "**He raises his roof in water**" (Ps. 104, 3) and it is written "**He made his messengers spirits and his servants a burning fire**" (Ps. 104, 3). Rabbi Levitas Ben-Tabrus said: All are agreed and Rabbi Jochanan also that the water already existed on the second day. But who is it raises his roof? And who makes his chariot the clouds, and who is it rides upon the wind? Because the Malachim were not created before the fifth day. Also everyone says they were not created on the first day so that no one says Michael spans the firmament of heaven in the south, or Gabriel in the north, and the holy One does not mediate between them. As it says, "**I God make the All, that stretcheth forth the heavens above, that spreadeth abroad the earth by myself**" (Isaiah 44, 24). I am the one who has planted this tree for all to enjoy, and I stretcheth out the All in it, and I called its name the All, and its meaning is simply: I God, maker of all, stretcher out of the earth, and there was before me neither any angel nor any seraph but me alone, and I called its name All, because all depends from and issues out of it and all needs it, and all look at it and all wait for it and out of it all the souls come forth. I was on my own when I made it so that no Angel may grow over it and say, 'I was before it, because as I stretched out my earth I planted and rooted this tree and they enjoyed one another and I was happy with those who were living with me and to whom I had revealed this secret.
15. Rabbi Rechumai said: From what you have said, we learn that God created the needs of the world before the heavens, he said to him: Yes, what does this remind us of? A king who wanted to plant a tree in his garden, and he looked around his garden for a spring of water and did not find one, he said, I will dig a well of water, and I will draw out a spring from a stream of living water, and then he planted a tree and it stood and it fruited and it was fortunate with its roots which drew water constantly from the spring.
16. Rabbi Yannai said (in Genesis 2, 4) that the earth was created before the heavens but it says (in Genesis 1, 1), "**the heavens and the earth.**" What does

this remind us of? A king who bought a beautiful object but it was broken and he did not give it a name, he said, 'First I will repair it and then I will name it' As it is said, **"Long ago thou didst lay the foundations of the earth and the heavens were the work of thy hands"** (Psa, 102m 26). **"Who covers himself with a garment of light and stretches the heavens out like a curtain, who lays out the beams of his house in the waters, who makes the clouds his chariot, who walks on the wings of the wind, who makes his angels spirits, his ministers a flaming fire, who laid the foundations of the earth that they should never be removed"** (Psalm 104, 2-5). When he prepared her foundation he strengthened her so that she will never fall down for ever and ever, or for the duration of the universe.

17. Rabbi Berechia said: What does it mean, **"and God said let there be light and there was light."** (Gen. 1, 3). He did not say there will be but 'there was'. This is like a king who had a beautiful jewel and he put it by his side until he found a proper place for it and the same is true of the light "and there was light" because it already existed.
18. Rabbi Amorai said: What does it mean, **"God is a man of war"** (Exodus. 15, 3). Rabbi Rechumai said: (to him) This reminds us of a king who had many beautiful rooms and he put a name to each of them and he put them in order of excellence (good, better, best) and the king said, 'I'll give the room Aleph to my son and the room Yod and the room Shin which is also good,' and he bound them together and made out of them a house with one name. He said to him: 'Why do you obscure the meaning; Aleph stands for the Heh, Yod is second and Shin includes the entire world. The reason for this is that the word (TSHUVA) repentance, includes the Shin (MAN- שׁן = 1+10+300 = 311=3+1+1=5).
19. His students asked him about the letter Dalet – ד and he answered: 'This reminds me of ten kings who are in one place and they are all very rich but one of them, rich though he is, is poor (DAL) by comparison with the rest'.
20. They asked him: "What about the letter Heh? He was angry with them and said, 'I told you not to ask about the later before the earlier.' They said, 'It is written that Heh is the last.' He said 'It is correct to write Gimel for Heh'. Why was it written, 'Gimel for Dalet', because he (the scribe) should have written Dalet

for Heh? Why then did he write Gimel for Dalet? He said, ‘Gimel changes place with dalet in its head instead of Heh; Dalet is at the end in the place of Heh. Why Heh? He said: Heh is below and above. (This passage explains the quotation “God is a man of war.” By substituting the letters Gimel and Heh, and Dalet and Heh, the name Jehovah becomes Yegud - to fall upon.)

21. They said to him: What does Vav mean? He said: In six (Vav=6) edges (6 planes?) the world is closed. But they said Vav is one letter. He said it is written, **“covered with light as a robe”** (Ps. 104, 2) and it is known that the robe has 6 edges.
22. Rabbi Amorah said: Where is the Garden of Eden? In the earth. And rabbi Ishmael said to Rabbi Akiva: Why is it said **“The heaven”** and **“The earth”**? (Gen. 1, 1). If it was not said “The” then it would mean that heaven and earth are God. He said to him, ‘You have only touched upon the meaning, you have not hit the heart of it, so you have not made it clear, you should have said, “Heaven and earth,” including the sun, the moon and the stars, and the signs in the heavens and also include the trees and the meadows of the garden of Eden’. (That is to say Malkhut).
23. His students said to him: It is written, **“He threw out of heaven to the earth the Tipheret Israel”**(Lament. 2, 1) so they fell? If you had read it first would you ask a second time? And if then, you would not ask a third time. This reminds us of a certain king who had a beautiful crown, upon his head and a lovely cloth over his shoulders, a bad thought came to him and he threw both the crown and the cloth from him.
24. Question: why is the shape of the letter Chet is like an opening (PETACH)? And he said to them: all the sides of the world are closed except the north which is open to the good and the evil. The good? **“I saw a storm-wind come from the north, a vast cloud with flashes of fire and light around it”** (Ezek.1, 4). And the fire is anger as it is written: **“fire came out from the Lord and destroyed them, and they died in the presence of the Lord”** (Lev. 10, 2). There is no difficulty here, one relates to the time when they do his will and one to the time when they do not do his will. And in the time when Israel does not do his will then his fire is near, but when his will is done then the measure of Mercy rolls and

turns and **“he forgives their sins”** (Micah 7, 18). This is like a king who wishes to punish his slaves and to make them suffer. One stood before his ruler and said: Why do you do this? He answered saying, ‘Because’. The other said, ‘your servants did no wrong and I am responsible for them. You examine them’. In the meantime the anger of the king had cooled down.

25. His students asked him: Why is Dalet thick on the side? He said: Because of the small Patach (opening) which is on the side. As it was said, **“Lift yourselves up, you everlasting gates”** (Psa. 24, 7). He puts the Patach above and the Segol (adaptable) under and that is why the side of the Dalet is thick. And why is Patach the north wind? Because it is the gate for all the world. From the gate where the bad comes from, comes the good. Why the good? He laughed at them and said, I told you it was the small opening (small Patach). They said: we forget, remind us, and he repeated for them: There was a king who had a cushion (new moon) sometimes he carried it on his head and sometimes he carried it on his arm because it was good and warm to sit upon. And why did he put it upon his head? He said: in the open Mem (water) as it says, **“Truth springs up from the earth and righteousness from the heavens looks down”** (Ps. 85, 11).
26. Rabbi Amorai sat and said, why is it written, **“God loves the gates of Zion more than the dwellings of Jacob”** (Psa. 87, 2). The gates of Zion are the openings of the world and a gate is an opening as it is said, **“Open the gates of Righteousness to me”** (Ps. 118, 19). So the Lord said, “I love the gates of Zion when they are open” because they are from the side of trouble and when Israel is worthy in the presence of the place and worth opening for the good, the lord loves them more than the dwellings of Jacob because they are all peace as it is said, **“and Jacob was a simple man dwelling in tents”** (Gen. 25, 27). It is like two men, one born to do wrong and who does good, the other is born to do good. Who is the most worthy? The one who is born to do wrong and does good. Perhaps he did it a second time. This is what is written **“God loves the gates of Zion more than the dwellings of Jacob”** dwellings were peace reigns as it says, **“And Jacob was a simple man dwelling in tents”** (Gen. 25, 27).
27. His students asked him, what is the meaning of the Cholam? He said, Cholam is the name of the soul; if you listen to her she will cure (tachalim) your body in

the time to come. If you rebel against her then your illness (chalaecha) will return upon your head, (and she herself will be ill) and a dream is in her head and they further said, “Every dream (chalom) is in its dreamer (cholem) and so also are all the white jewels (moonstones), because it is written, **“and I dreamt”** (I will dream) (Exod. 28, 19). And they are called amethysts (achlama)

28. He said to them, arise and hear the vocals out of Moses’ law, and he said to them “Chirik” hates the bad and punishes them, and they come from the side of jealousy and hate and rivalry, as it is written, **“the wicked grind their teeth against him”** (Ps. 37, 12), “do not read grind (chorek) but depart (rachak) so in this manner evil will depart from you, and the good will cling to you like an insect (cherek),do not read insect rather read bald (kereach), and in every place that it clings, it is made bald and clean as it says, **“and he purifies”** (Exod. 34, 7). In which way does Chirik stand for burning, the same way as it is written, **“Then the fire of the Lord fell, it consumed the whole offering, the wood, the stones and the earth, it licked up the water in the trench”** (1King. 18, 38).
29. The Master Mar said: what is this **“When all the people saw the VOICE and the fires”** (Ex. 20, 18). Was the sound seen? This quotation refers to what David describes, (in Psa. 29 [7 voices]) **“The God of Glory thunders, the voice of the is Lord echoes over the waters, the voice of the Lord is power, the voice of the Lord Majesty”** and (Isaiah 10, 13) **“Through the power of my own hand have I acted”**. Also (Isa. 48, 13) **“With my own hand I founded the earth”, “The voice of God breaker of the cedars, the bow that he breaks on cedar and cypress”** (Ps. 29, 5) the voice of God dividing the fiery flames, that makes peace between the fire and the water, that divides the power of the fire, preventing the drying of the water. That prevents the extinguishing of the fire, preventing the drying of the water. That prevents the extinguishing of the fire. The voice of the lord makes the desert tremble (Ps. 29-8) as it is said, **“He gives mercy to David and his seed for ever”** (Ps. 18, 51). And it is further said as you know, **“The voice of God makes the gods to rejoice and the forests to uncover and in his temple he is all glory”** (Ps. 29, 9) as it is written, (in Can. 2, 7) **“I charge you O daughters of Jerusalem by the Gods and Goddesses (ayalot) of the field”**, in this way you learn that the Torah was given in seven voices, and the master of the world

revealed all the seven and they saw. As it says, **“And all the people saw the voices”** (Ex. 20, 18).

30. A verse says, **“He swept the skies aside as he descended and thick cloud lay under his feet”** (Sam. 22, 10). Another: **“The Lord came down upon the peak of Sinai”**(Ex. 19, 20), and yet another says, **“You know that I have spoken to you from heaven”** (Ex. 20, 22). How is one to understand this? His great fire was in the earth and this is one voice, the other voices were in the heavens. The quote is **“From heaven he let you hear his voice and on earth he let you see his great fire, and out of the fire you heard his voice”** (Deut. 4, 36). And what is this great fire? And where does the voice come from? Out of the fire as it said, **“And out of the fire you heard his voice”**.
31. What is the meaning of **“You saw no likeness there, only a voice”**? (Deut. 4, 12) This is what Moses said, **“You saw there no manner of likeness”** (Deut. 4, 15). Likeness not form. This reminds us of a king who stands before his servants in a white garment. The sight of the garment is enough to make them afraid, even though the king is far away they are aware of his graciousness, so they see a likeness but not all of the likeness, and that is the meaning of this quote.
32. One verse says, **“And all the people saw the voice”**(Ex. 20, 18), another, **“You hear (see) the sound of the voices”**(Deut. 4, 12). How is this? First they see the ‘voice’ and then they see seven ‘voices’ that David spoke about, and then all the voices sound as one. But we have been taught that there were ten voices, the Rabbis have said ten voices in one word. Yes they all spoke in one word, and there were seven voices and seven words and three above. They heard the sound of his voice but they saw no image only a voice, it therefore follows that all were spoken in one word, and, so that Israel may not be in error, to think that others or one of the angels have helped him, for his voice is not strong enough on its own, therefore he included all the voices together in one word. Another explanation: so that man cannot say that these ten sayings are from ten angels he repeats them and includes them in one. So that man cannot say that is me, there are ten sayings, and in fear that the angels can claim he said I AM, and fastened the ten together. Why ten angels? Three words and seven voices, and what is the meaning of work? It comes from the saying, **“And God commands you this day”**(Deut. 26, 18), and

what are these three? **“The first thing is to acquire Wisdom and with all your possessing acquire Understanding”**(Prov. 4, 7), and the spirit of God himself is in man and **“the breath of El-Shaddai gives him Understanding”** (Job 32, 8). What is the third? This is what an old man said to a young man: “Do not search into what is to you a miracle and do not inquire into what is hidden from you, look at what is permitted, you have no concern with the hidden.

33. It is taught: **“To keep things hidden is the glory of God”** (Prov. 25, 2), what things? That which is said in: **“Thy word is founded in truth”** (Ps. 119,160) and, **“Inquiry is the honour of kings”** (Ps. 119, 160). Which is meant? That which is called **“A word spoken in season”** (Pro. 25, 11). Do not read ‘all its ways’ (auphanav) rather read ‘all their directions’ (aphanav).
34. His students ask Rabbi Berechia: Would you listen to our words? He did not allow this. One day he tested them and said, ‘Let me hear your wisdom,’ and one began: **“In the Beginning,”**(Gen 1, 1), one, and, **”A breath of life passed out from me and I created the living souls.”**(Isa. 57, 16). “And spring of God filled with water”(Psa. 65, 10). And by them Adam studies the Torah, as it is written, **“All those who are thirsty go to the water and those who have no money go to his food and they eat.”**(Isa, 55, 1). Rabbi Chama said: Because of the fullness of mercy a man may learn the Torah, because it is written: Come all who are thirsty, come fetch water, come you who have no food, buy corn and eat, come and buy, not for money, not for a price. As it is written, **“Mine is the silver, mine is the gold.”**(Haggai 2, 8).
35. Why, **“Mine is the silver, mine is the gold”**? This reminds us of a king who had two treasures, one of silver, one of gold, he put the silver on his right and the gold he put on his left, and he said: that is its place, and it is easy to take it off, and it is easy for him to go about his deeds, and he stays with the poor and he leads them with ease. As it says, **“The right hand of God is majestic in strength”**(Exod. 15, 6). And if he is happy with what he has? Good, and if not, **“Your right hand O God will shatter the enemy”**. He was told: This is the gold, as it is written, **“Thine is the silver, and thine is the gold”**.
36. Why is gold called zahav? Because in him there are three measures of gold. They are Zayin, a soul, and she is Heh-**ו** (numerical value 5) and she has five

names: Ruach, Chaiah, Yechidah, Nefesh and Neshamah. The function of the Heh is the throne of the Zayin. As it is said, “**High above a higher guards** (Eccles. 5, 8) and Beth is their existence as it is said, “**In the beginning created**”(Gen. 1, 1). And what is the function of Heh? This reminds us of a king who had a beautiful, good and fair daughter (bat), and he married her to a prince, and he dressed her and adorned her and he gave her to the prince with a large fortune. Can the king be separated from her? You may say he cannot live without her. What does he do? He puts a window (Heh) between them and whenever the daughter needs her father and the father his daughter they join together through the window as it says, “**she is the daughter of the king and she is dressed in gold richly embroidered.**”(Psa. 445, 14).

37. And why is she the Bet? As it says, “**In Wisdom the house (bait) will be built**” (Prov. 24, 3). It is not said being built but will be built, the Lord will build her and decorate her a thousand fold in one, because you asked before ‘Why does the Torah start with Bet?’ The explanation was, “**Then I was at his side an architect, day after day, his darling and his delight**”(Prov. 8, 30) for two thousand years, which are the beginning. Two? But it was written seven, as it is written, “The moon shall rise with the brightness of the sun and the sun with seven times its usual brightness” like the light of the seven days of the creation, and we say: If the light of the sun is seven times, so is that of the moon. He answered, I did not say ‘two’ thousand, I said thousands.

38. Up to now five have been mentioned, from now on what? I will first explain: Gold $\text{בזה}(7+5+2=14(1+4)=5)$, from gold comes sufficiency (DAI- $\text{י} 4+10=14=5$), and if you turn your words (do not take care) either to the left or the right then it will leave you. (nizhar = root זהר -caution = $7+5+200=212=5$) And the light of the sun will be seven times brighter than the day”.

39. Why, “**Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be seven fold as the light of seven days,**”(Isaiah 30, 26). What days? These days are those of which it is written, “**in six days God made the heaven and the earth**”, but they are seven? So it also says, “**On the seventh day he rested and rejoiced**”(Ex. 31, 17). What is this? This teaches that

the seventh day contains all the souls because it is said: SHABAT VAINAFESH (and he rested on the Sabbath). And from here all the souls fly out, it is the origin of the souls and further, to a thousand generations of souls. **“He keeps his word to the thousandth generation”**(Ps. 105, 8) and further on, **“Which he promised to Abraham”**, and what was this? The covenant that he made between the ten fingers and the ten toes (The tongue and the penis-the circumcision) and Abraham became afraid and God said to him, I made you a covenant and you will be father to many people.

40. And what is the meaning of heaven (SHAMAIM), you can see that within it God has taken fire and water and mixed them one with the other and made them **“the beginning of his words”** (Ps.119, 160) as though it said SHAM-MAIM- there water, ESH-MAIM fire and water, and then, **“Maker of peace in the height”**(Job 25, 2). He will give us peace and love.
41. **“Seven times a day I will praise you and your just judgments”** (Ps.119, 164). They said to him: Which are these? He said to them, ‘You have not properly examined my words, go and do so and you will find their meaning.’
42. They asked him, what does TSADDI mean? Nun Yod, just. And its opposite is Yod Nun and that is the meaning of the verse, **“The just man is the foundation of the world”** (Prov. 10, 26).
43. They asked him why is it written: **“and he took him into the field of Tsophim”**? (Numb. 23, 14). It is also written, **“Come my beloved and let us go out into the field”**(Cant. 7, 12). Do not read field (sadeh) read rather, my sweetheart, and what is the field? This is what is said, **“Come my beloved and let us go out into the field”**(Cant. 7, 12), and the meaning of this is: go out (toward God) and walk around, do not sit always in one place. And they said to him ‘Why go’? He said, ‘If so, Ben-Zoma is outside and you are with him’. He said ‘Lev- (לב) heart) is thirty-two, and they were concealed and from them the world was created. Why thirty-two? This is like a king who sits in rooms within rooms and the number of the rooms is thirty two and each room has its own passage, it is pleasant for the king to enter the room by the right passage. It is pleasant for him not to show his treasures to everyone. You say not? What did the king do? He worked upon the crown and he included within it all the thirty two paths and also

in her clothing, and all who would enter must observe and be wed with her, and the king will give her as a present, and in his great love for her sometimes he calls her my sister, sometimes he calls her my daughter and sometimes he will call her my mother, according to the place she comes from.

44. And further, where there is no justice there is no wisdom, because it says, **“And God gave wisdom to Solomon”** (1 Kings 5, 26) and his justice (mishpat) was true for it says, **“and the people saw the justice of Solomon and they feared the king”** (1 Kings 3, 28). The wisdom that is in Solomon is that he carries the name of God (Shlomoh = his peace) as Rabbi Jochanan said: Every ‘Solomon’ which is in Psalms is sacred rather than in another place. And God said, “Because your name is like mine I will give my daughter to you in marriage and as a gift”, and she is wed to him as it says, **“and God gave Solomon...”**(1 Kings 5, 26). This wisdom is with him in his chamber, she is inside him to make justice. This means that whenever a man does justice the wisdom of God is within him and draws him near and if he does it not then she rejects him and even makes him suffer as it says, **“and I will also chastise you sevenfold for your sins”** (Lev. 26, 28).
45. Rabbi Rechumai said: Why, **“I will also...”** as it was said to the assembly of Israel, **“I will punish you,”** that is to say, do not think that I will always show mercy to you. I will punish you also sevenfold for your sins, this is that which is said, **“For the seven I will praise you daily”** (Ps. 119, 164). And the seven are the seven sephirot, and the assembly of Israel joined with the seven and it is said, ‘we also are seven even though with us is the one who has charge of the right and the good’. I also turn and suffer because of your sins and if you **“return to me then I will return to you”** (Mala. 3, 7) but it does not say ‘to’ you it says ‘with’ you. And we shall ask mercy of the king. What does the king say? **“Return, you backsliding children and I will heal your backslidings”** (Jere. 3, 27). **“Turn you and come back”** (Ezech. 18, 30) what does, “turn you and come back,” Mean? Ask forgiveness from the seven (sheva) that they will return with you, (yashuvu) and they were made to sit (hoshivu), for your sins (this paragraph plays on the sound of sheva=seven).

46. His students asked Rabbi Rechumai, what does the verse, **“Prayer of the prophet Habakkuk on visions”**(Hab. 3, 1). Mean? It means that whoever turns his heart away from this world and looks on the Mercabah chariot is as Mkubal (acceptable) to the blessed one as if he prayed all day. It says “prayers”, and what are the visions (shigionot)? It is written, **“In her love you will prosper (tishgeh) always”**(Prov. 5, 19). And why? Because of the Mercabah teaching.
47. **“I heard your call and I feared you God”**(Hab. 3, 2). What does this mean? Why does it say **“I feared you”** But when it mentions **“Thy work in the midst of the years”** it does not mention fear? **“Your call”** means from a place in which you may hear, why did he say, **“I heard”**? He meant ‘I understand’ (Deut. 28, 49).
48. And why, **“I feared”**? Because the ear is the image of an aleph, the Aleph is the head of all the letters, and it is the cause of all the letters, the Aleph is the image of the brain, as you remember Aleph, you open your mouth, as you think, your thought has no ground, neither had it an end. The letter Aleph is the source of all the letters, as it says, “The Lord at the head of the,” and we know that every name of God which is written Y.H.V.H.- יהוה. Is assigned to the Holy Blessed One, and is made holy in holiness. “In holiness” means in the holy temple, and where is the holy temple? You say, “in thought,” and that means in Aleph, and that is also “I heard your call and I feared”. And Habakkuk said, “I know that my prayer was received in sweetness (in the holy temple) and that I was in ecstasy and when I came to a certain place I understood about your voice and I was afraid” and therefore it is said **“God, your work in the years let it stand”**. That is to say, “Let him live in your unity”. This is like a king, reliable, wondrous, and hidden, who went into his house and asked everyone not to seek him, therefore one who looks for him will be afraid because he has defied his counsel and therefore he says, **“God, your work is in the midst of the years, let it remain”**. So Habakkuk said, **“Your name is in you and in you is your name”**, therefore let it remain for eternity.
49. This reminds us of a king who had a valuable jewel that was the adornment of the kingdom, and when the king was happy he embraced it and kissed it and put it on his head and loved it. Habakkuk said, “even though you have the angels with

you, this jewel is the adornment of your world, therefore he says, let it remain in the midst of the years". What is the meaning of years? This is as it says, "**Let there be light** (Gen. 1,3) and there was light", and light means day... "**The great light to rule the day**" (Gen. 1,115). And the years are these days, this is what was meant by years, that jewel that brings forth "**the years**" (Hab. 3, 2). It is also written "**from the east I will bring forth seed**" (Isaiah 43, 5), and the sun rises in the east, and you say that the jewel is the day, but I say, "**It was evening and it was morning, one day**" (Gen. 1, 5), and that is what is written, "**In the day when God made the heaven and the earth**" (Gen. 2, 4).

50. But it is said, "**He made darkness his hiding place, his home** (succato) **surrounded by thick clouds and dark waters**" (Psa. 18, 11). He answered: it says, "**and the cloud pours out righteousness**" (Isa. 45, 8), and righteousness is the way of severity in the world, of this it is said, "**Righteousness, righteousness shalt thou seek**" Deut. 16, 20), and after this it says, "You shall live there and occupy the land" and when you judge yourself you shall live, and if not, he will judge you, and choice will be taken from you and what is the reason for the repeating of this word? It is written, "**Out of the radiance before him**" (Psa. 18, 12). This is the first righteousness and it is real righteousness dwelt in her. The second is the righteousness that causes fear in the Just-man. And is this righteousness (tseddek) a virtue (tseddaka). He said to them, 'No!' why? Because it is said that one is like Armour, but tseddek is like "**a helmet of help on his head**" (Isa. 59, 17), but his head is truth, as it said, "**The head of your word is truth**" (Psa. 119, 160), but truth hangs together with peace, as it says, "**When truth and peace rule together in my days**" (2 Kings 20, 19). A man may say so but Hezekiah said, "**The same measure you gave my father David is the half of my days and truth and peace are the half of my days**". Here there are mentioned "my days" and "peace and truth" and "in my days" and they are all one in peace as it says, "**there was evening and there was morning, one day**" (Gen. 1, 5), as the day is peace, so he asked for peace, and where it says, "**and peace and truth are in my days**" that you gave to my father David in this way, it says, "**And your throne like a sun before me**" (Psa. 89, 37).

51. And what is the meaning of, **“your work within the years make known”** (Hab. 3, 2). The writer was saying, I know that you are the holy God, as it says, **“Who is like you in holiness”** (Exod. 15, 11), and holiness is in you and you are in holiness therefore, **“your work within the years make known”**. What does it mean, “make known”? You will have, **“and God saw the children of Israel and he knew them”** (Exod. 2, 25) and what does “he knew them” mean? This is like a king who had a wife and children by her that he loved and sought, but they went into bad ways and he disliked them and their mother. Then their mother came to them and said, ‘Why do you do these things, so that your father hates us both, because you have sinned and gone against the will of your father’ Their father saw this and he loved them yet again as before and thought of their mother, and that is what is written, **“and God saw and he knew them”** (Exod. 2, 25), and also **“within the years make known”** (Hab. 3, 2). And what does **“in anger, remember your love”** (Hab. 3, 2) mean? He said: if your children turn against you and you are angry, remember your love for them. And what is the meaning of ‘remember your love for them’, and what is the meaning of ‘remember your love’? That is what is said, **“I love you God my strength”** (Psa. 18, 2). And you gave him this, that is the Shechinah of Israel and think of his son that has inherited it, “and to him you have given wisdom as it says and **“God gave wisdom to Solomon”** (Kings 5, 11), and thinks of his father Abraham, of whom it says **“Abraham my friend”** (Isa. 41, 8), and **“thy work within the years make known”**(Hab. 3, 2).
52. And by whom has Abraham a daughter? From the verse, **“God blessed Abraham with all”** (Gen. 24, 1) as it says, “everyone that is called by my name, all of whom I have created (Briah) formed (Yetzirah) and made (Assiah)” (Isa, 43, 7). Was Bracha (blessing) his daughter? Or was she his mother? She was his daughter. This is like a king who had a perfect slave, and he tested him many times and he stood all the tests. The king asked ‘what shall I give this slave? I will say to my greater brother that he should advise, guard and honour this slave’. The slave went to the brother and learned his ways and loved him and the brother was very happy and called him friend. As it is written, **“The seed of Abraham my friend”** (Isa. 41, 8). The brother said: ‘what shall I give to you or make for

you? I have made here a beautiful object and in it there is one unique jewel and she is the king's treasure. I will give it to you and you will win your place', that is: "**And God blessed Abraham with all**" (Gen. 24, 1).

53. Another version: "**When I heard your news I was afraid**" (Hab 3, 2). "What did he understand that he feared? He understood the thought of God, a thought without end, because the thought has no end, then the man thinks about the end of the world, and the ear has no end, neither is it satisfied; as it is said: "**and the ear is not filled with hearing**" (Ecc. 1, 8). Why is there a Zayin in Ozen (ear)? Because the ear has the image of an Aleph and this is not enough by half, (Aleph is the first letter of the ten commandments) essentially, yes, but half is enough because the one ear is not full from hearing.
54. What does the Zayin mean? Because we say that everything that God put into the world takes its name from its essential nature, taking it from "**and all that Adam called by name**" (Gen. 2, 19), that is its name, that is its body, and from all his names his body, as it is written: "**The righteous are remembered in blessing, the name of the wicked turns rotten**" (Pro. 10,7), his name rots but His body is a memorial for the soul, His body is like the root of the tree which looks like a Shin, and the root (Shoresh) of the tree is its essence and the Shin is doubled to teach you that you should plant a branch which will make the roots of the Zayin, which like the days of the week teaches that every day has its own potential.
55. You have learned that the ear has a great cavity that has no end, so is the power in all the parts of the body. The Zayin is the seven parts of the body as it is written: "**He made man in the image of Gods**" (Gen. 1, 27), And all the parts and limbs of a man are so created, and the man who says Vav is like one "**dressed in light which is like a robe**" (Psa. 104, 2), and this Vav is in two parts, as if to say: The circumcision and the complement of man is one, and the two hands is three, and the head and body is five and the two legs make seven, opposing them like the Nun in the heaven as it said: "**And God has made one against the other**" (Ecc. 7, 14), because "**In six days God made the heaven and the earth**" (Exo. 31, 17). And that teaches us that every day has its own potency.

56. The Nun in Ozen is to teach you that the brain is the essence (or root of the triple cord) of the spine, and from there it goes into the body all the time, and without the spinal cord, the brain cannot exist and without the brain the body cannot exist, because the whole body is needed and if the whole body does not exist the brain will not exist, therefore the spinal cord empties into the whole body from the brain and there is Nun in it (growth and decay). This Nun is always long at the end of a word to teach you that the long includes the normal and the final, but the normal is the foundation of the word, to teach you that the final includes the male and the female.
57. The open Mem includes both of the previous male and female Nuns, (because the Mem is shaped like two Nuns). The closed Mem is like a belly at the top? Rabbi Chiah said, 'The belly is like a Tet', he also said that 'it is like a Bet with a Tet's face'. Why is it said that 'it is like a Bet with a Tet's face'? Why is it said like a Bet, and why Mem? Do not read Mem, read Maim (water) because water is moist and so is the belly. Why does the open Mem include both male and female? And why is the closed Mem male? To teach you that the male is the origin, and He added the open one (Mem) to the female. This male gives birth only with the open Mem, also the closed Mem only gives birth with an open Mem, and the female gives birth with the open Mem and the closed Mem. So Mem is both open and it is closed.
58. And why has the Mem an open and a closed form? Do not read 'Mem', read 'Maim' (water) because the female is cold and needs the warmth of the male. Why have the Nun two forms? Because it says, "**His name shall continue (Yinooon) as long as the sun**" (Ps. 72, 17), and through the open and the closed form and through the male and female forms this happens.
59. It is written that, "**the ear is not filled by hearing and the eye is not filled by seeing**" (Ezek. 1, 8). This teaches us that both are connected or drawn from the thought and the thought is as a king that is needed in both upper and lower worlds.
60. Why do we use the phrase, 'to go up' in thought and not 'to go down'? It comes from the saying that one who observes the chariot goes down and then comes up. This is because it is said, "**And the lion called on the watchtower of God**" (Isa. 21, 8), so it is with thought, you cannot watch it, it has no destination

or end and it has no coming down, as it is said: 'a man goes down to the end of his friend's knowledge but not to the end of his thought'. (This is a phrase, which we use, in normal conversation).

61. Rabbi Amora expounded: Why do we write Segol (possession)? There is virtue (segula) there, as it says: first the Segol and then the Zarka (scatter, throw). Why the Zarka? It is the same as its name, something which is thrown against something else, and then follows the jewel of the king and the country. Why? As it says: **"Praised is the honour of the Lord in his place"** (Ezek. 3, 12), but there is no one who knows His place or who can say, 'I will reveal his place' or enter into the head of the Lord, as it is written, **"The Lord of lords possessor of heaven and earth"** (Gen. 14, 19), and when he goes up he is like the Zarka which follows the Segol and stands above it. Why is it always at the end of a word? This teaches us that the crown climbs up very, very high, and what is this crown? This is the crest jewel which fastens all together: **"The stone which the builders rejected, the same has become the head of the corner"** (Ps. 118, 22), and it climbs upward to its place from whence he comes forth, as it says, **"from there comes the shepherd the stone of Israel"** (Gen. 49, 24). (Segol is a vowel and Zarka indicates stress).
62. And he further asked, 'Why do we have the colour blue (contemplation) in our fringes, and why are there thirty two of them?' This reminds us of a king who had a beautiful garden which had thirty two paths and he placed a watcher over them and said to him, 'Guard them and walk over them every day and as long as you walk in them every day it will be well with you', what did the guard do? He set other guards over them, saying: 'I cannot maintain all these paths by myself, and further, the people would say, there is no king, he is the guard. Therefore the guard set other watchers over these paths and these are the thirty-two ways. And why the blue? The watcher says, 'Perhaps these other watchers will think that the garden belongs to me'. So he gave them a sign saying to them, 'This is the sign of the king to whom this garden belongs, he made these paths, they are not mine and this is his mark'. This reminds us of a king and his daughter who wished to go on a long journey and their slaves feared the king and the king gave them a sign, they also feared his daughter and she also gave them a sign saying to them with these

two signs, “**God will protect you from evil, he will protect your soul**” (Ps.121, 7).

63. Rabbi Amoraï sat and expounded: What is the meaning of “**the heaven and heaven of heavens cannot contain you**”(1Kings 8, 27)? This teaches us that the Lord has seventy two names and they are all fixed in the tribes, as written: “**Six of their names on the faces of one stone and the other six on the faces of the second stone according to their sequence** (or the tribes)(Exod. 28, 10), and it is written, “**he built these twelve stones**” (Josh. 4, 9). These are six memorial stones and so are those six memorial stones for the tribes and twelve stones are seventy-two faces, they are the seventy-two names of the Lord. And why did he start with twelve? To teach you that God has twelve leaders and every one of them has six powers and the seventy-two names are the seventy-two languages.
64. God has one tree and it has twelve diagonal boundaries:

East-south boundary	West-south boundary
East-north “	West-north “
East-height “	West- (height) “
East-depth “	West-depth “
North-height “	South- (height) “
North-depth “	South-depth “

(See Sepher Yetzira)

and they spread and go for ever and they are the arms of the world and inside of them is the tree. And in all these boundaries (Tali) there are twelve overseers and also inside the wheel (Galgal) there are twelve overseers and also in the heart (Lev) twelve overseers. Those are the thirty-six overseers with the diagonals and every one of them has one minister as written: “**High above high guards**” (Ecc. 5, 7).

So, you can find that East-wind has 9 measures, West-wind has 9 measures South-wind has 9 measures and North-wind has 9 measures = $36 \times 2 = 72$. There are 12, and 12, and 12 who are overseers over Tali and Galgal and Lev. They are 36 and they are all as one with the other 36, they have one power and the power of every one of them is in its friend. And even though there are 12 in each one of the

3, they are all joined together and all the 36 powers, which are in the beginning, which is Tali (and also in Galgal) and if you look for them in the heart (Lev) you will find them included. Hence you find (3 times which equals 36) each one in its friend, therefore each one = 36, and all of them are not more than 36 shapes and they are all completed in 32 paths. Give to the 32 hearts 4 which are left and there are 64 shapes and all of them (add 32 to 32) as written, **“High above a higher guards”**, that is namely 64, 8 less than 72 names of the Lord, namely as written, **“And high above”**, and they are seven days of the week and one is missing namely as it is written, **“and the profit of the earth is in the All ruling”** (Ecc. 5, 8).

65. What is the profit? It is the place of profit from which the earth comes forth and it is a surplus of that there was. What is it? It is every thing in the world that the peoples of the world may use, this is profit and what is ‘Earth’? The All is carved from her and the heaven was carved from her and that is the throne of the Lord (Binah) and it is a precious stone and it is the sea of Chokmah and it is the blue in the fringes (end/completion) that Rabbi Me’ir spoke of. Why is the pale blue different from all other colours? Because it looks like the sea and the sea looks like the sky and the sky looks like the throne as it says: **“And they saw the God of Israel and under his feet was a whiteness as sapphire and pure it was as the bone of heaven”** (Exo. 24, 10), as it says, **“The image of the throne was like the appearance of the sapphire”** (Eze. 1, 26).

66. Rabbi Berechiah sat and expounded: **“They shall make an offering to me”** (Exod. 25, 2), and He said, I am lifted by your prayers and by whoever’s heart shall freely go forth from this world, in him I rejoice, that he knows my name, and from him it is proper for me to take my offering as it says, **“From every one who gives from his heart freely you shall accept my offering”** (Exod. 25, 3), and this free gift is from the just and the righteous in Israel who lift Me above the whole world with their merit.

67. And from them the heart is nourished and the heart nourishes them and they are all holy forms who have charge of every nation and the holy men of Israel take the body and the heart of the tree. As the heart is the glory of the fruit of the body, so is Israel the fruit of the glorified tree, and as the leaves of the palm surround the Lulav (32, 36), so Israel takes the crown leaves, which are white like the spine

which contains the essence of the body, and the lulav can be written lo-lev (to him-a heart). It is written in the tradition that lo-lev is 36-32 and this lev (heart) has 32 miraculous paths of Wisdom in it and in each of these paths there are forms placed to keep the way of the tree of life. What are these forms? It is written: **“and in front of the garden of Eden he placed Cherubim with a whirling fiery sword to keep the way of the tree of Life”** (Gen. 3, 24). Why “he put in front of the garden of Eden”? He put in those paths which preceded this place which is called Eden, and which precedes the Cherubim, as it is written, “The Cherubim” which is before the words “the whirling fiery sword”. Why was it written “heaven and fire preceded”? It is written, “let there be a firmament in the midst of the waters and let it be between the waters and the waters”, and it was written “and God called the heaven sky”.

68. From the sky there was fire, as it says, **“Because God your God is a consuming fire, a jealous God”** (Deut. 4, 24), and how do we know that heaven is God? It is written, “You will hear, Heaven” (1 Kings 8, 32). Did Solomon pray to the heaven to hear his prayer or to the one who is called ‘Heaven’? It is written, **“The heaven and the heaven of the heavens cannot contain you”** (1 Kings 8, 27).
69. You have said that they precede, say rather that the potentiality precedes these holy forms and then come these forms. What is meant by their potencies? The scripture says, **“None is as holy as our God for there is nothing without you and there is no power like our God”** (1 Sam 2, 2).
70. Rabbi Berechiah said: What is the meaning of Lulav? Give 36 to the heart. How? There are three rulers – Tali and Gal-gal and the heart and each of them is 12, the 3 then, are 36, which maintain the world as it is written, **“The just man is the foundation of the world”** (Prov. 10, 25).
71. We have been taught that pillar means foundation. There is one from the pillar to Tipheret, there is one from the earth to the heaven and Zadik is his name after the name of the just man’s name and when there are just men in the world then the ten becomes stronger and when there are not, then the ten becomes weaker, and it suffers as it is written **“The just man is the foundation of the world”** (Pro. 10, 26). And as long as there are three, the world can exist, therefore even if there is

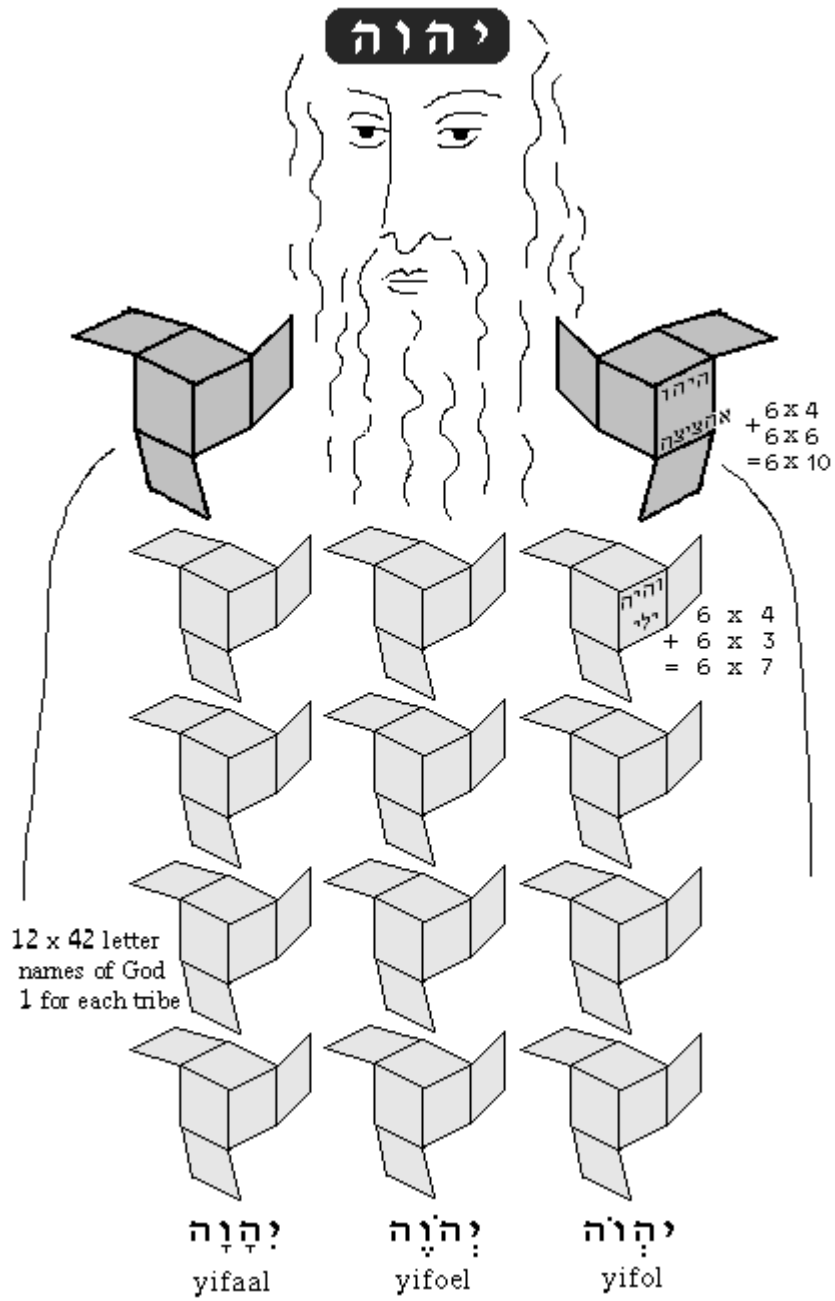
only one just man the world can exist, **“therefore accept my offering from him”** (Exod. 25, 3), as it is said, **“first”** then from the rest, as it is said **“Gold”** (and silver and copper) (Ex. 25, 3).

72. **“And they shall bring me an offering”** (Exo. 25, 2), and they brought an offering of ten, and this was the tenth. From where do we know that the tenth is sacred? From, **“The first fruits etc”** (Ex. 44, 30), as it is said: **“Fear of the Lord is the beginning of Wisdom** (Ps. 110, 10). Do not read, ‘Fear’ rather read ‘Sight’.
73. His students said to Rabbi Eliezer our teacher: ‘what is the meaning of the verse, **“Sacred to me is every firstborn”** (Exo. 13, 2). Is God not the firstborn? He said to them: This means that not every first is Holy to me but is second in Holiness and is called by the name of Israel as it says **“My son, my firstborn is Israel”** (Ex. 4, 22) as if he was “with him in the time of slavery.”
74. Why is it written, **“Let the mother go but the children you may keep with you”** (Deut. 22, 7)? It does not say, ‘let the Father go, it says let the Mother go with honour. She that is called the world, this is the first mother, and it is called by some the first of the firsts, and it is called Atzeret (8th of Succoth) which is called mother as it is written, **“You will call Binah you mother”**(Prov. 2, 3), and why **“you may take the children”**? Rabbi Rechumai said, ‘these are the sons which she has raised. Which are they? The seven days of Succoth. But these are not the seven days of the week? No, they are a higher grade of holiness as it says, **“Days of Holiness”** (Lev. 23, 37), and therefore it is called Atzeret, Holiness. But this is one, and that two, because the first is holy and the seventh is holy? He said, ‘There is only one because on that day the Torah was given to Israel, and when the Torah was created then was God the ruler of his world, alone with Her. As it says, **“The fear of the Lord is the beginning of Wisdom”** and your holiness is to you alone. What is Succoth? It is a house (Bait) as it says, **“In Wisdom have I built my house”** (Gen. 33, 17) and he called the name of the place Succoth (See 50).
75. Rabbi Berechiah expounded: What is Tali? This is an image which is before God and in it the wheels are included as it is written, **“His locks of hair are curls (taltalim)”** (Songs 5, 11) and Galgal is the belly, and what is the heart? As it is

written, **“the heart of Heaven”** (Deut. 4, 11), and in it are included 32 wonderful paths of Wisdom.

76. Why was it written, **“God will bless you and keep you. God make his face shine upon you, and be gracious onto you. God lift up his face to you”** (Num. 6, 24/26). It is the explicit name of God, and it is the name of twelve consonants and it is that four-letter name mentioned three times: יהוה יהוה יהוה (the glory of God will reverberate). It teaches us that the name of God is threefold. It has three hands of warriors and each of them is not the same as the others, and all their names are sealed in his name, the four fold name in these verses is permuted 24 (4x3x2x1) times and that is one troop, (God will bless you) and the second (God make his face shine upon you) and the third permutation (God raise his face to you) all of these names will give the 72 names of God which come from the three verses of Exodus 19, 20, 21.
77. Who are these ministers? They are three. Gevurah is the minister of all the Holy forms and so Gabriel stands on the left side of God, on the right side are all the holy forms Michael and in the middle is the minister of truth who has the balance, and there is no limit to their hosts as it is written, **“Is there a number to His Hosts”** (Job 25, 3). If that is so are there 72 twice? He answered saying, ‘No, for when Israel brings the sacrifice (Korban) as an offering before him, their father in heaven, they meet in privacy and that is the Oneness (the one people) of our God’.
78. And why is the sacrifice called Korban (they near)? Because it brings the sacred forms nearer as it is written: to form one piece of wood **“And he brought them near to one another as though as one tree”** (Eze. 37, 17), and it is also **“a scent of delight”**(Exo. 29, 26) and there is no smell, but in the nose and the breath and the scent which is in the nose, and delight is descent, as it is said: **“He came down”** (Lev. 9, 22), and this is translated as a descent of delight because it is one with the holy forms and it draws nearer (Mitkarev) by the sacrifice (Korban).
79. The name of 72 letters is taken from Exodus 14, verses 19, 20, 21. The letters of the first verse are written out in the order of the verse, the second verse is written out in the reverse order so that the first letter is the last, and the letters of the third verse are written out in the order of the verse. Combining the first letters

י מִהֶלֶךְ זָבִיבֵי קֶלֶל לֵהֲיָמוֹי	אֲכֹהֲלָה כֹּהֲזֹלָה אֲתִידוּעַ	וּיְסַעֲמֵל <small>EXODUS 14.19</small> הֶלֶלֶל וּיְטַמְשֵׁה <small>EXODUS 14.21</small>
לְוִי לְכַמֵּ כִשְׁחֵוֹנֵנ בְּרוּחֵקֶד	נִהְיֵשְׂרָא תֵאֲרֵאוּ הֵאֲתֵהֵימ	לְפָנֵימַח וְהֵלֵלֵה וּלְכִיְהוּ
וּדְהַעֲנֵנ הֵנַחֲמֵנִי וּיִשְׁמָאֵת	וּיְסַעֲעֵמ וְלֵאֲרֵשִׁי לֵהֶלֶלֵה	אַחֲרֵיהֶם נֵעֲהֵיֵהֵי יִמְעֵזֵהֲכ
אַחֲרֵיהֶם יְבִאֲבוּ עוֹהֵמֵימ	וּיַעֲמֵדֵמ מֵהֵנַחֲמֵנִי בְּהוּיֵבֵק	מִפְּנֵיהֶם בּוֹמֵיֵרֵצ הֵימֵלַחֲר
Levi	Simon	Reuben
יִזְלַכְלִי	אֲכֹהֲהֵעַ	וְהוֹלֵלֵה
מִבֵּהֲלָאוּ II	כֹּהֲתֵלָאוּ Ω	יְלִימֵהֵשׁ Ψ
הֵרִיֵקֵמ	הוּיֵאֵלֵד	סִיטַעֲלֵמ
Issachar	Zebulun	Judah
לְכַבֵּמֵנֵד	נֵתֵהֵאוּמ	לוֹוֹחֵהוּ
וּשְׂרִכּוֹק m	הֵאֲרֵיֵי Ω	פֵהֵלֵמֵלֵה Ω
יְחוֹלֵהֵח	יֵרֵתֵשֵׂאֵה	נִלְכִיֵיֵי
Asher	Gad	Dan
וְהוֹנִיתֵת	וּוֹלֵמֵיֵה	אֲנִיֵמֵיֵל
דְּנִינָנָא ✎	יֵלֵהֵעֵשֵׁל m	חֵעֵמֵהֵהֵה Ω
הֵחֵשֵׁעֵמֵמ	סֵאֵלֵעֵרֵי	רֵהֵעֵיֵיֵז
Benjamin	Joseph	Naphtali
אֵיֵעֵמוּמ	וּמֵבֵמֵנֵק	מֵבֵהֵמֵצֵר
חֵבוּהֵיֵי ✎	יֵהֵהֵדֵמֵב ≈	פּוּיֵהֵרֵחַ vS
רֵאֵהֵיֵבֵמ	עֵנוּמֵחֵי	נֵמֵמֵיֵל



Note to paragraphs 80, 81, 82.

The full schema of the names of God follow from the dress of Aaron. On his forehead is inscribed on a sheet of gold, the four-letter name of God: Yod, Heh, Vav, Heh – יהוה . This name has twelve possible spellings, not twenty-four because of the doubling of the letter Heh, each of these spellings is a name of God and is assigned to one of the tribes. It is therefore assigned to one of the tribes. It is therefore assigned to one of the faces of the two stones on the shoulder of the High priest, each of these faces is assigned a mystical six letter name, referred to in the text, and each of these letters stands for one of the faces on the stones of the breastplate, and rules over this face.

The stones of the breastplate, twelve in number contain a total of seventy-two faces each face is given a three letter name from the three verses of Exodus and in addition a four letter name of God derived from the three paintings (see text) and the twenty-four permutations of the Holy Name (Twenty-four are now possible because of the vowel paintings). We now see that the shoulder stones have a ten letter name on each face and each face of the breastplate stones has a seven letter name assigned to it, this may throw light upon the ten/seven discussion in the text. Thus there are three sources for each variation: the mystical names of the tribes, the four letter name of God and the three verses of Exodus 14, verses 19, 20, 21.

of the groups thus obtained we obtain one three-letter word, and continuing the process for every group of letters we find that there are 72 three-letter words. There are three groups of 24 and there is a ruler over each group, and every group has four directions East West North South so that there are six for each direction. They are all sealed with the name “YHVH”, 1) God of Israel. 2) Living God. 3) Shaddai. 4) High and exalted. 5) Dweller to the height. 6) Blessed be his name. And in the center Yehova blessed the name of his Honoured Kingdom for ever and ever (see Sepher Yetzirah).

80. Rabbi Ahalaha expounded: What is the meaning of “God was king, God is king, God will be king for ever and ever”. This is the ineffable name which it was permitted to join together and to mention as it was written, “and they put my name on the sons of Israel” (Num. 4, 27). It is a name of twelve consonants and it is the name in the blessing of the priests (Num. 6, 24). In these verses the four letter

name occurs three times = 12, their pointing is Yifaal, Yifoel, Yifol, and all who keep it and speak of it in holiness and purity, their prayers are accepted, and they are beloved below and above, and they are beautiful below and above, and they are answered immediately.

81. The ineffable name which is written on Aaron's forehead is given to help. This name is 72 letters and it is the ineffable name that is given to the guardian who stands before the curtain, and He gave it to Elijah on mount Carmel so that by its aid he did not taste death, and these are the sacred names, glorified and ineffable, and they are twelve. The twelve names of the tribes are: Ahatsitsha'ron, Achlitha'ron, Shemak'ton, Demushha'ron, Tsafsaftsafsit'ron, Hormi'ron, Barachya'gaon, Eras Gader'on, Besaava Mana'hon, Chezhaia Hayoi, Haa Eheye, Hareti'hon, and they are all included in the 32 paths of Wisdom (heavens) and they are divided into 24 ($4 \times 3 \times 2 \times 1$ = permutation of 4 pointed letters) names as we have said before. And in them are included both the Male (that is 7, is 6 faces of a cube and its center) and the female (the opposite faces of the 50. cube and its centre) his 3 ministers, Tali and Gal-Gal and Lev, and they are the springs of wisdom.
82. Rabbi Rechumai expounded: 12 branches (tribes) in the God of Israel teaches us that Yah has 12 branches. This is like a king who had a beautiful spring and everyone could drink from this spring and so they should not thirst he put 12 pipes on the spring and he called them 72 names saying, 'If the sons will be like their fathers then they will increase and they will drink as their fathers and if the sons do no good before Me then I have these pipes and I will regulate the water in due measure so that their sons will not benefit.'
83. What is the meaning of 'tribe'? Something simple that is not square. Why? Because one square cannot move in another square. Further: a circle in a square can move itself but a square in another square cannot move itself. But what is a circle? It is a Vowel of the Law of Moses. All vowels are circular and they reside in the consonants as the soul resides in the body and if it does not, the body dies whether it be large or small it cannot live, so also with the vowels, because neither great nor small can be spoken without vowels and every vowel is a circle. Every

consonant is a square and so they exist through the vowels and these are the life of the consonants. And the vowels come out of the paths of the canals to the consonants through the scent of the sacrifice and it immediately descends as it says, **“With a soothing odour for God”** (Levit. 1, 9), because the first goes up the second comes down and that is what is said in the Schema **“Hear O Israel! The Lord God, our God, is one God”** (Deut. 6, 4) and the intelligent person will understand.

84. Rabbi Jochanan said: What is the meaning of the verse, **“God is a man of War”** (Exod. 15, 3). God is his name. This is a mnemonic; the Aleph is the Holy Temple. You say the Holy Temple, say rather it is the temple of holiness. The Yod means that with ten commands the world was created, and which are they? This is the teaching of truth which binds the worlds together. And what is the Shin? This is the root of the tree, because a Shin is shaped like the roots of a tree.
85. What is this tree that you have spoken of? All the powers of God sit over one another and they are like this tree, and as the tree brings forth fruit when it is watered so the powers of God are increased through the Water of God. What is this water of God? It is Chokhmah, Wisdom, and that wisdom is the souls of the Just-Man that fly upwards from the spring to the great channel and they rise and they cling to the tree. How does the tree flourish? Through Israel, when she is right and proper ten the Shechinah (the indwelling) dwells with them and all their works rest in the bosom of God and he makes them fruitful and increases them, because the Shechinah is spoken of in the verse, **“He rides the heavens to your aid and the clouds in his Eminence”** (Deut. 33, 26), **“He ride the heavens to your aid and the clouds in his Eminence”** (Isa. 45, 8). The clouds rain Righteousness and righteousness is the Shechinah as it says, **“Righteousness will dwell in her”** (Isa. 1, 21), and He gave Righteousness to David as it says, **“God is king for ever and ever, your God, Zion, from generation to generation”** (Psa. 146, 10), and it says, **“Zion is the city of David”** (Chron. 11, 1).
86. Rabbi Meir said: what is the meaning of the last quotation, what does it mean **“from generation to generation”**? Rabbi Pinchas said: It is written, **“a generation goes and a generation comes”** (Ecc. 1, 4), and Rabbi Akiva said, ‘Generation comes is a generation that has already come, this is like a king that

had slaves and he dressed them in silks and embroideries and they spoiled them. He put them aside and sent them away taking their clothes from them. Then he took the clothes and washed them so that they were spotless and laid them aside and fetched other slaves and he dressed them in these clothes but he did not know if these slaves would be good or not. They were given the clothes that had already been in the world on others before them. But the earth abides, and that means that idea that is spoken of: **“The dust returns to the earth as it began and the spirit returns to God who gave it”** (Eccles. 12,7).

87. Rabbi Rechumai said: What is the meaning of the verse: **“and Aaron lifted up his hands and he blessed them and he came down”**(Lev. 9, 22), but he was already down. Because: He went up to do the sin-sacrifice and the burnt sacrifice that he had brought there. And then comes, **“And Aaron lifted up his hands toward the people”** (Lev. 9, 22). Why this lifting of the hands? Because he sacrificed the victim (Hikriv) and he came nearer (Nitkarev) their father in heaven as it is said, ‘Righteousness is that Righteousness that draws the powers nearer and draws them nearer to the highest and unites them all together in one.’ And who are the people? It is written, to the people, for the people. And why the lifting of the hands and the blessing? This is because the ten fingers stand for the ten Sephirot in which the heaven and the earth were sealed. These ten are the ten commandments and in these ten are included the 613 commands and if you count the letters in the Ten commandments there are 613 and they contain all the letters except Tet, and why is Tet not included? Because it is the belly and the belly is not included in the Sephirot. And why are they called Sephirot? From the passage, **“The heavens declare the glory of the Lord”** (Psa. 19, 2) (Mesaprim= root S.P.H.R.-ספּר).

88. And what are they? They are three armies and they gave three governances. The first is light and the light of life of days. The second is the Holy Living creatures, the Auphanim and the wheels of the chariot (Mercavah). All of God’s hosts praise and glorify and sacrifice to the king, the third, mighty in holiness, who is the secret of the saints, the terrible threatening king, and they crown him in the threefold holiness. Why are there three and not four holinesses? Because the upper holiness is threefold, as it says, **“God was King, God bless you... God**

make his face to shine upon you... God look kindly" (Num. 6, 24-26), and it says, **"...God, God"** (Exo. 34, 6), and all these attributes are of the triple God. What are they? God the merciful, forgiving etc. The thirteen attributes of mercy.

89. And what does **"Holy, holy, holy, is the Lord God of Hosts, the whole earth is full of his glory"** (Isa. 6, 3). That means Holy is the highest crown. Holy is the root of the tree. Holy is bound to all of them is God of Hosts the earth is full of his Glory. You can understand a parable of this better, it is like a king who has sons and the sons had sons, so long as these sons obey his will he comes to them and everything is in its place and he satisfied them all and pours out his goodness upon them, so that the fathers will be satisfied and the sons also. But when the sons do not obey he satisfied the needs of fathers only.
90. What is the meaning of the verse, **"The whole earth is full of his Glory"** (Isa. 6, 3)? It is like the earth which is created on the first day and like the sun which is above her, facing her is the Eretz Israel (land of Israel), "Full of the glory of God". What is this? The wisdom, as it says, **"Glory comes to the wise"** (Pro. 3, 35) and also **"Blessed is the Glory of God in his place"** (Eze. 3, 12). What is God's Glory? A parable: It is like a king who had a queen in his chambers who was enjoyed by all his hosts and she had sons who came every day to the king to bless him. They said to him, 'Where is our mother?' He answered, 'You cannot see her now.' They said, 'Praised be she wherever she may be'. What is the meaning of "in his place" because there is no one who knows this place. It is like a princess who came from a far land and no one knew the place thereof, but they saw that she was good and kind and respectable in all her deeds, and they said, 'Truly she is from the side of light because through her deeds the world is lit'. They asked her, 'Where are you from?' She said, 'From my place'. Then they said, 'The people of your place must be a great people, blessed be her and blessed be they and their place'. And is the Glory of God not one of his hosts? Why then do we praise it? A parable is: A man had a beautiful garden and outside the garden a piece of good land, he made a garden therein, and he watered the first garden so that the water spread over the whole garden and then he opened a place for the other garden for it was not watered even though it was joined to it.

91. Rabbi Rechumai said: Glory (Cavod-כבוד) and Heart-(Lev- לב) are the same but the Glory comes from the actions above and the heart from the actions below and that is the glory of God and that is the heart of the heavens.
92. Rabbi Jochanan said, what is the meaning of the verse, **“And when Moses raised his hands then Israel prevailed and when his hands fell then Amalek prevailed”** (Exod. 17, 11). This teaches us that the world exists for the raising of the hands. This is because of the power that was given to our father Jacob and its name is Israel. Abraham, Isaac and Jacob were each given a power and each received according to his measure. Abraham was given mercy because he gave mercy to the angels as it says, **“He came toward them from the opening of his tent”**, and further, **“he bowed down to the earth before them”** (Gen. 18, 2). This was a complete giving of mercy and God gave to him in the measure in which he gave. As it is written, **“You gave truth to Jacob and mercy to Abraham as you promised to our fathers in olden days”** (Micha 7, 20). Why “olden days”? This teaches us that if Abraham had not given mercy then Jacob would not have gained the measure of Truth, and because of the merit of Abraham, Isaac gained the measure of Fear, as it is written, **“And Jacob made an oath in the name of the fear of Isaac his father”**. But there is no man who has sworn in the fear of this father, this is to see that up till then Jacob had no power of his own, therefore he swore in the power of his father as it says, **“And Jacob swore, by the fear of his father Isaac”** (Gen. 31, 53).
93. And why Tohu-? Because from out of it comes the evil which causes (matHe) man to sin. Why is it written, **“and there came a fire from the Lord and it burnt up the sacrifice, the wood, the stone, and the earth, and the water”** (1 Kings 18, 38)? And also it is written, **“For the eternal your God is a consuming fire, and a jealous God”** (Deut. 4, 24). What is mercy? That is the Torah as it says: **“Ho! Everyone that thirsts go to the water, and he that has no money come, take and eat, come take wine and milk, without money, without price”** (Isa. 55, 1). Money? This is that which was spoken of in, ‘Go to him, he will feed you Torah and teach you... without money, without price’. And he will teach you because of the merit of your father Abraham who gave mercy without money without price, and also wine and milk. What is wine and milk? What have they to

do with one another? This means that wine is a symbol for Fear and milk is a symbol for Mercy, and why is wine mentioned first? Because it is nearer to us. Wine and milk you say? Rather the image of wine and milk.

94. On the merit of Abraham who attained the level of mercy, Isaac attained the level of fear (the terror of the situation) Jacob attained truth which is the nature of peace and God gave to him in his measure as it says? **“And Jacob was a simple man living in tents”** (Gen. 25, 27). And simple is peace as it is written, **“Be whole (complete, simple) with God your God”** (Deut. 18, 13), and it is translated as pure (Targum) and the Torah is simple as it says, **“The Torah of God is simple”** (Psa. 19, 8) and truth and the Torah are the same because it is written, **“The law of truth was in his mouth and he walked with me in peace and equity”** (Malachi 2, 6) **“Let purity and uprightness”** (Psa. 25, 21) therefore when Moses raise his hand Israel gain. This teaches us that the principle ISRAEL has within it the Torah of Truth and that it has the true teaching within it, and this true teaching shows us the truth of the world and its action, in thought and in ten statements and in these the world stands or falls and it is one with them and he created man like the ten fingers of his hand, therefore when Moses raised his hands and directs his attention into his heart this is the power of Israel and its nature and the true teaching is in it. And the verse implies that he held the ten between his fingers and that when he does not help Israel the ten are not sanctified every day, therefore when he raises his hands Israel is strong and when he lets them fall then Amalek is the stronger. What did Moses do when Amalek grew strong? It is written, **“and Moses rested”**(Exod. 15, 1). Therefore we are taught that it is forbidden for a man to spend more than three hours with his hands upraised to heaven.

95. His students asked: ‘To whom did he raise his hands?’ To the height of heaven. How do we know this? From the verse, **“the deep uttered his voice and lifted his hands on high”** (Habb. 3, 10), it follows there from that the raising of the hands is to the height of the Heavens, and when Israel is learned and they know the secret of the honoured name then they raise their hands and they are answered immediately as it says, **“Then you will call and God will answer”** (Isa. 58, 9). Why? Because the word for then is Az, it is forbidden to say Aleph without its

full spelling ALF (Aleph + Lamed + Peh = 1 + 30 + 80 = 111 = 3) the other two letters are first in the Kingdom, the Aleph is three, and there remain seven which is Zayin and together they are ten. It is written, **“And then (Az) Moses sang and the sons of Israel also”** (Exod. 15, 11).

96. What are the ten statements? Aleph the first is the highest crown blessed is he, and blessed be his name and his people. His people are Israel as it is written, **“He has made us, and not us his people”** (Ps. 100, 3). The Aleph, the One is for us to recognize and to know that he is the Unity and is one in all of his names. Two is Wisdom, as it is written, **“The Lord created me the beginning of his works”** (Prov. 8, 22), but the Beginning is wisdom, as it says, **“Fear of the Lord is the beginning of Wisdom”** (Isa. 111, 10). Third is the beginning of the teaching, the treasury of Wisdom the Spirit of the living God, and it teaches us that God made all the letters of the teaching and he carved it out in Spirit and he made his images in it and that is what is meant by, **“There is no form like our God”** (1 Sam. 2, 2), and there is not form which resembles our God, and there is no painter like our God. The fourth is the righteousness of the name, his merits and his benevolences to the whole world and that is the right hand of God. Five is God’s great fire as it says, **“These are the words which the Lord spoke out of the great fire”** (Deut. 5, 22), and this is the left side of God and they are the Holy living creatures and the Holy seraphim on their right, and on their left and above them are the High ones, as it is written, **“And the rims of the wheels full of eyes”**, and, **“All four had hubs and the hubs had the power of sight and they are above the High ones”** (Eze. 1, 18). Around them stand the Angels. They bow in front of you and they kneel and they murmur **“God is the Elohim”** (1 Kings 18, 39). Six is the throne of honour, it is ornamented and complete, happy and praised, it is the house of the next world and its place is carved out in Wisdom as it says, **“And God said, let there be light and there was light”** (Gen. 1, 3).

97. Rabbi Jochanan said: When it was said, **“Let there be light”**, There were two lights, and over both said, **“and it was good”** (Gen. 1, 3), and God took one of the lights and concealed it for the just men of the future, as it is written, **“How great is your goodness that you hid for the ones that fear you”** (Psa. 31, 20). It teaches us that the first light is concealed for there is no creature which can look at

it as it says, **“And God saw the light that is was good”** (Gen, 1, 4). And also it is written, **“And God saw all that he had done and it was goodness shining and bright”** (Gen. 1, 31). He took from this goodness and included it in thirty-two paths of Wisdom and gave it to this world. And that is what is written, **“For I have given you good teaching”** (Prov. 4, 2), and this is the same as saying that this is the treasury of (the world) the teaching by word of mouth.

98. And God said, if they keep this teaching in the world, it is this quality which is important, that is the teaching by word of mouth, and with this quality they gain the next world which is the hidden goodness. What is this? It is written, **“She will be bright like light”** (Hab. 3, 4). The brightness which was taken from the first light will be in the son’s light if they will fulfill the teaching and the commandments which I gave to teach them, as it is written, **“Listen my son to the ethics of your father and forget not the teachings of your mother”** (Prov. 1, 8). It is written, **“Rays from his hands and in them the secret of his strength”** (Hab. 3, 4), and the secret of his strength is in the covering and the hiding as it says, **“Which you concealed for those who fear you”** (Ps. 31, 20), you acted for the ones who are dependent on you in this world and who praise your great name and keep your teaching and your commandments and who do their devotions in secret and openly in **“contrast to the men of the world”** (Psa. 31, 20).
99. Rabbi Rechumai said: This shows us that **“the Torah is the light of Israel and her lamp is light”** (Prov. 6, 23), the lamp is duty and that duty is the oral teaching and that light is the written teaching, but it is seen that from the oil in the lamp the light exists, it is like a small room in a house and although it is day and the world well lit a man cannot see in this room without bringing a lamp with him. The same it is with the written teaching, even though it is like a lamp it needs the oral teaching to solve its difficulties and explain its secrets.
100. Rabbi Rechumai also said: Why is it written, **“And reproofs of instruction the way of life”** (Prov. 6, 23). This teaches us that who ever is familiar with ‘Maase Mercavah’ and ‘Maase Bereshit’ it is impossible for him not to make mistakes, as it says, **“And this mistake is under your hand”** (Isa. 3, 6), these are things that a man cannot stand, therefore he errs in it and the teaching says **“reproofs of instruction”** but he is gaining a way of life, so it is that if he would

gain the way of life he must suffer being told that he is in error. Another version says, “life is the teaching” as it is said, “**You choose life**” (Deut. 30, 19), and it is written “**She is your life and the length of your days**” (Deut. 30, 20), and the one who wishes her must refuse the bodily pleasures and receive the duties of the teaching and if suffering comes to him he must accept it with love and do not say that if he fulfils the will of the creator and learns the teaching every day he will not suffer but he should receive all with love and then wait for the fulfilled way of life for no-one has the knowledge of God and to everything that happens he should say, “**God, you are just and your judgment is right**” (Psa. 119, 137), and everything that comes from heaven is good.

101. You said God’s throne, did you not say God’ crown? It is said that Israel is crowned in three crowns, the crown of priestliness, the crown of kingship, and the crown of the teaching which is over them. A parable is: There was a king who had a great and scented crown and he loved it very much and sometimes he loaned it to his son to sit with and sometimes he places it on his arm and they are the Tephilin of the arm and sometimes he puts it on his head and these are the Tephilin of the head and sometimes it is called the throne because he wears it on his arm like an armlet as his throne.
102. The seventh is the heaven. Why is it called heaven? Because it is round like a head and that teaches us that he has water on his right and fire on his left and that is heaven . It means there water, from water and from fire and he brings peace between them and the measure of water on one side and the measure of fire on the other side and that means “**He makes peace in the heights**” (Job 25, 2).
103. The seventh is actually sixth but it teaches us that here is the holy temple which carries them all and it is counted as two and therefore the seventh. It is called the thought which has no end or direction and so it is that place that has no end or direction.
104. The seventh is the east of the world and from there comes the seed of Israel for the spinal cord runs from the brain to the penis, and from there comes the seed, as it is written, “**From the east I bring your seed and from the west I gather thee**” (Isa. 43, 5). If Israel is good then the seed is brought from this place, and a new seed will come to you and when they are bad they come from the seed which

is already in the world, as it says, “**A generation comes and a generation goes**” (Ecc. 1, 4). This teaches us that the generation has already come And why is it written, “**And gather thee from the west**” (Isa. 43, 5), from that same dimension which is always inclined to the west, and why is it called the west (maarav-מערב) Because all the seeds are mingled (mitarev-מתערב) there This is like a king who has a beautiful and modest bride in his room and he takes wealth from his father’s house and he brings it to her and she takes it and she hides it and mixes it all together. At the end of days he wished to see what he had gathered, and that is what is written, “**And gather thee from the west**” and why his father’s house? As it is written, “**I will bring seed from the east**”. This teaches us that he brings from the east and he sows in the west and then he gathers what he has sown.

105. What is the eight? God has in his world a just man and he holds god’s world and he is its foundation. He magnified him and makes him happy. He is loveable and beloved below and he is loveable and beloved above, he is feared and mighty below and he is mighty and feared above, complete and accepted below, complete and accepted above, and he is the foundation of all the souls. You said the eight but it is written, “**And on the seventh day he rested and was refreshed**” (Ex. 31, 17). This seventh is because it balances between the six, which is three above and three below. Why do you say eighth? It was the seventh because god rested on the seventh day, in the same way it is written that God made the heaven and the earth in six days and on the seventh he rested and was refreshed and this teaches us that every day has a saying which is over it, not because it was created from it, but because it acts in it, the action which is given to it when the six have carried out their function, and then comes the seventh and carries out its duties and they are all happy and so is the Lord, and their souls are magnified as it says. And on the seventh day he rested and was refreshed (vayinaphesh, nephesh = soul). This resting means that there is in it no working, it is stopping, resting, as it says, ...refreshed. A parable: There was a king who had seven gardens and in the middle garden there was a stream coming from a living source, it watered the three on its left and the three on its right and after this deed he feels that they are all happy and they also feel that he feels for their needs and he waters them and magnifies them and they wait and they draw water and he

waters the seven. But it is said: **“From the east I bring the seed.”** (Isa. 43, 5). But it is one of the seven and it waters them (drinks them) say rather that he waters the heart and the heart waters them all. Mildness, Eternity, (Netzach) is the foundation of the World of Mercy and Judgement, the secret is hidden at the end, of the beginning, at the beginning of the end, and at the middle of the beginning (and at the middle of the end).

106. Rabbi Berechya sat and gave forth: What is the meaning of the expression, ‘The world to come’ in, ‘Every day in the world to come’? They did not know. Why is it said? It is translated in the Targum as ‘the world before it was created’ and what does this mean? It means that before the world came into being it (light) was created in thought and a great light was created which no being could suffer or control. God saw that no creature could suffer it and he took a seventh of it and put it in its place and the rest he set aside for the future to come. He said: ‘My sons will gain the seventh and they will keep it and I will give them this for the last world, meaning the world that came before the six days of creation, that is, **“Oh how great is thy goodness which thou hast laid up for those that fear you”** (Psa. 31, 20).

107. Why does it say: **“And they came to Elim where there were twelve wells of water and seventy palm trees, and they camped there by the waters”** (Exo. 15, 27). What is the praise in seventy palms, even the smallest place has thousands of them? This is like a parable as it is written: **“And they came to Marah but they could not drink the waters for they were bitter”**, this teaches us that the north wind was mixed in there as it is said: **“And he cried to the Lord and the Lord showed him a tree and he cast it into the waters and the waters were made sweet”** (Exo. 15, 25). Immediately God put his hand on Satan and reduced his power otherwise Israel could not resist him as it is said, **“There he put law and justice and there he tried him”**. It teaches us that at that time he (that Satan) struck to them and wanted to lose them to the world as it says: **“And the people murmured against Moses saying what shall we drink”** (Ex. 15, 24), and they accused him till he called to God. And what is the meaning of **“And God showed Moses a tree”**? (Ex. 15, 25). This teaches us that the tree of life was around the water and Satan came and took it from there to accuse Israel and to

make them sin against their father in heaven, and he said, now that you are going into the desert, this water which was bitter, is good, but in the desert you will not find water even to wash your faces and hands, and you will die then from hunger and thirst, without anything. They came to Moses and told him so that he sent them back and when he (Satan) saw that he could not win he pressed Israel and Moses even harder and the people came and complained to Moses, ‘We have not enough water in here and what then shall we drink in the desert?’ Satan came and falsified their words to Moses to make them sin. When Moses saw Satan he shouted aloud to God and God showed him a tree and he threw it into the water, this was the tree of life that Satan had removed, and then this water became sweet and there God put law and justice to Satan and he tried Israel with him.

108. And God came to Israel and warned them, “**Listen to the Lord’s words**” (Exo. 18, 26). This is like a king who had a beautiful daughter and others were bowing down to her. The king knew about this but he could not quarrel with those who were spoiling her and he warned his daughter to pay no attention to their destructive words and not to come out of the house and to do all her work in the home and not to stop working even for an hour, so that they could not see her and harm her, for they had one character and they were far from the good and they chose all the evil ways and when they saw a man leading himself in the direction of the good and sticking to it they hated him.

109. Satan shows us that God has a measure of evil and this is in the north of God, as it is written, “**Out of the north evil shall break forth upon the inhabitants of the land**” (Jer. 1, 14). This means that all the evil which comes to all the inhabitants of the earth comes from the north, this measure has the shape of a hand and a leg and it has many (legs) extensions spreading from her and their names are all bad and there are among them a greater and a lesser evil. They destroy the world because Tohu is the north, and the formless is the evil which confuses the people so that they sin and all the evil desires which people have, comes from there. And why is it to the left of Israel? Because Satan is only allowed in the north and he only wishes to be in the north, for if he were to go to the south he would not be able to mislead until he had learned the ways of the south, therefore he remains in the north and to the left as it is written, “**For that**

the desires of a man's heart are evil from his youth" (Gen. 8, 21). He will tend to the left because he is used to it (and does not wish to change) as God said to Israel, **"If thou wilt hearken to the word of the Lord thy God and wilt do that which is right in his eyes and will give heed to his commandments** (and not to the evil inclination) **and keep all his statutes** (and not the statutes of the evil desires) **I am the Lord that healeth thee**" (Ex. 15, 26).

110. What does the Evil gain? A parable: A king put officers in his kingdom and over his goods and he put one in charge of the treasures of good food, and all the world came to him to buy the good food. He put one in charge of all the treasures of stones and precious goods, but no one came to buy his treasures and he saw that they all went to the other and he was jealous. What did he do? He sent his servants to demolish the houses of the weaker people because they could not destroy the stronger ones and with the same effort against the strong ones they could destroy twenty of the weaker ones and they would all come and buy from me my stones and I will not be less than my friend, that is: **"Out of the North an evil shall break forth..."** (Jer. 1, 14), and then, **"For lo, I will call all the families of the kingdoms of the north saith the Lord and they shall set every one his throne at the entering of the gates of Jerusalem"** (Jer. 1, 15), and they will be occupied by evil and the evil desire. What is the meaning of Satan? He is the rod of the world; because he inclines the whole world to the scale of merit (justice) as it is written, **"and he turned unto her by the way"** (Gen. 38, 16), and it is also written, **"turn from it and pass on"** (Pro. 4, 15).

111. Why **"seventy palms"**? (Exo.15, 27), Because they received the commandments as it is written, **"If thou wilt hearken to the voice of thy God"** (Exo. 15, 26), and then, **"they came to Eilima"** (Exo. 15, 27) which is Eli-ma מַה-סֵּלָה, that is twelve springs of water. God gave them first tubs of water and then he gave it back to them as twelve stones as it is written, **"and Joshua set up twelve stones..."** (Josh. 4, 9). Why is that? Because at the beginning there was law in the world, which was a parable of water, and then it was fixed in one place, which is not the nature of water for it is here today and tomorrow there.

112. Why seventy palms? It teaches that God has seventy faces (forms) and they draw water from twelve simple ones. These laws are also simple. How do we

know that a palm is a face (form)? It is written, “**Thy stature is like a palm tree**” (Song. 7, 8), and there are also seventy different types of palms, as it is written, “Seventy palms” and they are not alike and their action is different and the taste of one is not the same as the taste of another.

113. And you said seventy palms are seventy forms. You said seventy-two but it is seventy-one and with Israel seventy-two, but it is not included and you said seventy because one is the minister of Satan. This is a parable to a king who had sons, he bought slaves and told his sons: ‘Here you have the same for each of you.’ One of them said, ‘I don’t want to be with the others because I can take it all for myself’. The king said, ‘If you do, you will have no place with them, do what you will’. So he went out and ambushed his brothers’ slaves on the way and he showed them gold and precious stones and armies, and he said to them, ‘Come with me’. What did the king do? He arranged his armies and his sons’ armies and he showed his slaves and he told them, ‘Do not be misled by this one to think that his armies are greater than mine. There are the armies of this rebellious son who is a liar and who wants to rob you. Do not listen to him because at the beginning he will flatter you so that he catches you in his castle, and then he will laugh saying: ‘You are my slaves, I can do with you as I wish. If you do not listen to me and leave him alone, because he is the minister of the formless as it is said, “**And turn ye not aside for then ye should go after vain things which cannot profit nor deliver for they are vain**” (1 Sam. 12, 21), but they can damage and I give you advice, “**If you wilt hearken to the voice**” (Exo. 15, 26), which I have put upon Egypt. Why did he say this? So that they will shut all their doors so that he will not find them sometimes hard and sometimes soft. When you keep all his laws all the diseases which I have put upon Egypt through Satan, I will not put them upon you. And what is, “**I and the Lord that healeth you**”? Satan comes and strikes, “**I am God that healeth you**”.

114. What did you say about the eighth which in it you gave him the eight and in him the eight completed their number but in his action he is seventh and they are right and left hand (1, 2), right and left foot (3, 4), his head (5), the covenant that strikes the balance between (6), and his partner who is his wife (7), as it is written, “**And shall cleave to his wife so that they are one flesh**” (Gen, 2, 24), (8). That

is eight and the eight days of circumcision stand opposite to them and these eight are seven because the body and the covenant are one so it is eight. Why did you say the eighth? You gave him the eight numbers and in him the eight numbers are completed but in his action he is seventh.

115. What is the ninth? The ninth and the tenth are together one against the other, and the one is higher than the other by five hundred years and they are like two wheels, one is inclined toward the north and one is inclined to the west, and they spread to the lower earth, and why is it the lower? She is the last of the seven earths under, and the end of God's Shechinah (ה נ י כ ש) is under his feet, as it says, "**The heaven is my throne and the earth is my footstool**" (Isa, 66, 1), and the eternity of the world down there, as it said, "**For ever and ever** (Isa. 34, 10). Why for ever and ever? But eternity (Netzach) is one and what is that which is inclined to the west, and a second one, which is inclined to the north, and the third which is below, that is three? But you said two wheels of the chariot, but at the end of the presence is also eternity (Netzach) that is for ever and ever, forever is one, and ever is another, together three. (Netzach, netzachim = forever and ever).

116. His students said to him: 'Our teacher, from above to below we know, but we do not know from below upward'. He said, 'Is it not the same from down up as from up down?' They said, 'Our rabbi the ascent up is not like the descent down, because you go down running and the ascent is not so, also the one who goes up can come down in a different way.' He said to them, 'Go and see' and he explained to them; 'The presence is above the same as it is below' and what is this presence? It is the light which emanates from the first light which is wisdom. It surrounds everything as it says, "**The whole earth is full of his glory**" (Isa. 6, 3). It is like the parable of the king who had seven sons and he gave to each of them a place. He told them to sit one upon the other. And the one at the bottom said, 'I will not sit below and be far away from you'. The king said, 'I go around and see you all the day'. And that is, "**The whole earth is full of his glory**". And why is he with them? To make them stand and exist, 'and who are the sons?' I told you before that God had seven holy forms and they have their duplicate in men as it is said, "**God made Adam in his own image**" (Gen.9, 6), and they are: right and left leg, right and left hand, the body, and the covenant of circumcision. They are six

but you taught us seven? Seven it is with his wife, as it is written, “**and they were one flesh**” (Gen. 2, 25), and she was taken from his ribs as it is written (Gen. 2, 21). He said, ‘Yes, from a rib of his side’, as it says, “**and from a rib of holiness**” (Exod. 26, 20), and the Targum translates it as the side of holiness. (Rib = Tzela, side in Hebrew).

117. And which side is this? A parable: There was a king who planted in his garden sine male trees, and they were all palms. He said, ‘If they are all male, they will not live’. What did he do? He planted a citrus between them and it was one of the nine which he wanted to be male, but the citrus was female and that is what is written, “**The fruit of the citrus tree**” (Lev 23, 40), and it is translated as the fruit of the citrus and the Lulav (heart of the palm) is this glory. What Glory? The glory of everything and the glory of the song of Solomon, where it says, “**Who is she that looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners**” (Songs 6, 10). That is the name of female and her name was taken from Adam because the lower world cannot exist without the female. Why is she called Nkeva? Because she has wide openings, and she has more openings than the male and they are, the breasts, the womb and the vagina. Why do you say that the Song-of-songs is glory, are not all the books of the bible glory? It is as Rabbi Jochanan said: ‘All the books of the Torah are holy, but the song of songs is the holy of holies’, and what is the holy of holies? It is holy for the holy ones, and who are these holy ones? They are the six edges of a man and holy is for the whole man. This holy is the citrus which is the glory of everything.

118. Why is this name glory? Do not read glory (hadar), read citrus (hadar). This citrus is the one which is separated from the cluster of Lulav and the commandment of the Lulav exists only in him, and he is bundled with them all and he is one. Lulav is like the spine as it says: “**And boughs of thick trees**” (Lev. 23, 40) its branches must cover most of it and if they do not, it is not worth anything. This is like a man who protects his head with his arms, his arms are two and with his head they are three, that is a bough to the left, and bough to the right, and the tree is in the middle, and why is it said a tree in him? Because he is the root of the tree.

119. What are, “**the branches (Avei) of the river**”? (Lev. 23, 40). They are the two thighs of a man. Why are they mentioned? Because the one which is bigger goes to the west and from there it sucks its strength and the one which goes to the north is younger by five hundred years and it is in the strength of the north west and it is active and called by his name and they are both mixed together (arevim).
120. Another version has it that they are branches of the river because sometimes they ix their actions with one another. Why branches of the river? This is the place where they are rooted, as it says: “**The rivers flow into the sea and the sea is not filled**” (Ecc. 1, 7). And what is the sea? It is the citrus.
121. From where do we know that these seven are called rivers? From the verse, “**From Mattanah to Nahaliel**” (Num. 21, 19). Do not read Nahaliel read Nahalei-El, rivers of God, and all six go one way into the sea, and what is this one way that strikes the balance between them? As it is written, “**Before them went pestilence and fiery bolts went out from his feet**” (Hab. 3, 5), and they are all going to the same pipe/channel and from this channel into the sea, that is, “from Mattanah” (lumbar region/loins) to Nahaliel (rivers of God) and from here, that is from the brain, was given to the rivers of God and from there to Bamoth, and what is Bamoth? It is translated in the Targum as “in the Heights”. What does this mean? Every Segula that follows a Zarqa, and then comes, “**from Bamoth (from the hights) to the valley which is in the field of Moav at the head of the mountain (pisga) that looks down upon the desert**” (Num. 21, 20). Do not read Moav read M-Av, that is from the father, the father of whom it is said: “**Because Abraham obeyed my voice the commandments which I gave to him**” (Gen. 26, 5). This field is the one at the top of the hill, and it also looks upon the desert. It is translated as the heave above this channel, as it says, “**Thou are a fountain of gardens and flowing streams from Lebanon**” (Songs 4, 15). And what is Lebanon? That is Chochmah. And what is “**Branches of the river**”? (Lev. 23, 40). It is the same which he gave to Israel, meaning the two wheels of the Chariot.
122. We have been taught that there are ten wheels and ten sayings and each wheel has a saying, it does not go around it, it makes it go around this world. This world is like a mustard seed in a circle. Why? Because the spirit that moves

within it and through it stands and if it were to cease for an hour or a moment the world would cease.

123. This world has three wheels. How? The world is inclined to the north and south. The first wheel is north and west (Hod) it is female and turns in us north-west in order to think. Its power is north-west, that is the left thigh. There is a second wheel and it is west and male so as to say its power is in the west. This is the victory (Netzach) the perpetuation of the world. There is a third wheel and its power is west-south. Why did you say it was the second, saying the right thigh? Which is the power of the south-west? It is the foundation of the world (Yesod) as it says of him, **“The just man is the foundation of the world”** (Pro. 10, 26). A second power stands behind the chariot and its first power stands in front of it and the just man stands in the middle. He comes out from his height. Do not read height (rom), read south (darom) of the world. He is the minister of these two and the soul of all living is in his hand because he is the worlds, and all things of creation are in his hands and it is said of him: **“On the seventh day he rested and was refreshed”** (Ex. 31, 17), and he is the measure of the Sabbath and of him it was said, **“Remember the Sabbath day to keep it holy”** (Deut. 5, 12), and it is also written, **“Keep him in the seventh day”** and of the seventh it was said, **“You shall keep my Sabbath and fear my sanctuary”** (Lev. 19, 30), meaning keep my Sabbaths and you will see my Temple.
124. And that is the tenth measure that is the measure of the goodness of God? Why is it said, **“Keep my Sabbaths”** (Lev. 19, 30), and not my Sabbath? It is a parable of a king who had a beautiful bride and every week he invited her to stay with him one day, and the king had good and beloved sons. He said to them, ‘Be happy on the day of my happiness because I am working for you and you glorify me in return’. And what is, **“Remember the Sabbath day”**? **“Remember”** is for Zayin the male, and **“keep”** is for Nun the bride, and what is the measure **“You will fear my temple”** (Lev. 19, 30)? Keep yourself from thinking, that is because my temple is holy because I am God who makes you holy, therefore. **“I am God your healer”** from every side.
125. And why is it said ‘everything he created living in the worlds’ and it was not said ‘everything you created’? Because we bless God who imparts his

wisdom to this living world and he gives everything. Why is it said, 'Which made us holy with his commandments' and it is not said, 'and you made us holy and you commanded'? This teaches us that the living worlds include all the commandments and with his compassion for us he gave them to us to make us holy so that we might gain. And why is this? Because when we gain by doing his will in this world, we also gain the great world next to us.

126. He is the All and in his hand is the treasury of the souls and when Israel is good, the treasury of souls gains coming and going in this world, and if they are not and do not come forth? That is what is said in 'The son of David will not come before all the souls of the body have come forth'. What are 'all the souls of the body'? They are all the souls in the body of Adam. When the hesitant new ones come out, then the son of David gains birth because his soul comes forth like the others.

127. A parable: A king had an army and he sent them a lot of food and they were lazy and did not eat what he sent them, they did not take care of it and it went bad and mouldy. He came to see and check if they had sufficient to eat and whether they had eaten what he had sent them. He found them with mouldy bread, and they were ashamed to ask for more. They said 'We did not keep it, how can we ask for more?' The king was angry and took the mouldy bread and commanded them to dry it and repair it as much as was possible, and he promised not to give them more until they finished the mouldy bread. They divided it and each took his share. The diligent one put his share in the open air to keep it and ate it well, and the other took it and ate it with greed and the rest he put away and he did not care for it and it went bad and mouldy so that he could not eat it at all and he hungered and died. In his death he was called about neglecting his body. 'Why did you kill yourself? Is it not enough that you spoiled your food first and after I had repaired it and gave it back to you, you neglected to care for it and spoiled your share and you killed yourself?' He answered, 'What could I do?' 'You should have kept it and if you say you could not, you should have kept an eye on your friend and neighbor who shared the bread with you, and tried to keep it like him'. He was also asked, 'Why did you kill yourself? Is it not enough that you spoiled the bread, that you went on and killed the material of your body and

shortened your days, and may be that from you, good sons would have come forth and they may have saved you and others from their evil deeds, therefore suffering will come to you from every side'. He hurried to answer, 'what could I do? I had no bread and how could I live?' He said, 'If you had worked and toiled in the Torah you would not have answered with such impertinence and stupidity. From the words of your answer it is plain that you did not work on the Torah, because, **"Man does not live by bread alone but by everything that proceedeth out of the mouth of the Lord."** (Deut. 8, 3). 'You should have asked and looked for what it is by which man lives'.

128. And what is it that **"Proceeds from the mouth of the lord"** (Deut. 8, 3). The saying 'living in the Torah' is that which proceeds, and from there is the saying that the ignorant one is not pious. If he does not deliver, he cannot be called pious and even though he is merciful to the people and he is ignorant he cannot be called just. Because with what shall he give mercy to his God? If he does not deliver mercy he cannot be called a just man of God without the learning of the Torah because all who learn the Torah return mercy to their Lord, as it is written, **"Who rides upon the heaven to you help"** (Deut. 33, 26). When you learn the Torah for me, then you help me, and **"I ride upon the heavens"** and then **"In his excellency in the sky"** (Deut. 33, 26), and the sky is like the saying, 'in a room inside a room' and it is translated as, 'the heaven of heavens' therefore **"man does not live by bread alone"** (Deut. 8, 3). Therefore it is written, **"And a rich man will answer with impertinence"** (Prov. 18, 23), because if you learned the Torah you would not have answered as you did and been punished. And what is the punishment? I have already explained.

129. What is the meaning of, **"The wise man will answer with knowledge of the spirit"** (Job. 15, 2)? That means that his knowledge is near to the spirit, as it is written: **"And the spirit of the Lord shall rest upon him, the spirit of Wisdom (Chokhmah) and Understanding (Binah), the spirit of counsel and might, the spirit of Knowledge and fear of the Lord (Isa. 11, 2, 5).** You said, 'These things', what is the meaning of this? You said that Counsel is giving Mercy (Chesed) Might is the measure of Judgment (Gevurah). Knowledge (Daat) is the truth and also the knowledge with which a man examines the truth. Fear of the

Lord is the treasury of the teaching (Netzach and Hod). That is like what the people say, but this one is above the other. Rabbi Akiva said, ‘All that God created, he also created its opposite as it is said, **“God has even made the one side with the other”** (Ecc. 7, 14). And what is the treasure? **“The fear of the Lord is his treasure”** (Isa. 33, 6). Therefore a man should be religious and then he can learn the teaching. It is like a man who went to buy some date palm honey, but he did not bring a vessel to carry it in, he said, ‘I will carry it in my hands’. It was very heavy and he was afraid that he would tear his clothes or spoil them, he threw the honey on the ground. He was punished twice, once because he lost the honey, once because he also lost his money. Fear of the lord is above, in the hand of the Lord, and it is also his strength, and this hand is called the scale of merit because it turns the world toward the scale of merit, and this is as it is written, **“And his delight shall be in the fear of the Lord and he shall not judge after the sight of his eyes neither shall he reprove after the hearing of his ears”** (Isa. 11, 3), but he inclines toward mercy, towards the scale of merit, and from there counsel comes out and from there health comes out into the world and from there is, **“The shepherd the stone of Israel”** (Gen. 49, 24), and that is the place which is called ‘There’, as it says, **“And ‘there’ was the hiding of his power”** (Hab. 3, 4).

130. Rabbi, from whom we have received explanation, explain this truthfully. How truthfully? Tell us the meaning of the verse, **“And rays go out from his hand”** (Hab. 3, 4). What does it mean when it says ‘rays’ and after this it says ‘his hand’ surely it should say HIS HANDS? There is no difficulty because it also says, **“And the anger of Moses waxed hot and he cast the tables from his hands”** (Exod. 32, 19), but it is written in the bible, **“From his hand”** and it is also written, **“His hands were faith till the coming of the sun”** (Exo. 17, 13), and he did not say ‘faiths’. They said: Rabbi, we ask you to clarify and you confuse us, you taught us that the first is the first to be answered and the last, last. What is the meaning of “Rays coming out from his hand”? I have already explained to you in the words I said (in the temple I have already explained to you). They were ashamed, he saw that they were ashamed and began and said, ‘The water was there and from it came the fire.’ They said to him: ‘So the water

includes the fire, what then are the five rays?’ He said: ‘The five rays are the five books of the Torah and the five fingers in the right hand of man.’ ‘Rabbi, you said after the words of Rabbi Jochanan, that they are the two arms of the world.’ He said: ‘Well! These rays are used for the two rays under him’, ‘and what are they?’ ‘Below’, he said angrily. ‘And what above?’ ‘Fear of sin,’ he told them.

131. Fear of the Lord is the first treasure as Rabbi Mai said: it is written, “**And God said, let there be light and there was light**” (Gen. 1, 3). It did not say, ‘and it was so’. That teaches us that this light was very great and no creature could look upon it. God hid it for the just men of the future and it was the measure of all the good in the world, and it is the power of a precious stone which is called Socheret and Dar. Why is it the measure of Dar? Because God took one part of a thousand from her shining and he built from it a beautiful decorated stone and he included in it all the commandments. And Abraham came and asked for power and he was given this stone. He did not want it, but he gained and took the measure of Mercy as it is written: “**Thou hast given mercy to Abraham**” (Micha 7, 20). Isaac came and asked for power and he was also given this stone but he did not want it, and he took that measure of might called Fear (Pachad) as it is written, “**And Jacob swore an oath in the name of the fear of his father Isaac**” (Gen. 31, 53). Jacob came and he wanted the stone and they did not give it to him, so he was told: ‘As Abraham is above and Isaac is under him you will be in the middle and take the three.’ And what is the middle? It is peace, as it is written, “**You will give Truth to Jacob**”. Truth and peace are one as it is written, “**Peace and truth shall be in my days**” (Esther 9, 30). This is like, “**And I will feed you with the heritage of Jacob your father**” (Isa. 58, 14), which means that complete heritage which includes the Mercy and the Truth and the Peace, therefore he said, “**The stone which the builders rejected the same has become the head of the corner**” (Psa. 18, 22), and the explanation is: The stone that Abraham and Isaac, the builders of the world, rejected, became the foundation stone.

132. Why did they reject it? It was said, “**Because Abraham obeyed my voice and kept my charges, my statutes, and my laws**” (Gen. 26, 5). Why my charges? So said the measure of Mercy: ‘All the days that Abraham was in the

world, I did not have to do my work because Abraham stood there in my place and kept my charge because my nature is to purify (forgive) the world and even when they are guilty I forgive them and still bring them back, and I bring into their hearts to do the will of their Father in heaven and all this Abraham did, as it is written, “**And Abraham planted a tree (tamarisk) in Beer-Sheba**” (Gen. 21, 33), and he gave his bread and his water to all the people of the world and he spoke to their hearts: for whom do you work? Work for God, the God of heaven and earth, and he preached to them until they returned. How do we know that he forgave the guilty also? As it is said, “**Shall I hide from Abraham that which I do seeing that Abraham shall surely become a great and mighty nation?**” (Gen. 18, 17). But I forgave them because I knew that he would ask for Mercy for them and would receive it. It may be that Abraham did not know that they could only be saved through his merit, and from here is the saying, ‘The one who comes to purify you, help him, and the one who comes to defile you, open to him.’ Some people say ‘He opened them for him’ and that is what is shewn to me. What is opened for him? Those who are always open to my laws “**my commandments my teaching**” (Gen. 26, 5). He said; ‘Because I did not want the stone I’ll keep my laws and commandments.’ Why my teaching? Because even though instruction and explanations are kept above, he knew them and followed them.

133. What is: “**From thence is the shepherd the stone of Israel**” (Gen. 49, 24). Because from there the stone of Israel takes its nourishment. And what is there? The supreme Justice. And what is that? The great reward (sachar) from the north which is socheret and the stone which dwells (dara) underneath is called Dar. And what are the Rays? As it says: “**Rays from his hand to him**”, they are the five fingers.

134. Rabbi Rechumai said: So I received: When Moses our Rabbi, peace be with him, wanted to know the knowledge of the honoured and blessed name and he asked, “**Show me your majesty**” (Exo. 33, 18), he wanted to know, why it is that the just man receives evil and the bad man receives good. He got no answer about this question. Do you imagine that Moses did not know this secret? But, he said: I know the paths of the powers but I do not know how it is spread in

thought. I know that the truth is in the thought, but I do not know its parts. He asked but received no answer.

135. Why does good come to the bad man and evil come to the just? Because the just man did wrong in the past and now he is punished. And if you say, 'Can one be punished for the sins of his youth?' Rabbi Simon said that in the court above they punish only from twenty years on. He said: 'I did not speak about my life, I said it was in the past.' They said, 'You conceal your meaning.' He said, 'Come and see, it is a parable to a man who planted a vine in his garden for grapes and it grew sour grapes. He saw that it was not successful so he put a fence about it, planted again, cleaned the vines and he saw that it was still not a success so he fenced it and planted and cleaned. How many times? He said, 'For a thousand generation' as it is said, "**The word which he commanded for a thousand generations**" (Psa. 105, 8). And that is why it is said that 972 generations were missing and God planted them and rooted them in every generation.

136. Rabba said: 'With the help of just men the world was created, who understand their sins?' (Detach from their sins). It is written, "**But your iniquities have separated between you and your God and your sins have hid his face from you**" (Isa. 59, 2). So if you did not have your sins there would be no separation between he and you. Rabba took a man and brought him to Rabbi Sera, they asked him but he did not answer. If your sins had not have been he would have answered. How could he have answered? Through his soul. Then has man another soul that he carries? Yes, because it says, "**And he breathed into his nostrils the soul of a loving being**" (Gen. 2, 7). Man has a breath of life without your sins, otherwise the soul is not pure. That is the difference between him and you, as it is written, "**Thou hast made him a little lower than God**" (Psa. 8, 6).

137. What is, "**little**" (Psa. 8, 6). He is talking here about merits only, God, blessed be he and blessed be his name has no sins. Sin certainly does not come from him. But the evil action certainly comes form him? You mean, He comes? Say rather that he comes from God, till David comes and kills him. That is the meaning of, "**my heart is dead in me**" (Psa. 109, 22). As David said, "**Because I could not conquer him neither doth evil dwell with thee**" (Psa. 5, 5), and what

did David win? That he was (not) silent day and night and he composed for God the teaching of the height, because in every hour that a man studies the Torah for its own sake the teaching from above is joined to God, and that is what is said: Man should always study the Torah and not even for its sake because from ‘not for its sake’ comes ‘for its own sake’. And what is this Torah about which you speak? A bride who is adorned and crowned and includes all the commandments and she is the treasure of the Torah and she is the bride of God, as it is written, **“Moses commanded us a law, an inheritance for the assembly of Jacob”** (Deut. 33, 4). Do not read inheritance (morasha) read wedded (meorasah). Why? When Israel deals with the Torah for its own sake then she is the bride (arusah) of God and she is the inheritance (morashah) of Israel.

138. Rabbi Rechumai said and preached: Why did Tamar gain by giving birth to Peretz and Zerach? Because her name was Tamar, sister of Amnon (the upright sister of faith). Why is Peretz called after the name of the moon? Because it burst forth (waxing and waning of the moon) and it builds up for the future. Zerach is called after the name of the sun because the sun is always shining (rise, come forth) and rising. And how is it then that peretz is the first-born, and that the sun is bigger than the moon? There is no difficulty here, it is written, **“One put out a hand”** (Gen. 38, 28), and **“then came out his brother that had the scarlet band upon his arm and his name was called Zerach”** (Gen. 38, 30) because he was supposed to be the first and that because God knew that from him would come David and Solomon who will in the future sing the song of songs, he put him back.

139. Why is she called Tamar and not other names? Because she is female? You mean you think she is female? She is both male and female because all palms include both male and female. How? Lulav is male, and fruit is male from the outside but inside it is female. Ho? The stone of the date is split like the woman’s organs and it opposes the potency of the moon.

140. And God created them, **“male and female created he them”** (Gen. 1,27). Can one say this? It is written, **“God created man in his own Image”** and then, **“will make a helpmate for him”** (Gen. 2, 18), **“and he took one of his ribs and closed up the flesh thereof”** (Gen. 2, 21). But why is it written Yetzirah and

Assiah in the making of the soul? Assiah is male and female, and he put it as Yetzirah when he put the soul into every body of each one, when it was gathered. How do we know that gathering is Yetzirah? Because it is written, “**and God formed (Yetzirah) out of the ground, every beast of the field, and every fowl of the air, and brought them to the man to see what he would call them**” (Gen. 2, 13). And it is written, “God blessed them”. Female souls come from Nun-נ and the males come from what is inclined towards the north, the Zayin-ז. And it is written about the snake tempting Eve, ‘Because her soul is from the north I will tempt her quickly’. What was this temptation? Because he was already in her.

141. His pupils asked how do we know that this is true? He said to them: The wicked Samael conspired with all the hosts on high against his master because God said, “**And let them have dominion over all the fish of the sea, (the angels), and over the fowls of the air**” (Gen. 1, 28). He said to them: How can we make man sin and separate him from God? And Samael gathered all his armies and looked upon the earth for an ally like himself and he found the snake who had an upright image. And Samael came to the woman and said, “**God said, do not eat from all the trees in the garden**” (Gen. 3, 1), and God said, ‘I will add to this and ask more so that they will be sent away’ Eve said to the snake. “**God prevented us only from the fruit of the tree in the midst of the garden**”, and it was said only of the tree of knowledge. Samael the snake went and he touched and pushed the woman on to the tree and she touched the tree of knowledge and she said, “Do not touch it, you will die”. What did Samael do? He went and touched and pushed the woman on to the tree of knowledge again and she touched the tree and she did not die. He said, ‘In the same way that you did not die when you touched it, you will not die if you eat of it’. So Eve ate of the fruit and she gave it also to Adam her husband and she was punished by death. Between the words of the Rabbi and words of the pupil whom do you listen to? The snake was also punished: “**Upon thy belly shall you go and you will eat dust all the days of your life**” (Gen. 3, 14), and “**her seed shall bruise your head and you shall bruise their heel**” (Gen. 3, 15), and Samael was also punished by becoming the minister of Evil-doing for the future. When God will uproot the kingdom of Edom soon in our own days he will humiliate him first as it

is said: **“And it shall come to pass in that day that the Lord shall punish the host of the high ones on high and the kings of the earth upon the earth”** (Isa. 24, 21), and the saying, and the death, and the punishment, is all because she (Eve) added on to the commandments of the Lord and about this it was said, “All who add, take something away and the NAME will light our eyes with the light of his teaching and will put his fear in our hearts and will purify us towards him which will lighten our hearts and will awake the heart of understanding and will make the eyes to shine with **SPLENDOUR**.”

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